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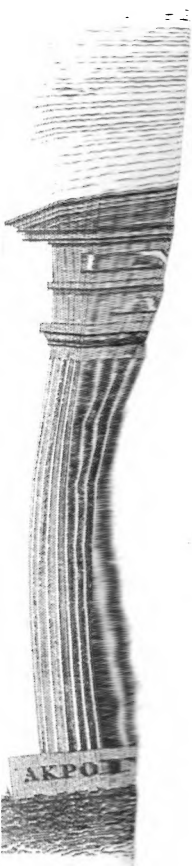
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MISSIONARY REGISTER

FOR THE YEAR

1815:

CONTAINING AN

ABSTRACT OF THE PROCEEDINGS

OF THE PRINCIPAL

Missionary and Bible Societies

THROUGHOUT THE WORLD.

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**VOL. III.**  
~~~~~

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the first of these was the discovery of gold in California in 1848. This led to a great influx of people to the West, and the discovery of gold in Colorado in 1859 led to a similar influx. The discovery of gold in California was made by James W. Wadsworth, and the discovery of gold in Colorado was made by James W. Wadsworth.

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Missionary Register.

5.

JANUARY, 1815.

No. 1.
Vol. III.

REMARKS ON THE CHRONOLOGICAL CHART

EXHIBITING THE

*and Progress of Christianity and Mahometanism
throughout the World,*

To the Close of the Eighteenth Century.

Chart, which accompanies the present Number, may, with great propriety, be placed by the Binder to face the Title Page of our First Volume; as a full elucidation of it will be found in the Buchanan Prize Essay, by the Rev. Hugh Pearson, which was given in the Numbers for February and March, 1813.

It is reduced from the large Chart prefixed to the Essay, published at Oxford, in 4to. In that Chart, which is coloured, Christianity is denoted by yellow, Mahometanism by red, and Paganism by a dark shade: in the present, the graver alone is employed: and exhibits to the eye, with sufficient precision, the partial emancipation of Mahometans from the thick darkness of Paganism, and the clear light which beams on Christians. It were well, indeed, if that light were not partially obscured by the medium through which it shines on many parts of Christendom; but, blessed be God, every day are its powerful rays dissipating the mists which the su-

perstitutions and errors of professed Christians have thrown around.

We have added to the original Chart the observations respecting the population and religions of the earth.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

Departure of Missionaries for Western Africa.

IN our Number for October, pp. 412, 413, we stated that the Missionaries and others destined to Africa were about to proceed thither in the *Willding*. They left London for Deal, on the evening of Nov. 24th; Mr. Sperrhacken having been married that morning, by the Secretary, at St. Sepulchre's Church, to a young English Woman, who enters zealously into the views of the Society. Mr. Schulze had obtained the consent of the Committee, after suitable inquiry, to his marriage with a young countrywoman of his own, Miss David, a mutual attachment having been formed between them in Berlin: as she had not arrived, but was expected every hour, the Committee directed his baggage to be put on board the *Willding*, and that he should wait her arrival, and join the ship at Plymouth.

The *Willding* left Deal Nov. 28th, with a favourable wind; but was driven back again in the night, after having made about 30 miles. In the evening of the 30th she again proceeded on her voyage; and, after a very rough passage, reached Plymouth

1815.] HOME.—CHURCH MISS. SOCIETY. 3

on the 3d of December. They continued here till the 23d, the weather being very tempestuous and the wind contrary. The Willding was run into Cat-water for safety, with the loss of her anchor and cable.

During their stay at Plymouth, the Missionaries were received with the utmost kindness by the Rev. Mr. Hitchins, the Rev. Mr. Richards, Capt. Carpenter, and other friends of the Society; for which the Committee request them to accept their grateful acknowledgments.

They embarked on the morning of the 21st. It was then blowing a hard gale of wind, which prevented the ship getting out; and this was greatly in their favour, as it blew tremendously the whole night and the next day. On the evening of the 23d they set sail with a fine breeze.

The convoy having to call at Cork, they made that port, after a tedious and stormy passage, on the 27th of December, and finally proceeded to sea on the 5th of January.

This succession of stormy weather was very trying to the Missionaries, most of whom were greatly exhausted by sea-sickness. They left Cork in good spirits; and are arrived, we trust, at the place of their destination. There were seven persons on board connected with the Society—the Rev. J. C. Sperrhacken, and Mrs. Sperrhacken; Mrs. Hartwig; Mr. and Mrs. Hughes; Jellorum Harrison, a young African; and Thomas Morgan, a native boy, committed to the Society's care by Governor Maxwell. They had for fellow-passengers, Mr. and Mrs. Davis, sent out to Sierra Leone by the Wesleyan Methodist Society; whose cheerful, sociable, and Christian Spirit contributed much to

their comfort. Mr. Sperrhacken having been appointed to assist Mr. Nyländer in the Bullom Mission, both he and his wife were applying themselves to the study of the elementary books lately printed in that tongue by the Society; and availed themselves of the assistance of a Native Bullom, whom they happily found among the sailors, returning to his own country.

Delay and Marriage of the Rev. J. H. Schulze.

Miss David not having arrived from Hamburgh before the Willding left Plymouth, the Committee could not feel it right to send forward Mr. Schulze under such painful circumstances. He waited, in great anxiety, having little doubt but that the vessel had foundered in the late tempestuous weather. On the 3d of January, however, she arrived, through the good providence of God, in safety; circumstances having prevented her embarkation at Hamburgh till Nov. 26; after which the vessel was detained at Cuxhaven, by contrary winds, till Dec. 12th, and, when she got out to sea, was driven as far north as the coast of Norway. They were married, by the Secretary, at St. Sepulchre's Church, on the 9th of January, and will embark for Africa by the first opportunity.

Investment for Africa on Board the Willding.

The attempts of the Society in Africa are unavoidably attended, and will be for some years to come, with a great expenditure. The outfit of the persons lately embarked, with the stores requisite for the support of the Settlements and the maintenance of the African Children, amounts to upward of 3000*l*. In the state of insecurity and perturbation,

under which the Settlements have hitherto laboured, little or nothing could be done by them toward their own support. Whenever the total destruction of the Slave Trade shall give security to the Society in the developement of its plans, there is good reason to hope, that, by the produce of the soil, its present and future Settlements may be brought, in a great measure at least, to support themselves; while habits of honest industry will be cherished among the natives, in the place of treachery, rapacity, and sloth.

Newcastle and Gateshead Association.

An Association in aid of the Church Missionary Society has been formed for Newcastle-upon-Tyne and Gateshead. The Rev. John Tyson is *President*; Mr. Thomas Gibson, *Treasurer*; and Mr. Henry Henderson, *Secretary*.

Bedford and Bedfordshire Association.

The Secretary of the Society having preached two Sermons at St. Paul's Church, Bedford, on Sunday the 18th of December, in behalf of the Institution, a Meeting of the Inhabitants of the Town and County was held, at the County Hall, on the 20th, for the establishment of an Association in aid of the Society. The Rev. James Webster, B. D. Rector of Meppershall, was called to the Chair. After the Secretary had detailed the operations of the Society, and had urged its claims for support, it was unanimously resolved, to assist its efforts by an Association for the Town and County of Bedford.

The duty of Christians to impart the blessings of the Gospel to the Heathen World, and the serious responsibility attached to the neglect of this duty,

were forcibly urged by the several speakers. The wrongs of Africa, the claims of our Indian Empire, the facilities afforded to Missionary Exertions, the success attending them, and the manifest openings of Divine Providence, were pressed as motives for more enlarged zeal and perseverance; while the case of Britain itself, rescued from Pagan Darkness by Missionary Zeal, powerfully proclaimed, *Freely ye have received, freely give!*

Reports of Associations.

It gives us much pleasure to witness the increase of Annual Reports from the different bodies which are associated in aid of the Church Missionary Society.

We have before us the First Reports of the *Bristol, Southwark, Norfolk and Norwich, Suffolk and Ipswich, Leicester and Leicestershire*, and *Leeds Associations*; those of the Parochial Associations of *Dewsbury and Newland*; those of the *Bristol Branch* and the *St. James's Church and Sunday School Manchester Associations*; with Addresses to their own sex from the *Ladies of Southwark, of Norwich, and of Ipswich.*

We strongly recommend the adoption of this plan by all the Associations. The expense of printing the names and contributions of the different members, with a sketch of the proceedings of the Parent Society and of the efforts of the Association, enforced by an appeal to the consciences and hearts of the readers, will abundantly repay itself by the permanence and extension which it will give to the success of the Association. A few hundreds of each of these Reports, sent to the Parent Society, and distributed by her among her various Associa-

tions, will communicate throughout the various members of this great body mutual information and encouragement.

We would gladly give these Reports a place in our pages; but we find important Foreign Intelligence pressing in so fast, that we must be as brief as possible in other departments.

As a specimen, however, of the powerful appeals which are circulated through the Country in behalf of the Society by her active Associations, and as an incitement to others to follow the example, we shall give the greater part of the eloquent

Report of the Leicester and Leicestershire Association.

Your Committee have pleasure in the persuasion that the CONSTITUTION of the Church Missionary Society,—whose plans and proceedings are in strict unison with the doctrinal principles and forms of our excellent Church Establishment, and whose affairs are conducted solely by members of that communion,—is such as to recommend it to the peculiar favour and confidence of that large majority of our population which still glories in the name of Churchmen.

We have no desire to propagate party distinctions, or to foment unchristian jealousies between the various members of the one indivisible body; much less would we depreciate the valuable labours of other communions, or withhold our joy from their most enlarged successes. But we conceive that division of labour secures the most abundant produce; and that it is well to avail ourselves of the different tastes and varying confidences of men, whereby many may be led to co-operate in one grand and simple design, from which they would otherwise be repelled.

The Church Missionary Society offers an unsuspecting medium of exertion in the general Missionary Cause, to those who would shrink with aversion from a Society not constituted of Churchmen; and, by confining its efforts to the one object of Missions, gives them the well-

grounded hope that their own communion shall maintain that ascendancy of vigour and success in this pre-eminent cause, to which her resources, when duly called forth and directed, seem justly to entitle her.

By no means forgetting or under-valuing what has been done by two long-existing and respected Societies in the Church of England; nor yet disparaging the lively energies which a sister communion from a more remote period, and other kindred societies within the last twenty-five years, have put forth, and which the only ennobling hand of God has prospered; we may be allowed to express a sanguine expectation that our infant society shall soon become a Mother in Israel, and, by quickening, and seconding, and enlarging the efforts of her venerable progenitors, shall make our Jerusalem to be the praise and glory of the Gentiles. In so holy a cause we would *provoke one another to jealousy*; we would fire ourselves and each other with a generous ambition to be foremost in *delivering men from the power of darkness, and translating them into the kingdom of God's dear Son*.

Your Committee have reviewed with pleasure the PROCEEDINGS of the Society. They are prepared to testify of its plans, that they have been wise and salutary; a happy admixture of patience and prudence with zeal and energy. During the first eleven years of its existence it was chiefly employed in laying the foundations and erecting the scaffolding of a future superstructure. Now, at length, its Missionaries are gone forth; no less than eight to the Western Coast of Africa, two to the Island of Ceylon, and two to the East-Indian Continent. Shipwreck has not drowned, conflagration has but increased its ardour: bloodshed and violence have called forth more vehement supplications: and it has been found to be with societies as with individuals, that

" Behind a frowning Providence
God hides a smiling face."

To the Four Settlements now in agency on the coast of Africa, with their numerous schools of natives attached to them, they look with confidence for the gradual but rapid diffusion of Christian Knowledge through the interior of that vast continent; delighting in the assurance, that the *white man's book*, now at last exemplified in the conduct of the *white man*, shall be seen in Africa, as in other lands, to be that rod out of Mount Zion, by which

the bands of Satan, even where he has been openly and avowedly worshipped, shall be broken, and the Lord *shall be ruler in the midst among his enemies*. It is with peculiar satisfaction that we have witnessed the success of one of our African Missionaries, in reducing a language of the natives to rule and grammar, which had not before been written: so that parts at least of the Scriptures may now be read in two of the mother tongues of that country, and a sure pledge is given us that *the word of God* shall no longer be *bound*, but shall *have free course* in countries which seemed inaccessible to it.

We cordially approve the spirit of undaunted perseverance which determines, notwithstanding many checks and obstacles, to give the knowledge of Jesus Christ to the gallant New Zealanders; and which, gathering wisdom from experience, prepares a favourable reception for religious truth, by making it to issue from the lips of those who have first relieved the bodily and temporal wants of the uncivilized.

The steadiness with which the Society has, from its first foundation, retained the spiritual necessities of Ceylon in view, until it has now at length begun to obviate them by sending out the Missionaries Norton and Greenwood to that thirsty and capacious field of usefulness; and the happy openings of Providence by which two ready helpers have been sent to receive as it were the dying breath, and to take up the fallen staff of Dr. John, in the superintendence of his schools, and in the louder, wider proclamation of his acceptable message at Tranquebar; have not escaped our notice.

The day star is surely shining in the East, and the full-orbed sun must be on the point of rising: already the streaks of red are extending themselves from Cape Comorin to the walls of China. An Episcopal Establishment in our Indian Settlements, with the facilities thence given to Ordination; and the more free grant of licences which is now secured to duly accredited persons going out for the purpose of administering religious instruction; must shortly give a new aspect to Christianity in India, and communicate a sort of regenerating influence, not to our own sixty millions of fellow-subjects only, but to millions as yet unconnected with us. Children's children shall celebrate the bloodless triumph of our times, in which argument defeated prejudice, and the voice of our

nation, as well as of its Parliament, was truly the voice of God.

The pious and lamented Martyn, we rejoice to find, has left his living as well as breathless monuments behind him: there are fruits of his lips as well as of his pen; sons and daughters; as well as an *incorruptible seed* to beget them. Who shall calculate the boundaries of those fields of harvest which a Mohammedan Servant of the Messiah is now sowing, and whilst he sows, reaping? The Catechist, who shortly as we trust will become a Missionary, has already his forty-one adults and fourteen children baptized and received into the church, as seals and attestations of his call: and, by the deliberative suspicion with which he was at first accepted; by the patient calmness with which he has endured the mockings and fierceness of his deluded fellow-countrymen, by the chastised, deep-rooted, and glowing earnestness of his ministrations in his present populous and important station at Agra, gives goodly promise that he will hereafter be found amongst that favoured remnant who *shine as the brightness of the firmament, and as the stars for ever and ever*. It might seem as if Providence had dealt hardly with us in removing within the short space of a few years our Swartz, our Jenické, our Gerické, our Martyn, our Browne: but how base would be our repinings, when we have a Kolhoff, a Corrie, a Marsden, a Thomason, a Carey, and a Marshman still remaining to prosecute their designs and profit by their experience; when a gift of tongues, which even death cannot extinguish, has been imparted through their labours; and when a new generation is springing up into manhood, to whom they have transmitted the elements of the truth!

Your Committee are persuaded that you will join with them in giving your hearty plaudit to the Society, for what it has already attempted and is now executing, entreating them to go on nothing doubting that they shall prosper; you will wish them good luck in the name of the Lord, and will wait with much ardour and anxiety to hear that they have filled up their broad, efficacious, and practicable outline, by establishing their Literary Representatives in the Levant, and other suitable stations—by preaching the truth, as well as instructing children—by procuring and diffusing well-selected tracts in the native languages of the countries where their emissaries are

stationed—and by making the Liturgy of the Church of England second only to the Bible in its diffusion and in its use.

Your Committee rejoice in the vast extension of patronage and increase of supplies, which the Society has received within the last year. They are not altogether ashamed of the progress it has made in Leicestershire, when considered as the effort of an infant Association. They trust that their four hundred and sixty pounds, which they have been enabled to remit in the present year, will not be allowed to lose an unit of its sum, but will progressively increase as the wants and merits, the constitution and the efficiency of the Society shall be better known: and they most earnestly solicit the assistance of the Clergy and Gentry of the County in giving that publicity and countenance to their cause, which they do not hesitate to proclaim that it deserves. From Local Associations, like that which is now assembled, and from still humbler societies to which the smallest contributors find a welcome entrance, your Committee expect the most enlarged assistance for the Society; and they humbly trust that the day is not far distant in which every town and village will have its organized Association, and every parish church will hear and know, and once at least in every year will recognize by its contributions the claims of the Church Missionary Society to its confidence, countenance, and support.

THE JEWS' SOCIETY.

In our First Volume, pp. 182, 183, we gave a brief sketch, under the above title, of the "London Society for Promoting Christianity among the Jews," and proposed to record its proceedings. We have occasionally done this; but, from the pressure of other matter, not to the extent that we wished.

: An important change has lately taken place in the Constitution of the Society, intended to remove the objections entertained on that head by many persons who were friendly to its ultimate design.

The following paper has been circulated, on this subject, by the Society.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—Dec. 27, 1814.

Reports having been circulated, prejudicial to the object and interest of this Society, the Committee have judged it expedient to inform the public, that its affairs are put upon a footing which promises to ensure more confidence and stability to the Institution, than it has ever possessed.

Its debts are in a course of immediate liquidation ;—the collection of its revenue will, in future, be conducted in the most unobjectionable manner ;—regulations are adopted, which, without violation of the **FUNDAMENTAL PRINCIPLE**, have so far modified its operation, as to afford to Christians of every denomination the opportunity of promoting the common object, with perfect consistency, and an assured confidence that their contributions will be applied to specific objects, or general purposes, at their own discretion.

The following Resolutions, with others of a similar tendency, were this day unanimously passed.

At a Meeting of the Committee, at Freemasons' Tavern—W. H. Hoare, Esq. in the Chair :

Resolved, That the Spiritual Concerns of the Society connected with the Chapels, the Schools, and the Education of Missionaries, be henceforth separately conducted by Churchmen and Dissenters respectively.

That the Episcopal Chapel and School be a distinct concern in the hands of Churchmen.

That the Jews' Chapel and School be a distinct concern in the hands of Dissenters.

That the Hebrew New Testament, the Printing-office, the Manufactories, and Female Asylum, be a distinct and separate concern, forming one common centre of union to all parties.

That the three distinct concerns have each its own particular Committee.

That the proceedings of all the three Committees be comprised in one Report, and be read together, annually, at the same time and place.

BAPTIST MISSIONS.

The 26th Number of the "Periodical Accounts," the publication of which we noticed p. 409 of our Second Volume, detailed the state of the Mission from January to July, 1813. The 27th Number has just appeared, and carries on the narrative to November, 1813; with some subsequent notices up to January, 1814. We shall take the earliest opportunity of furnishing our readers with the most important information.

At the Annual Meeting of the Society, held at Kettering on the 4th of October, it was Resolved,

That, as those who have hitherto been most active in collecting for the Mission are becoming less capable of exertion, it be earnestly recommended to every Minister of the denomination through the Kingdom, who approves of the object, to do every thing in his power to promote it.

Foreign Intelligence.

WESTERN AFRICA.

IN our last, we stated the difficulties and dangers under which the Church Missionaries laboured on account of the Slave Trade; with their state of health, and their own reflections on the disasters and difficulties of the Mission. We are happy to hear, from various quarters, that these statements have awakened a lively interest in the ultimate success of that Mission; and that benevolent persons begin rightly to appreciate the magnitude of the undertaking, and its important aspect on the present and eternal happiness of the inhabitants of West Africa.

We shall now proceed with our extracts from the communications of the Missionaries.

Death of Herman Meyer,

(One of the Lay Assistants of the Mission.)

In my last to you, I would have made some mention (says Mr. Wilhelm, in February last) of Mr. Meyer's intention to marry, and settle for himself in Sierra Leone, without consulting the Society's will; but Brother Renner persuaded me rather not to be forward, as his intentions had not as yet prompted him to any proceeding contrary to his engagement with the Society; and we might hope that, one day or other, before he should take such steps, he would become aware of the danger of choosing his own ways, without reflecting on his duty toward God, and the Society in whose service he engaged: in which case it would have been much better, not to have mentioned any thing that might render his character suspicious.

As death soon removed him out of all temptation to take further steps contrary to his engagement with the Society, and grievous to us; and as what I can farther mention respecting him cannot rejoice and encourage the mind of any Christian; I would rather bury this part of my account in the grave: but, considering that I cannot injure him by stating simply the truth; and that what cannot encourage and rejoice, may yet tend to warn and admonish others to examine their intentions well, before they engage in a service in which self-denial and indifference to worldly emolument are absolutely indispensable; I cannot think it altogether unbecoming to make some reflections on what I saw and heard of Mr. Meyer.

So far as I became acquainted with him in Mr. Steinkopff's congregation, I did highly esteem him; and so I did in the beginning of his stay here. He kept himself diligently employed: his behaviour was obliging: he read his Bible, and seemed to relish Christian Conversation.

After a short time, however, he discovered to me his anxiety about getting on with his salary; questioning in what way he could possibly set up for himself after the four years of his engagement with the

Society were expired, if he could not by that time save some money.

I bade him not to trouble his mind with such cares ; but to trust in God's providence for future times, as well as for to-day : assuring him that I myself cannot lay up money from my salary ; and that, though his salary was smaller than that of the Missionaries, yet would he every day find the same victuals prepared for him, which we have for ourselves.

When I found him still uneasy about the want of many other things beside food, and heard that Meisner was in the same anxiety, I advised him to make first an experiment for a year or two, and if then their prospects should not be more satisfactory, they might freely open their minds, and declare their wants to Mr. Pratt ; assuring him that the Committee of our Honourable Society consists of Gentlemen who would take their case into mature consideration, and would not leave them in distress.

This was enough to silence ; but, I think, not enough to satisfy him, on this subject.

By and by he declared to Brother Renner that he would wish to be again married ; and that with a person who could talk the Susoo Language, and had received some religious education : and, as Brother Renner could not possibly foresee what wrong steps Meyer might be tempted to take on this occasion, he told him of such a person as he desired. As soon as he became acquainted with her he found her a suitable person. But, at the same time, he was tempted to listen to the fair promises of advancement with which her father immediately filled his mind,—“ that, if he should become his son-in-law, he needed not to stay in Bashia, and be a workman and a storekeeper there ; nor needed he to depend on that support which he received from the Society ; but that his daughter had a lot and a house in Sierra Leone, and that he would instruct him in trading, and set him up in business there.” He got also a vessel promised for the purpose of carrying on trade in the rivers along the coast. The young woman likewise declared to him, that she should not like to live in Bashia.

Of these things he told me by way of asking my advice ; but it soon appeared that he was not much disposed to receive any advice contrary to his captivated in-

clination. I bad him be cautious, and not proceed without consideration and prayer; and that he should not leave this place and his vocation without first having consulted the Society, and obtained their consent. He objected against this, saying, that the Missionaries were authorised to settle such things among themselves; and that he knew the intention of his heart; which was to serve the Society in a better way than by sitting down in Bashia and working. "Can I not make myself more useful," he asked, "by trading as well for the mission as for myself; and when I bring you the provisions and goods which you occasionally want into the river, so that you need not go to Sierra Leone yourselves?" Confident that the Missionaries would never agree to his purpose, I replied, that he would do right to bring it forward in a meeting.

By and by, when he perceived that it was not very likely he should obtain our consent for leaving Bashia, he betook himself to sinful and desperate measures: leaving off working, absenting himself from family-worship, spending the Lord's Day and half the week in the place of his father-in-law, and behaving himself in a surly and quarrelsome manner toward each of us. At that time he brought Brother Klein into a Palaver, on a very worldly, proud, and foolish pretext.

When I perceived that he was going about to seek some occasion for bringing the guilt of his crooked ways upon us, I began to avoid conversation with him; and so to shew my disapprobation of his conduct, for a while, more by silence than by words. But I got tired of seeing him wasting his time; and, therefore, as Mrs. Renner one morning expressed a wish that a book-shelf and some benches might be made for the girls, and met with a murmuring answer, I seconded her, enforcing his duty upon him, but met, likewise, with a fretful scold. I then told him that it was not my intention to excite his passions, or to dispute, and that he should rather first consider whether I treated him wrongfully. Upon this he began to do something, but not that which we desired him to do. The next day he shewed a ragingly fretful temper. At breakfast he scolded first the children, who had to keep his room in order and to wait upon him: then he began with Mr. Renner, and afterward with me, telling us he was not our slave, to be set to

work by us, but the Society's servant. Anxious lest his ill temper should plunge him into a violent fever, or drive him altogether out of his mind, we endeavoured rather to appease than to argue with him. He became, however, feverish the same day: but, late in the evening, Mrs. Renner coming home from visiting a sick woman, he was well enough to get up, and to attack her with a very rough scolding without any reason. We appeased him again, entreating him that he should mind his health and go to bed. The next morning his father-in-law sent his canoe to fetch him. On that occasion he put into Meyer's mind that he should pay off the Society what he owed it, and so make himself free from all obligations. Alas! this found also entrance into Meyer's heart, and he made up the account himself, which amounted to 10%!

But God led him another way. He fell into a very severe fever, which kept him in bed for a long time. He wished to stay with his new friends in his sickness; and as the father had no objection, but promised him every assistance he could afford, we suffered it to be so. When he recovered from the fever, he got his feet swollen like a person afflicted with the dropsy. In this state he came one morning to Bashia to fetch his trunks, in order to clean and sun his clothes, pretending that he could do this more conveniently at home than in our place. He also wanted the carpenter's tools, but was refused, as the tools belonged to the Settlement.

Some days afterward Brother Wenzel, desirous to admonish him once more, invited him to dinner. He went up to Canoffee by land with his swollen feet. When Brother Wenzel spoke to him, he declared that he would never break the promise made to his lady; but that he intended to move again down to Bashia, as her father treated him cruelly. This intention, however, he could no more bring into effect; for after dinner he went again home by land, contrary to the persuasion of all that he should pass the night in Canoffee, on account of the threatening tornado. Before he reached his home the tornado overtook him: the rain-gushes wetted him to the skin, and threw him into such a violent fever, that he was scarcely able to reach home. His illness increased to such a degree as to put a period to his life in three days, on the 12th of September. His father-in-

law did not call Brother Renner to see him till his speech was entirely gone. Scarcely was he buried, when the old slave-dealer sat down and wrote a bill amounting to 200*l.* which he wanted Brother Renner to accept for the expenses he pretended to have had with Meyer. As Brother Renner made him ashamed of such an unreasonable bill for his deceased son-in-law, and refused it, he keeps all the things which Meyer brought into his house.

May it please God to keep us all from choosing our own ways! O Lord Jesus, my Saviour, keep my heart free from worldly cares. Let me never covet and hanker after such earthly enjoyments, as Thou, in thy wise providence, seest good to withhold from me. Let me never employ sinful means for the accomplishment of my desires. Let me not fancy that I can make myself happy by acquiring worldly possessions. But may I always seek and expect my happiness from Thee, in the way of prayer, in the path of duty, and in resigning my will to thy providence! Oh, let me never become vain in my own imaginations. Let me never be enchanted and drawn aside by any fair prospects or promises, which Satan and the world can propose; and let me never act according to their insinuations. May I be careful not to lean upon the friendship of the wicked; but may I have an open ear and heart to receive the advices of thy word, and of thy children! O gracious Heavenly Father, give me thy Holy Spirit to shew to me the secret evils of my heart; and to enable me to conquer them when they become known to me, and to keep faithfully my engagement in thy service, even unto death, through Jesus Christ, my Mediator and Saviour. Amen.

Can any one of our readers withhold his hearty Amen, in behalf of the Missionary, and his friends and fellow-labourers throughout the world? Can he fail to put up a fervent ejaculation that these devout prayers may be answered to his own soul? Loudly, indeed, does this narrative say to all, *Let him that thinketh he standeth take heed lest he fall.* We leave Meyer to Him who is infinite in mercy as well as justice, and who may give repentance in a dying

hour ; but the narrative ought not to be withheld, pregnant as it is with admonition of the most awakening kind to all who are engaged in the work of Missions throughout the world.

Consecration of a Devil's House.

The following is an affecting exhibition of that combination of craft and credulity, which upholds the superstitions of the Pagan World.

The Susoos erect (says Mr. Wenzel) houses to the Devil ; or to the spirits of their deceased relatives, in order to inquire of them in critical circumstances of their families or country. The ceremony, as I understand, is thus :—After the house is built, the Headman and people assemble. A bullock, in general, is killed ; or, in want of a bullock, some fowls. The meat is boiled with plenty of rice, and is then carried to the Devil's House. The Headman, who alone, it is believed, can speak with the Demon, and understand his will, explains that will to the people. He then takes a Kohlah (a bitter African fruit, like an European Chesnut,) and breaks it asunder in the joint, and throws it on the ground, before the Demon ; and, accordingly as the two pieces fall, either the joints or the round part upward, he says, "Thou art a good Devil." After this he casts the liver of the animal before the spirit, that he may eat it. The Headman then chews a Kohlah ; and, when chewed small, he spits it before the Demon. Sometimes a map is given to the Devil as a sacrifice, who is buried alive under the structure. Here the Headman tells the people whether they shall be successful or not. The Headman, and all the people, then feast together on the ground, tearing the meat either with their teeth or hands, and dipping their hands into cold water, before they eat rice with them. After they have eaten they settle their affairs ; shooting and dancing through the whole night, and some days after, till they are tired, and then they go home.

Foundation of Bashia Church laid.

In these dreary regions Christian Churches are beginning to rise. Let our readers contrast the in-

interesting scenes depicted in the two succeeding narratives with that which they have just witnessed.

On occasion of laying the foundation-stones of the churches at Bashia and Canoffee, the Missionaries endeavoured to make some lasting impressions on the children's minds. On the 20th of January, 1814, the foundation of the church at Bashia was laid; and on the 19th of February that of the church of Canoffee.

We selected (says Mr. Renner) four boys to perform the mason's part in laying the foundation-stones. For each of them was made an apron of white bask, and to each a hammer was given.

When all the children were collected, they were put in possession, walking two and two together. The masons took the lead; then myself, with the good Bible in my hand; then Brother Wilhelm with the boys; and then the girls, accompanied by Mrs Renner and Mrs. Klein.

When we arrived at the spot, the masons took their posts at the corner-stones, which were placed in an erect position. I then read a chapter in Isaiah, respecting Christ's Kingdom coming to the Gentiles; and also four appropriate Psalms.

After the reading was over, the first stone was laid in this manner:—I addressed the boy in these terms: "You lay this foundation-stone in the name of God!"—He tumbling down the stone, I said, "Lay it firm!"—while he shook and moved the stone into the best position, I added, "Lay it for the honour and glory of Christ! Lay it so fast, that even the gates of hell cannot remove it!"—the young man hammering away upon it to make it quite firm, and then taking mud balls fixed it in its place.

The same words and ceremony were observed at the laying of each of the other stones.

Brother Wilhelm then gave out the Psalm:

"From all that dwell below the skies;"

after the singing of which, having pronounced the Blessing of God the Father, the Son, and the Holy Ghost on the whole place, we all went home, and the workmen immediately entered on the work.

A place set apart for public worship we wanted long ago; and we have good hope that the Susoos, in the hours appointed for them, will come and hear the good news of salvation, hid from them for ages. Should our hands be strengthened by other Missionaries, much would be done in the work of God, notwithstanding the many oppositions which we have to encounter.

May it please God (says Mr. Wilhelm) to forward, accomplish, and uphold this building with his Almighty Hand, as his holy Temple in the midst of Devils' Houses, and abominable places of idolatry! and may the constant sounding of the glorious Gospel in this House of God cause the Sun of Righteousness to rise and shine among those habitations of darkness and cruelty, so as to make them vanish like vapours on the rising of the sun!

Foundation of Canoffee Church laid.

The day before we laid the foundation of our Church (says Mr. Wenzel) I sent the workmen and boys to the Headmen and other people, to invite them to the ceremony: but as false reports were then spread abroad that we had made yamfa (acted deceitfully), none of the Headmen came.

The next day I proceeded with the female part of the family (Mrs. Klein, Mrs. Quast, my wife, and 13 girls) to the school-house, the country people following us. In the school-house the boys, 20 in number, stood ranged in one line.

Here we began to sing the first verse of the cxxi^{id} Psalm. With the second verse we proceeded to the Church-yard. Having sung the second verse in going to the ground, we placed ourselves round the place dug for the foundation of the Church. I then addressed the natives—told them the most excellent design of our Honourable Society; and gave them, in the name of the Society, and in my own name, an earnest invitation to frequent this House of God. I assured them that the glorious Gospel of Jesus Christ should be preached in this Church, and that here they should be taught how they may go to heaven.

Four boys, with white aprons and a hammer in their hands, were placed at the corners of the foundation.

I first went to the East, with a boy who acted as my interpreter, and, with the boy who had taken his stand;

at that corner, fixed the stone in the ground, repeating the 16th verse of the xxviiith chapter of Isaiah. My interpreter rendered the words into Susoo; and I and the other boy fastened the stone, in the name of the Father, of the Son, and of the Holy Ghost. The stone being laid, I explained and expounded the words of the text.

I then proceeded, with the interpreter, to the South corner, and laid the second stone, with the other boy who was placed there; repeating the 22d verse of the cxviiith Psalm. These words also were interpreted into Susoo, and a short explanation of them given.

After this I went to the West, laying the stone with Matt. xvi. 18; these words being likewise interpreted and explained.

At the North Corner, the text used was 1 Cor. iii. 11.

The stones at the four corners were all laid and fastened in the Sacred Name of the Triune Jehovah.

I then went to the middle of the Church-ground, and read a part of the cii^d Psalm, beginning at the 12th verse; the lxxxvith Psalm; and the ivth chapter of Micah.

After I had read the Psalms, and the chapter in Micah, I kneeled down, with the children, and prayed, and dismissed the assembly with the Blessing of the Church. We then returned, singing part of the cxviiith Psalm, "Behold the sure Foundation Stone," to the School-house.

Here I addressed myself particularly to the boys; and called their attention to the blessings which they enjoyed; and assured them that the Honourable Society wished that they might be brought so to know the Lord and to become Christians, that they also might be Missionaries, and one and another of them go into the country, and preach the Gospel of our Lord to other Susoos. The children seemed all to be much affected, and the people thanked me for their invitation. I gave them a breakfast, and a little wine when they went home.

The spot on which the Church is built is very good ground. Nothing is to be feared from floods. I have made the walls so strong that the tornadoes cannot blow them down. This spot is also close to the path by which the people have to pass, who come from the interior.

From subsequent accounts it appears that both Churches were, by much exertion, covered in before

the last Rains began. Good bells and clocks have been sent out by the Willding; the measured and orderly sound of which over the surrounding plains, will insensibly form the minds of the natives to new and useful habits, and awaken, in due time, the most benignant associations. The children being accustomed to singing, and that elevating part of Divine Worship being very attractive to the natives, an organ which plays by barrels thirty of the choicest congregational tunes, has been sent out for the Church at Bashia; prepared so as best to resist the heats and damps of the climate. If it shall be found to do this successfully, a similar one will be sent out for Canoffee. Each of these Churches contains about three hundred square yards, and may accommodate from two to three hundred persons.

Account of the School Children at Bashia.

The Missionaries faithfully detail both their discouragements and their hopes respecting the children under their care. The following extracts will, on the whole, prove highly satisfactory to our readers.

You would wish to hear (says Mr. Wilhelm, in February last,) some encouraging account of the proficiency which our children make in learning and piety. As to learning I have no cause to complain, though none to exult. Some are teachable, and others are very dull scholars. Hopeful appearances often change, and disappoint our expectation; yet where we are ready to give up hope, a better conduct sometimes follows after repeated correction.

At the last Anniversary with our children, Brother Wenzel was in Sierra Leone, but Brother Klein came to Bashia and attended. After the first singing, the children were addressed, by way of explaining to them the reason for which we had called them together to Divine Worship. They were urged to attend to the instructions of that word, which it had been God's good pleasure

to send to them that they might learn the way to heaven. We placed before them the gratification which it would afford to us, to our Benefactors, and to every Christian Mind, if we could confidently hope that one of them did really love our Lord Jesus Christ, and the joy which is in heaven over one sinner that repenteth; and concluded with the hearty wish that God might give them his Holy Spirit to teach them these things, and to bring them to heaven. After this address, prayers were read, and a Sermon was preached from Ezekiel xxxvi. 26.

The list which I now send (says Mr. Renner) contains not so many names as the last. There are various reasons for this. Four of Lawrence's children were taken away by their friends out of enmity, because the dying father enjoined us and begged us to bring up his children in a Christian Manner, and, when of age, to marry them out lawfully: to deprive us of this, they took the children away rather artfully. The two Gumas were too tall for school and would suit no longer, and were sent, therefore, home. Hickum's three children were removed because the father was tried a second time for Slave-dealing and was found guilty, and the Governor left the property for the children on condition that they must stay in Sierra Leone. Bailey left school out of choice. Hannah Cumings left, and married David Lawrence in the country fashion against our will and asking. In such cases the mother pretends to be sick—sends for the daughter, and lets her not come back again. The boy Butscher is clever with the carpenter; Tobias and Joseph I have put with the blacksmith: they go on well; so that, in these two necessary trades, we shall soon get strength.

Could we keep out sin from this place, it would excel Adam's Paradise; but, alas! far from it. Not only is foolishness but iniquity bound up in the hearts of children; and, whilst they are young, according to a German Proverb, the ears are young or little, but as they grow, the ears increase, and their imagination grows more and more evil, instead of good.

Thank God that I have such an excellent help-meet, who watches and suppresses the most distant vice among her female children; and her constant care is crowned with some success. You may believe, Sir, that it requires a good deal of strictness in a place where two

sexes are together, to keep up chastity and virtue. My good wife is very much fitted for children, but the necessary talking to them from morning to night, hurts, I believe, very much her weak constitution. Her chief complaint lies in the breast, which, I think, came by much speaking; but yet she spends and will be spent in that line of life which God has allotted her; only she wishes now and then to have a month's repose, and see her friends in Sierra Leone, as she has been absent from them nearly six years.

Method observed in the School at Canoffee.

The arrangement with my children and family (says Mr. Wenzel) is as follows.—

At day-break all the boys rise. The little boys, and those who only have begun reading, are employed in cleansing the school, bed-room, and piazza; during which time the larger boys go through the Addition and Multiplication Tables. Then all go to the brook and wash themselves: one is Captain over them, and prevents the others from doing mischief. When they are come from the brook, all the family are called to prayer. I read and expound a portion of Scripture, and make some applications suitable for the children and ourselves, in order to make the boys better acquainted with their own hearts, and shew them the need of a Saviour; after which we go to prayer. After prayer we have breakfast, about eight o'clock. After breakfast some boys learn their tasks, and others instruct the little ones in theirs: some boys work in the garden, or are employed to fetch wood in the canoe.

About ten o'clock school begins. First a hymn is sung: then we go to prayers: after prayers the Bible is read by all who are able to read; the second class begins to spell; and two of the first class act as monitors to instruct the others. When reading is finished, the first class begins to write; some on books, and others on slates. When every boy has written one page, and it has been corrected by me, a chapter of the Bible is read by the whole class. The conclusion of the school is with prayer and singing. The whole time of the school lasts three hours.

Between one and two o'clock is dinner. After dinner some boys are again instructed in writing and in arith-

metic: the lesser exercise themselves in learning their tasks. About four o'clock the boys have liberty to go into the bush, where Mr. Klein now generally accompanies them. At a proper time they are called together, and each boy brings some fruit out of the bush home.

In the evening, when the lamps are lighted, the first class is employed in making one or more examples in arithmetic. After eight o'clock they assemble for Evening Prayer; at which all the family attends. I expound again, but not so large a portion of Scripture as in the morning. The conclusion is with prayer. After I have finished prayer, all the boys rise and stand in one row, repeating the Lord's Prayer and the Blessing 2 Cor. xiii. 14. Then they bid us good night. All the family goes then each into his bed-room, where they exercise their private devotions, and so retire to rest.

Account of the Canoffee Children.

I exhort my school-children every day (says Mr. Wenzel), and endeavour, as much as is in my power, to bring them into the ways of the Lord. Some of them are very young; and some, alas! have imbibed the vices of their former associates, and would practise them if they were not restrained: but, God be praised, I can say, that, of two or three, I may indulge a blessed hope that my labour is *not in vain in the Lord*.

One boy acts in my house as a good steward. I have brought him, by the grace of God, forward in reading, writing, and arithmetic; and in catechising the other boys. If other business hinders me from keeping school, he instructs the children, and they willingly obey him. He is very useful to me if I am called to go out: he can buy and sell, and manage some things in the house, in which I instructed him, when I was a widower. But my joy and hope consist in this, that he is desirous to know the way of salvation, and to experience its power in his own soul. He retires sometimes with one boy or another in the evening into the school-room, and reads the word of God with him, and afterward with him and in private also he pours out his heart before God in prayer.

Another boy is very industrious, and employs himself usefully in carpenter's work. He repairs the canoe, and mends doors and benches.

I would recommend these boys to the favour of the Society, that they would encourage them by a small present from home.

These two boys are also very useful as interpreters. One of them has translated the four verses which we used at the laying of the foundation-stones of the Church. With these two boys I will, by the grace of God, translate the Liturgy of the Church of England into Sumoo, that, on the opening of the Church, we may read them the Service in the native tongue.

To encourage the Society in its benevolent design of scattering this blessed seed among poor African Children, I shall report another circumstance. A boy had stolen some Indian Corn, last year, out of my store. No body had witnessed the fact; nor had he told it to any one, but kept it concealed above three months. By expounding, however, to the children the Scripture every day, and by endeavouring to plant the fear of God in their hearts, he became conscious that by his stealing the corn and concealing it he had committed a great sin against God. He discovered the fact to one of my two above-mentioned boys, and begged his advice. He said, "You must confess your sin to Mr. Wenzel." One evening, after prayer, he followed me out of the school-room, with the other boys all close after him. I inquired the reason of their following me. He told me the crime which he had committed, and the reason of his confession. He feared God would punish him for it. I gave him a short exhortation, and warned him against such evils. I urged on him that he must always fear God, nor do any more such wicked things. Though no man might see him, God can and will punish him. He shewed great signs of repentance. I encouraged him afterward, and told him God would forgive him his sin; but that he should pray to God for his Holy Spirit. All the boys were much affected, and promised me that they would not steal. May God grant that all these lambs may follow the gracious voice of the Good Shepherd of our souls, who gave us a blessed example even in his youth!

Mr. Wenzel fairly states, however, in a subsequent communication, several things which tended to discourage him with respect to the children; though his hope was revived by others.

The Susoos (he observes) are too much disposed to keep their children at home in their ignorance, and infect their tender hearts by the vices which are practised among them: so that the children have, in too many cases, lost all relish for a better education; because they can live at home without restraint, according to the will of their sinful hearts, and practise wickedness without fear.

If children are sent to us at the age of five or six, or younger, of such children, as they are not in the practice of sin and their hearts not so much infected by the vices of the older, some hope may be entertained, that, in a Missionary Settlement, they may reap the benefits of a Christian Education: but when they are brought into a Settlement beyond this age, which is too much the case with the Susoos, as they do not like to take them from their mothers, their hearts are much infected with the evil of sin.

A Missionary must, therefore, be continually on his guard to root out the thorns, briars, and weeds, which grow with their years; and must look circumspectly how they go on, especially as there are children of both sexes in the Settlement.

I have mentioned some boys whose conduct greatly encouraged me: but some things are come to my ears that rather damp my expectations, though I see signs of repentance. What shall I say or think? Shall a whole Society of Christians be disappointed in their noble design? Shall the labours and pains of their Missionaries prove unsuccessful? Shall the prayers of so many faithful Disciples of our Lord not be answered, and their money be spent in vain? I cannot think it!

Nay, shall I say that no progress is made toward our end? God forbid! I will enclose a Prayer of one of my boys, which he himself out of his own heart composed, and which I found in his bed-room, in which he thankfully expresses his sense of the benefits of the blessed Gospel of Christ which is preached to them by us Missionaries, and offers his prayers to God to bless the Society who has sent Missionaries to this dark region. But how soon does Satan corrupt such a mind again. *O Watchman, what of the night! Watchman, what of the night!*

It is by no means my intention to discourage the Society; nor would I have it supposed that I am low-spirited. Not at all; but I must state things as they are: and I will, by the Grace of God, try the utmost; though the

effort may be difficult, and the issue at times appear to be doubtful.

When now much money has been spent, great pains bestowed, many trials suffered, frequent prayers ascended to Heaven, and not a few lives shortened in the work of the Mission, should not this stir us up more and more in the service of the Lord?

Prayer of an African Youth.

O Lord, open thou our hearts, that we may lift them up, and thank thee for thy goodness and mercy, which thou hast shewn unto us, in that thou hast sent thy Missionaries into this country to shew us the way to heaven. We have been sitting in darkness: but now thou hast sent thy servants to enlighten us with the truth of the Gospel, in the name of Jesus Christ our Lord, Amen!

We thank all our friends in England, which sent cloth for us that we may dress ourselves, and buy us food to eat. Oh that the Lord may open our hearts that we may pray for them, that God may take them up to heaven when they die.

Oh let us be glad and rejoice in this salvation which is come unto us. If we obey the Gospel and do it, we shall be happy in the next world: but we cannot do it ourselves; O Lord, help us that we may understand thy holy words; that, when we are at home, we may talk to the others, and say, *Come and see what the Lord has done unto my soul.*

We have been here: we knew nothing about Jesus Christ, thy only-begotten Son, that thou hast sent him into this world to save sinners. But now, O Lord, by thy mercy and loving kindness, thou hast sent thy servants to declare thy wondrous works unto us. Help us, O Lord, to do thy will, and to keep thy holy commandments. O Christ, hear us: we have heard in thy word, when children pray to thee thou hearest them. Oh let our humble prayer come before thee! O Lord, our heavenly Father, to whom shall we go but to thee? O Lord, we must

come and bow our humble knees before thee, and pray to thee for thy goodness to us and to all men. Amen !

MALTA, AND THE LEVANT.

Letter from Dr. Naudi to the Secretary of the Church Missionary Society.

My Dear Sir—

Malta, Valletta, Sept. 3, 1814.

Referring to a letter which I wrote lately to you, I shall not repeat what I said about the young man, Jerome Panà, already prepared to leave Malta, and to be engaged under your Society, as one of those young persons whom you commissioned me to send out to be educated for the future benefit of North Africa.

I had lately much conversation with a gentleman from Derna, an important place in the neighbourhood of Tripoli. He had been in almost every corner of that territory, and had travelled much about the Deserts of Barca. That part of the Ancient World, which once gave birth to such great Christian Men, and where the Church of Christ greatly flourished, is now the most neglected; and is reduced to a state, very little different from that of the Hottentots and other savages of Africa. A well-disposed man, endowed with such individual and Christian Qualifications as are requisite for the purpose, would effect a great deal of good among those different tribes. There are among them a multitude of Jews; and, in the late troubles, a very great number of this people migrated from Europe to Cairo, and other parts of Egypt, and to Jerusalem. It is very singular to observe, that, in the short period of two years, many unexpected conversions from the Jewish to the blessed religion of Jesus have taken place all round the Mediterranean.

I had the other day a second letter from the Bishop of Nicotia in Cyprus, in answer to one sent to him

from one of my friends here, John Suappottolo, who is much interested in promoting the knowledge of the Gospel. He took upon himself to procure for us two good persons from Arabia, in order to be sent for better education to your benevolent Society for the ultimate benefit of North Africa. Fully persuaded of the essential good which will follow from your exertions in that part of the world, he promises to send to us shortly these two young men from Alexandria, well educated according to the custom of their country, and of good characters; and it will be all at his own expense till they arrive in Malta.

We are always lamenting here the good persons lost by the plague last year. Before my coming to England we had, as you know, a new Society, well adapted for religious purposes, in this island, which was called the "Society of Francisco," after the Founder. This good man died by the plague; and, with him, died a great part of our benevolent people. These perished, because, more than others, they exposed themselves to the contagion. All those members of the Society who took an active part in visiting the sick, and giving the Lord's Supper to the dying, lost their lives. Their zeal was a great blessing to the dying; but all of them failed, and are lamented.

The other young man whom I mentioned to you, and whom I meant to send to the Society, lost his father and sister by the contagion: in consequence of which he is obliged to support the business of his father, and to decline, with great regret, accepting your proposal. He desires me to give you this statement, and begs to be considered always as an intimate friend of the Society. We have lost about twenty-four Priests, who were, for the most part, eminent persons for character and piety. At the burial ground, near town, about 6000 of our inhabitants are interred, who were lost to us in the fatal year 1813.

Since the beginning of this month I have been in mourning for my sister Rosi, who was ill when I wrote to you last. She ended her life on the last day of July. Every thing possible was attempted to prolong her life, but in vain. I passed three months with her in the country, at a spot which is considered the best for consumptive diseases. We are very much distressed by this loss, and my mother is almost inconsolable. But *let me die the death of the righteous, and let my last end be like his!* Her last words, just a minute before she died, were: "*Lord Jesus, receive my spirit! Father, I commend it into thy hands!*"

I continue that work which I began when I was with you, about the present state of Christianity round the Mediterranean and in the Islands. But I want a great deal of information for rendering it complete.

The case of the Jews must be considered as mysterious, in respect of their present conduct. Notwithstanding they are at this time tolerated in Turkey more than before, and in a great measure protected in all the Levant and the islands by that falling empire of the Mahometans, yet their conversions to the Christian Religion were never so frequent as they have been in these latter times. I have received various accounts relative to this important subject. I greatly desire now to go to Syria, to Palestine, and particularly to Damascus, in order to examine into the present condition of that people, and their true situation. Perhaps I shall do it when Mr. Jowett arrives.

Remember me when together to the respectable members of your Society. I never fail to commend them to the Omnipotent, that their zeal and their means for spreading the Gospel may increase, and their plans for promoting the grand object may have vigour and success; till, at last, the true religion of our blessed Saviour shall cover the earth all over. I remain with true respect, Yours, &c.

(Signed). CLEARDON NAUDI.

INDIA.

CHURCH MISSIONARY SOCIETY.

Our readers are in possession of the regular series of Mr. Corrie's Journals of the proceedings of Abdool Messee, and his Associates, to the month of October 1813, inclusive. That for November has not arrived. We now subjoin the

Journal of Abdool Messee, for the Month of December, 1813.

Sunday, Dec. 5, 1813.—For some time there has been Public Worship, both in Cantonments and in the City, for the Native Christians: the number at both places is consequently smaller. In the City, beside the usual attendants who appear to reverence the word of God, there were several strangers who came to the door, and stood during the reading and expounding of John viiith, and heard with much attention.

Sunday, Dec. 12.—Nothing remarkable occurred to-day. Several of European Descent, who reside in the City, attended, but only two or three Strangers, one of whom went away before the Service ended. Two, who have attended worship occasionally for some time, wish to join themselves to us. One Youth, who has been with us since August, gave a very consistent and scriptural account of what he has heard from time to time, before the Congregation.

Dec. 14.—To-day Abdool Messee returned in safety from Meerat. The joy expressed by the Converts and Children on his return was very gratifying.

He relates, that on the way to Meerat he had many opportunities of conversation about religion, especially at Coel, where Talib Messee's father and friends reside. Twelve copies of the Translations were given away. Talib's friends were, at first, very much offended; but became so reconciled at last, as to beg a copy of St. Matthew, that they might know more of Christianity.

At Meerat much attention was excited among the Mahometans; and long conversations were held daily in large assemblies. These are described at length, in Mr.

Bowley's Journal. The result was, that five appear truly convinced of the excellency of the Gospel, and profess themselves Christians. Of these one is a man of great learning.

At Seerdhuna the Begum received Abdool with much civility. As the custom is to carry a present on being introduced to a superior, Abdool presented a copy of St. Mark's Gospel, which her Highness received with great devotion, kissed it, and carried it to her head. She was evidently afraid of hearing something against the Romish Ceremonies; but, as Abdool confined himself to recommendations of the Scriptures, she soon became unembarrassed, and entered freely with him into conversation about the Translations and progress of the Gospel; and gave a kind of promise that she would cause a portion of Scripture to be read to her every day.

Sunday, Dec. 19, 1813.—This forenoon, at our house and in the city, Abdool held Divine Service. In the city there were upward of sixty adults, beside children, listening with seriousness to the word of life.

Dec. 20.—This afternoon, a person who has been regularly of late to hear the Scriptures read, came from the city to have some conversation in private. He attended Abdool's preaching frequently during the Rains; but, from the scoffs and rebukes of his neighbours, deserted for some time. Reflecting, however, on the shortness and uncertainty of life, with the manifold sins which he is conscious of having committed, he began to attend again; and, from what he heard yesterday from the xxviiith Psalm, and to-day respecting Moses esteeming reproach for Christ greater treasure than the riches of Egypt, he could no longer restrain himself, but begged to be admitted into the faith of Christ, if so be his sins might be forgiven. This man was a personal servant of Lord Lake during the late Mahratta War, and discovers more than ordinary good sense and intelligence.

Christmas Day.—To-day twenty adults, and twelve children, belonging to them, and other native children, were baptized. They have all been on probation since July last, and some of them longer. They were separately examined and addressed on the 23^d, respecting baptism, and discover what was thought sufficient marks of acquaintance with the subject, and of the grace of God being with them.

First and most remarkable was Jewan Sing, the Byragee Fakeer, referred to in the memorandum of August 29th, and his household, consisting of eight persons. He said, that ever since he began to hear the Gospel he has had a persuasion that this is the only way of salvation—that, moreover, God has brought all his family to be of the same mind; “and this,” said he, “is an unspeakable mercy conferred on me, who am nothing. His is all the praise!”—His wife declared that she embraced the Gospel in order to obtain remission of her sins. The eldest daughter has suffered a good deal of ill treatment from her husband; and has been finally abandoned by him, on account of her attachment to the Gospel. The eldest son also discovers decided marks of grace.

The confession of Noor Nissan, aged 90 years, was very affecting. In a tremulous voice, and with broken accents, she said that she had often wished for death, whilst going on ignorantly in error: but God had, in mercy, preserved her; and now she should die in peace.

The Hindoostanee Doctor's Servant, mentioned July 27th, delivered a very decided testimony. After stating the miracles, death, and resurrection of our Lord as grounds of faith, he was asked, if he believed that Christ would save him also. He answered, “He has given me the assurance of it in my own mind: how can I doubt but he will save me?”

It would occupy too much time to detail the history of every individual.

Sunday, Dec. 26:—To-day, after Divine Service in the Fort, the Lord's Supper was administered in the city to the Native Congregation. The number of communicants amounted to 45, of whom 11 were converts from the Romish Church. A report having gone abroad, that, on the former occasion of administering the Lord's Supper, a piece of beef had been given to the Hindoo Converts, and a piece of pork to the Mahometan Converts, it was judged expedient to allow all who chose to remain during the celebration. A great number, both of Mahometans and Hindoos, were spectators, and behaved very orderly. The new Place of Worship was nearly filled. After the congregation was dismissed, Ulkha and his wife, both of whom were baptised yesterday, were observed weeping. On being asked why they

wept, he answered, "Hitherto I have known nothing aright; but now I perceive indeed, that Jesus gave his Body and Blood for the pardon of my sins." Several other converts appeared equally affected; and their conversation afterward was very satisfactory and encouraging.

Dec. 29, 1813.—To-day a learned man visited us. He says that he comes from Cabul, but we suspect that he is an Arabian Jew. He has read the Old and New Testaments in Arabic, and is well acquainted with the names of the different books. He asked, 1st, What was the religion of Abraham? 2d, Who the Twenty-four Elders in Revelations are? 3d, Who is the Lamb, that is in the midst of the throne of God? 4th, Who is the Man of Sin? (2 Thess. ii.) 5th, What period of the Revelations is now fulfilling? 6th, What the time of temptation is, which is to try the inhabitants of the earth? On hearing the answers, he said with warmth, "Why does not mankind understand these things? I have read the Scriptures often, and they have always been in the world, but no one understands them." He was told that the teaching of the Holy Spirit is necessary to a proper understanding of Scripture. On going away he said he thought he now began to understand.

Dec. 31.—The number of scholars continues the same as before. Several persons are lately come forward, professing their wish for baptism. The number of Converted Adults is 41; and, of their children, 14 have been baptised. All who have embraced the Gospel have hitherto walked orderly, and give no cause to doubt of their sincerity. It will be observed, that 11 persons, formerly of the Roman Catholic Persuasion, have renounced the errors of Popery and joined themselves to us.

(Signed)

D. C.

Agra, Jan. 1, 1814.

We have already recorded the important and encouraging fact (See Miss. Reg. Vol. II. p. 332) with which the above Journal concludes: but the details will be found even to augment in interest; and to furnish grounds, in connection with the success of other efforts, for the most lively hope that the time of God's mercy toward the East is fast approaching.

The Journals for January, February, and March, 1814, are arrived; as will be seen by the subjoined very encouraging Letter from Mr. Thomason. They will be printed the first opportunity. Some remarkable instances appear in these Journals, of that gradual preparation for the reception of the Gospel in the East, which indicates the over-ruling hand of God. The Native Satirical Poets are bringing their own religious code into contempt, and preparing men to seek a better system!

Letter from the Rev. T. T. Thomason to the Secretary of the Church Missionary Society.

My Dear Sir—

Calcutta, May 9, 1814.

Enclosed I have the pleasure of sending Abdool's Journals for the months of January, February, and March. They tell their own story so well, that they need no "letters of recommendation." The hand of God seems to be peculiarly manifested. When your Society was bursting forth with new splendour **AT HOME**, work was preparing for them **ABROAD**. Corrie and Abdool seem to be the very instruments whom you want. The good work is prospering, far beyond all our expectation, and greatly beyond former experience.

You will observe with what vigilance and wisdom dear Corrie watches over the new converts, and trains them for usefulness. He has married a wife who enters into all his Missionary Views, and is indeed a help-meet for him in the good work. What may we not look for, if it should please God to spare their valuable lives a few years, and strengthen them for the arduous field of labour in which they are placed!

Your communication, dated August 12, 1813, has been received. The Reports, with Lord Gambier's Letters, and the copies of Dr. Buchanan's "Colonial

Eccelesiastical Establishment," have been received, and distributed in the most favourable manner.

We are most happy in receiving your increased bounty; and mean to draw upon you, as your Society has authorised, for 500*l.* annually, until we hear to the contrary. The first payment we made out of your additional bounty was to beloved Corrie, who had embarrassed himself by his Agra School and Chapel. The debt was a MISSIONARY debt; and, therefore, the discharge of it came immediately within the scope of your Society's plans. You will henceforth receive regularly an account of our receipts and disbursements, as we are now beginning to act as a little body. The Rev. Mr. Robertson, my assistant, and Mr. Sherer, a Civilian of high standing at this Presidency, will be added to our number. In a few days we hope to meet, to organize our plans; and, by the first opportunity, you may expect to hear from Mr. Robertson, who will act as Secretary, of our proceedings.

Please to send us more of the Society's "Proceedings." We shall look out for your Missionary Registers with avidity. The African Field, though slow in its progress at first, cannot fail to be productive. We may hope for great things, when we see plans formed with wisdom, and followed by many prayers. Indeed, the times are encouraging in almost every part of the world. How thankful ought we to be for the high privilege of bearing a part in those labours which are dispersing such blessed fruits throughout the earth!

If it should please God to give success to our plans, we hope to find Readers among the Christian Converts, who may be sent forth with advantage into all the provinces. But this will be, in its nature, a slow work. Our eye, however, is kept upon it. Abdeol is doing the work of an Evangelist; and several in Mr. Corrie's Congregation are training for

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labour: so that, before the end of the year, we may
reasonably hope to have the number of our Readers
considerably enlarged.

I hope that when our Society is formed, and more
hands engaged in the work, you will hear more fully
about the interesting labours of individuals in va-
rious parts of the country. There is a growing at-
tention to the wants of the natives; and schools are
now formed, by private individuals, for the instruc-
tion of Native Children, which promise to be pro-
ductive of very extensive good. Some time ago I
mentioned to you that I was preparing to submit a
plan to Government for the establishment of Native
Schools through the district. It is now a considera-
ble time since the proposals were sent in. I have
offered myself to labour as the Superintendant, until
we can obtain one from England.

*Arrival of the Missionaries Schnarrè and Rhenius
at Madras.*

Intelligence has been received of the safe arrival
at Madras, on the 4th of June, of the fleet with
which Messrs. Schnarrè and Rhenius sailed. Letters
have reached the Society from them, written at sea,
March 26, April 10, and May 4; at which last date
the fleet was about to double the Cape of Good
Hope. They had enjoyed perfect health, and had
been able to prosecute their studies during the
voyage. Divine Service had been held on Sunday,
and the Word of God preached to the crew and pas-
sengers. Letters may be daily expected from them
from India.

INDIA.

STATIONS OF (LONDON) MISSIONARY SOCIETY.

In addition to the Report on this subject printed

in our Number for August, we give the following more recent intelligence, taken from the Postscript to the Report, and from subsequent arrivals.

Vizagapatam.

Anunderayer continues decided and consistent in his Christian Profession. The knowledge and judgment which he displays in his discourses to his countrymen delight the Missionaries Gordon and Pritchett: "and though," they say, "we cannot speak of his converts, yet many are convinced; while the hardened Brahmins, who set themselves against the truth, have been again and again confounded before the multitude, and are evidently afraid of encountering him."

In their Gentoo School they had 40 scholars; and, in the English, 20; but expect a large increase. "At first," they observe, "with all our solicitude to exclude every thing heathen, we were careful not to be too rigid, lest we should defeat our own object: but we have gradually prevailed, so that it is now altogether a Christian Seminary. Instead of a prayer which the scholars were accustomed to present to a female deity, whom they suppose to preside over letters, and whom they in some way identify with their books, and even with the sand in which they inscribe the characters (so that these are objects of their adoration), Anunderayer composed for them a suitable address to the True God: before they are dismissed school, one boy repeats this prayer, and is followed by the others sentence by sentence."

"We wish," add the Missionaries, "it were in our power, as well as in that of others, to send you the agreeable tidings of a work of conversion among the Heathen: but it is our lot to labour in a stubborn soil; and we fear many years of painful toil must be endured, before this desert blossoms and produces fruit. But let none despair of success in the end, nor yet suppose that nothing has been done; for, at least, the minds of multitudes are dissatisfied. Vizagapatam and its vicinity are in a kind of commotion. Considerable anxiety has been excited. Many have freely acknowledged themselves convinced of the evil and folly of their ways; and some that they are Christians at heart, but afraid to confess it openly for fear of being put out of the Syna-

gogue. Were it not for the unequalled timidity of this people, by which they are terrified at the thought of losing caste, and at its consequent inconveniences, we have no doubt that we should have many converts to enumerate and rejoice in."

"It would be a happy thing if we were able to begin and carry on a good Factory here, of some kind: it would bring more under our influence, and be a place of refuge for outcasts. We have felt the necessity of this, when some have applied to us to take them into our service; declaring themselves, at the same time, favourably disposed towards Christianity. In some places there is nothing to deter, no sacrifices to be made,—no long-revered opinions and customs to be relinquished,—no disgrace to be endured,—no difficulties to be encountered; but, on the contrary, many worldly considerations to excite an attention to Christianity: whilst, here, the very reverse is the case. No converts can be gained, not even to a tolerable profession of Christianity, but such as have courage enough to forsake father and mother, and every thing dear to them in this world; and fortitude and humility enough to live disgraced and despised by all whose good opinion nature itself would lead them to value."

Ganjam.

Mr. Lee, after the service on Lord's-day evenings, reads a portion of the Scriptures to the natives who are present, and explains it to them in Gentoo. He was erecting a place of worship, fifty feet by thirty-eight, in doing which he is assisted by the Government. His monthly Missionary Prayer-meetings are attended by forty or fifty persons. He has translated Dr. Watts's First Catechism, and other useful books for children. He is also proceeding in his translation of the Book of Genesis into the Telinga.

Ganjam is described as very populous: both the Telinga and Odea Languages are spoken; and, as the situation affords great facilities for the wide diffusion of Gospel Light, he earnestly wishes for the assistance of another Missionary.

Belhary.

Mr. Hands continues in a weak state, so that he has not been able to proceed so rapidly as he wished in the

translation of the Scriptures; but was gradually gaining strength.

His schools, in which he is much assisted by Mr. Taylor, continue to flourish. Some copies of the New Testament in Telinga, which Mr. Hands brought with him from Vizagapatam, have been distributed among the Gentoos at Belhary, and several have been sent into the surrounding districts by strangers who have called to visit him. He has also a class in the native school, who read the Telinga Gospels.

The zeal of the country-born people who attend upon his ministry has afforded him much pleasure; they have raised upward of five hundred rupees in aid of the Auxiliary Bible Society at Calcutta. He speaks with great delight of the piety of some of the military.

The country has suffered severely by drought; but Mr. Hands and his family were greatly assisted by the kindness of ladies and gentlemen in the neighbourhood, without whose friendly aid they could scarcely have obtained the necessaries of life. He expresses also much thankfulness, that the Government has favoured him with a grant of the ground occupied by the Mission Garden, which contains about eight acres, and is to be held free from rent, as long as it is appropriated to the use of the Charity School.

Chinsurah.

Mr. May superintends the Free School at Chinsurah, in which he has introduced some beneficial improvements. He intended to commence a Native School in the month of January, on the British Plan. "It is among the rising generation chiefly," he says, "that I look for success. By teaching them to read the Scriptures, and laying before them the grand principles of our holy religion, we may remove their prejudices without shocking them." He is looking out for native teachers, as recommended by the late Dr. John; and wishes to pursue the plan of a good lady up the country, who employs two or three native teachers, giving each of them four rupees a month, and two annas for every regular scholar: this renders them diligent in procuring and retaining the children.

Mr. May has received some encouragement from the children under his care, several of whom not only attend

his ministry, but are much impressed by the word; repeat the catechism, prayers, and hymns, and receive a short lecture weekly on sacred history. He much wishes for more assistance, and particularly desires that any who may come out may be well acquainted with the improved method of teaching. He regrets that he had not made himself master of it before he left England.

Madras.

Mr. Loveless was attended at the chapel as usual, and was greatly encouraged by the generous exertions made by the friends of religion at Madras to liquidate the debt of his chapel. One liberal gentleman, who would not suffer his name to appear, has contributed seven hundred pagodas for that purpose. He longs for additional help in that great and populous city.

Miscellanies.

OBITUARY OF THE REV. DR. COKE.

AT p. 169. of our First Volume, we gave a brief notice of the successful exertions of the Wesleyan Methodists among the Coloured People and Blacks in America and the West Indies, about 43,000 of whom are in connection, as professed Christians, with that body.

We have since noticed, at various times, the exertions which the Society has been latterly making to awaken and embody the zeal of its own members in enlarging its plans with respect to the Heathen World. It is now assuming a prominent station among Missionary Societies. Hitherto its exertions have been confined to the Slaves and People of Colour in the British or American Territories; but they are now taking a wider range: and we cannot but anticipate large and effectual assistance to the great cause, from the ready instruments, the disciplined habits, and the energy which attach to this body of Christians.

In the past exertions of the Society Dr. Coke took, for many years, a principal share. The Missions of the Society were chiefly directed by his labours, and supported by his zeal. The extension of the Society's plans had long engaged his mind; and more particularly in the wide scene of labours which is opening in Asia before the Christian World: and, though it pleased God to call him to his heavenly rest before he could enter on this field, the Society will, doubtless, feel lasting benefit in its attempts from the effects and example of his ardent zeal.

The following narrative is abridged from the account of Dr. Coke's latter days, given by his surviving companions.

Dec. 10, 1813.—We proceeded to Portsmouth, where we were to embark. I have seldom seen the Doctor (says Mr. Clough) more lively and happy than on this day: He considered this as the commencement of his mission; and the thought that he had so far succeeded in obtaining the consent of Conference, with six Missionaries to accompany him, afforded him unspeakable pleasure. His happy soul would frequently break forth in loud praises to God, who had thus far opened his way to the East. . . . When he had collected his little party at Portsmouth, and they were all assembled round him, he lifted up his heart and hands to God, and broke forth in the following language: "Here we are, all before God, now embarked in the most important and most glorious work in the world. Glory be ascribed to his blessed Name, that he has given you to be my companions and assistants in carrying the Gospel to the poor Asiatics; and that he has not suffered parents, brothers, sisters, or the dearest friends, to stop any of you from accompanying me to India." He seemed as though he had not a dormant faculty. Every power of his soul was now employed, in forwarding the work in which he had engaged.

We staid several days in Portsmouth before we went on board, during which period his whole attention was fixed upon his work. He would frequently say, "What we are now doing is for God; and, therefore, what our hands find to do in this cause, let us do it with all our might."

Early on the morning of Dec. 30, 1813, the signal guns were fired from our Commodore, for the fleet to unmoor. When we had arrived safe on board, I procured the carpenter to fix up his bed. After he had taken proper refreshment he retired to rest, and slept as comfortably as though he had been on land. The

next morning he rose, and commenced his usual practice, as one amidst busy multitudes alone: he wrote several letters to send by the pilot to land, when he left the ship. The ship's company began soon to notice him as being a singular character. When we came into the Bay of Biscay, and had to contend with gales of wind and tempestuous seas, the Doctor seemed alike unmoved; and pursued his labours of prayer, study, reading, and writing, with as much settled composure of mind as though he had been on land. Now it was that the Doctor, who had been to the present a suspected person, began to gain the good opinion, attention, and even respect of all the passengers. His polite and easy address, and his attainments in literature, together with the sacred office which he sustained, attracted the veneration of all.

In the whole of his voyage, he seemed to live with his mind fixed on that passage, Eph. v. 16, *Redeeming the time*. He had no idle moment, though in a ship: the work in which he was engaged, occupied his attention, next to communion with God: every action of the day tended to forward the work of God in Asia. In the beginning of the voyage, he corrected part of the Old and New Testament of the Portuguese Vulgate: this he intended to print immediately on our arrival at Ceylon; but reflecting on the importance of setting the press for the Old and New Testaments, and the infancy of our work, it was thought proper to defer that at present, and begin with something of less magnitude, such as Tracts, Prayers, Hymns, &c. This being determined upon, the Doctor began to write Hymns, Sermons, and Portuguese Prayers, and to translate our Hymns. I believe he has translated nearly fifty.

This labour was too severe, I believe, for a man of his advanced age; and I am sorry to add, from the judgment of the medical gentlemen on board, that it was one means of hastening his death.

One trait in his character while on the voyage, I ought not to omit: when at any time the weather was stormy, or when on any occasion there appeared any alarm, he would encourage the passengers by observing in what small ships he had frequently taken long voyages, what distressing scenes he had witnessed, and how far short these came of what he had passed through. He would remind them of our fine large ship, our comfortable accommodations, and the goodness of God in preserving us from day to day; and that he doubted not that the same God would bring us safe to the end of our voyage, and that all things would be for the best. Thus, while he encouraged their hopes, and dispelled their painful apprehensions, he gained their approbation and esteem.

Tuesday, May 3, 1814.—This day God has visited us with a most afflictive dispensation. Our venerable leader is taken from us. Dr. Coke is dead! This morning he was found dead in his cabin. While we view every circumstance of this most distressing visitation, we are led to wonder and adore. The

event would have been less alarming had he been encircled by his friends, who might have heard his latest testimony, receive his dying instructions, and obtained directions how to proceed in the work of this great Mission; but these advantages were not enjoyed, and we are now left to lament the departure of our Elijah. *He is gone!* and he is gone to receive a crown of righteousness that fadeth not away. His death, though a very great loss to us, and to the cause of God, to himself is infinite gain. Though sudden, his death was glorious: he died in the work of God, with his soul fired with an ardent desire and zeal for the enlargement of his church. For some time before his death, it appeared that he had no desire to live, but to see the Gospel established in Asia. He frequently observed, that he had given up his life to Asia; and it is astonishing with what assiduity he pursued his object. Though near 67 years of age, in a short time he acquired so competent a knowledge of the Portuguese Language, that he had written many Sermons in it, and translated many Hymns into it: this work he was engaged in but yesterday, and is now enjoying his reward.

It was resolved, to apply to Captain Birch for the preservation of the mortal remains of our departed father in the Lord. The captain, however, stated difficulties so insuperable, that, after maturely weighing the subject, we all concluded that it was most proper to desist. Captain Birch wished us to pursue our own plan, with respect to the interment of our venerable friend, stating his desire to "shew every respect to the memory of so worthy and excellent a man."

At five o'clock in the evening the corpse was committed to the deep. This was a very solemn and affecting time. The captain, the passengers, and the whole of the ship's company, shewed him every respect. The deck was crowded on the occasion. A large thick deal coffin had been made, and holes left in the bottom. The body was placed therein; and, being nailed up, was laid on the leeward gang-way, starboard side, respectfully covered with signal flags. The awning was spread, the soldiers drawn up in a rank on deck, the ship's bell called together the passengers and crew, and all seemed struck with silent awe. Four cannon balls had been placed in the coffin, decently tied up in as many bags, and placed two at the head and two at the feet of the corpse. Brother Harvard read the burial service: Brother Ault then delivered an address suited to the subject, in which he spoke of the character, respectability, and general usefulness of the deceased, and of the happiness of the righteous dead; and, from the sudden and unexpected dissolution of one who was but yesterday in life, took occasion to shew the necessity that lay on each individual to make a speedy preparation, and to stand in constant readiness for death. Brother Lynch then read the Fifty-first Hymn, on the 53d page,

"Hark, a voice divides the sky,"

and concluded with an appropriate prayer. The whole of the service

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was interesting and impressive, and the solemnity of the occasion appeared to be felt by all present. Some were visibly affected: may the impression issue in their salvation! The corpse of the Doctor was committed to the deep, South Lat. 2 deg. 39 min. East Long. 59 deg. 29 min. to wait the resurrection of the just.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	Former Contrib.			Present.		
Stebbing and Bardfield	L. 20	9	3	10	0	0
Longueed (near Huddersfield)				12	3	8
Hull, and East Riding				516	17	6
Ladlow				6	1	0
Portsea	63	15	2½	9	16	10
Cranford (near Kettering)	8	0	0	8	0	0
Plymouth Dock				50	0	0
"Ladies Association" by Miss Gasoh						
—including Collections at Cteam,						
by Miss Bainbridge						
Queon-Square Chapel	279	16	1½	110	0	0
Bedford and Bedfordshire	119	12	9½	22	15	0
Norfolk and Norwich				90	0	0
Liddington and Stoke	1450	0	0	100	0	0
Ashby-de-la-Zouch	25	14	3	16	0	0
Tamworth	52	2	8	15	11	2½
Guernsey	111	18	4½	32	5	11
"Cambridge Ladies' Association" ..	18	0	6	19	5	6
Glasbury	228	6	5½	37	11	0
Blackfriars	101	9	4½	16	5	8
Ely Chapel	147	4	6	32	0	0
Chesterton (near Cambridge)	159	6	3½	70	0	0
HIBERNIAN AUXILIARY SOCIETY	15	12	7	12	14	2
Huddersfield, with Slaithwaite and	972	17	2	100	0	0
Almondbury Branches	55	5	4	50	0	0
Tutbury (Staffordshire)	16	2	10	21	0	0
Leicester and Leicestershire	460	17	2	70	0	0
Percy Chapel ..	312	18	2½	65	15	11
Edmonton				20	2	0
By Mr. Thomas Smith, Hoxton						
By Rev. John Thurlow, Gosfield ..	2	18	1	1	5	0
By Miss Chambers, Hackney	10	10	0	10	10	0
Christian Union at Reading, by Mr.	16	11	0	2	17	0
D. Fenton	6	5	0	5	0	0
By Miss C. M. Nicols and Friends,						
Lymington	8	19	0	21	0	0

By Mrs. Smith, <i>Little Moorfields</i>	£ 69	1	2	9	1	2
T. C.	21	0	0	29	0	0
Workmen of Mr. Fuller, <i>Monkwell St.</i> ..	3	3	0	3	3	0
Subscriptions and Donations from <i>Falmouth</i>	19	1	0			
By Mr. Thomas Smith, <i>Huntingdonshire</i>	3	0	0			
By Mr. John Booth, <i>Warrington</i>	2	0	0			
By Mrs. Burton, <i>Aylesbury Street, Clerkenwell</i> ..	0	15	0			
By Rev. D. Evans, for the parish of <i>St. Shebbear</i> , near <i>Hatherleigh</i>	1	14	0			
Anonymous: by Mr. Hatchard	2	12	0			
Mr. John M. Burnes, <i>St. Albans</i> ..	2	0	0			
By Mr. H. Taylor, <i>Retford, Notts</i>	3	0	0			
By Miss Watson, <i>Culworth, near Banbury</i>	7	10	0			
Contributions at Worcester, by Rev. J. Greig:						
By Mrs. Tymbes	2	12	0			
By a Young Lady	2	12	0			
By Mrs. Sparks	7	0	0			
Sutton (Surrey) Sunday School, One Year's Con- tributions	4	17	7			
Y. Z. by Rev. Clement Leigh, <i>Newcastle</i>	2	0	0			
By Mrs. Hawkins, <i>Cainscross, near Stroud</i>	2	12	0			
"Colchester Sick Club, in acknowledgment of the mercies of the last Year.....	3	0	0			
"An Old Resident at Moose River," for the esta- blishing of a Mission at Hudson's Bay	5	0	0			
Collection at <i>Workshop Church, Notts</i> : by Rev John Sargent: (Rev. Mr. Stacy, Vicar).....	16	7	0			
Thomas Alexander Roberts, Esq. Archbishop's Walk, Lambeth	10	10	0			
By Rev. C. Arnold, M. A. <i>Nasing</i>	7	0	0			

Contributions to the School Fund.

"Ladies' Association," for " <i>Lucy Sophia Gason</i> , and <i>Emily Augusta Gason</i> , as a testimony of affec- tionate regard to their Treasurer and Secretary."	10	0	0			
Newcastle and Gateshead Association: Anonymous, by Rev. J. Tyson, for the Education of an African Child	5	0	0			
Norfolk and Norwich Association:						
Rt. Rev. the Lord Bishop of Norwich ..	2	2	0			
J. F. Rahney, Esq. <i>Yarmouth</i>	5	0	0	7	2	0
Rev. W. Jones, <i>Broxborne</i> , for <i>William Jones</i>	5	0	0			

ERRATA.

Vol. II. p. 422, l. 6, for *November* read *October*.

Vol. II. p. 423, At Cambridge Ladies' Association, for (in all,
180*l.* 8*s.* 11½*d.*), read (in all, 228*l.* 6*s.* 5½*d.*)

Missionary Register.

No. 26.

FEBRUARY, 1815.

No. 2.
Vol. III.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

EVERY year, and every month, is this noble Institution strengthening its claims on the public support; and removing the pretexts for those fears, by which some persons seem to be actuated, with respect to its baneful influence on the community.

We have met with a Report presented to the Westminster Auxiliary Bible Society, by an Association of Mechanics formed within that district, the substance of which we shall lay before our readers. The sound principles, the good sense, and the active benevolence, which this Report discovers, reflect honour on that class of men which compose the Association. It clearly and forcibly inculcates the motives for similar Associations, and the beneficial effects which will result from them.

Emperors and Kings need not fear to countenance Institutions which are acting in this manner on the minds of the labouring orders; and well may our own Chancellor of the Exchequer say, as he does, in allusion to the favour shewn to the Society by their Majesties the Emperor of Russia and the King of Prussia, when in this country,—

D-

“Happy it is for the world when its Sovereigns turn their minds to objects like these,—objects which not only confer dignity on the most exalted of the earth, but may furnish the proper employment and happiness of superior natures,—of the spirits of the just made perfect,—of the blessed angels of God: and for which He, who is far above all created beings, disdained not to take our nature upon him,—to restore salvation to a fallen race, and to bring life and immortality to light through the Gospel.”

Report of the Dean Street Association of Mechanics.

The Dean Street Association is composed of individuals in the employ of Messrs. Storr and Co.

The Report of the British and Foreign Bible Society for 1812, was the first Report that any of us had seen: it was handed about from one to another, and read with great interest. Four of us became subscribers to that Society, each of a guinea a year; which subscriptions still continue to be paid. Not only so, but we became advocates for the Institution, and solicited donations from our friends; and we had the pleasure of procuring, under the head of donations, the sum of Six Pounds Sixteen Shillings, which we paid, part to the Parent Society, and the rest to the Westminster Auxiliary Bible Society.

Our next step was to try if a small Association could be formed amongst the men.—In order to make the subject understood, we procured from the Depository in Fleet Street, several of the “Brief Views of the Proceedings of the Society,” and other printed sheets, entitled “Interesting Extracts of Intelligence,” &c. which were put into the hands of the men, and rules were drawn up containing the project of an Association.—It will be proper to state those rules.

“We, the undersigned mechanics and others, in the employ of Messrs. Storr and Co. Dean Street, Soho, approving as we do of the designs and proceedings of the British and Foreign Bible Society, have resolved to contribute weekly the sums subjoined to our respective names, for the purpose of raising a fund, which as soon

as it shall at any time amount to £. Mr. ——— shall be requested to pay the same into the hands of the Collector of the Westminster Auxiliary Bible Society.

“It is our intention to avail ourselves of the offer of the said Society, viz. to receive in return Bibles or Testaments at cost price, to the amount of one half of the aggregate sum paid in by us.

“That the Bibles or Testaments so obtained by us in return, are in the first place for the supply of any of our number who may want a Bible or Testament, and to whom the procuring of one from the booksellers may be an object not easily attained.

“Any subscriber will be entitled to receive books to the amount of one half his subscription (though he may not need them himself), for gratuitous distribution to objects which he may judge proper.

“That the Bibles obtained in return be given out according to priority of claim, unless it shall appear that one case is more pressing than another, when it is hoped that priority of claim will give way to the exigence of case.

“That Mr. ——— keep an exact account of all monies received and paid, also of books received in return, and in short of every object important to the Association.”

The following directions are taken from that Sacred Book which we wish to circulate.

First, as to the MOTIVE which ought to influence us in this and every good work that we do, read 1 Cor. vi. 19, 20: *Ye are not your own, ye are bought with a price; therefore glorify God in your bodies and spirits, which are his.*

Secondly, As to the AMOUNT of your subscription, see 2 Cor. ix. 6, 7: *He, which soweth sparingly, shall reap also sparingly; and he, which soweth bountifully, shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.*

Thirdly, If any man should say, The trifle I can afford to give is so small that I may as well not give, see Luke xxi. 1—3: *And Jesus looking up, saw the rich men casting their gifts into the treasury, and he saw a poor widow casting in two mites; and he said, Of a truth, I say unto you, this poor widow hath cast in more than they all: so that*

the Searcher of Hearts sees and esteems your penny given from a just motive, more than the wealthier man's guinea, if his motive be corrupt.

Fourthly, AS TO REWARD, see Matthew x. 42: *Whosoever shall give a cup of cold-water to one of these little ones, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.*

A book containing the rules, with some blank paper, was left for the signature of such of the men as were disposed to become members, who also put the sum, whether a penny or more per week, that they intended to give, against their names; and we had the pleasure of seeing in a short time the names of more than one half of the people employed in the manufactory.

As to the business of collecting the money, two or three zealous individuals undertook the task; and as soon as they had obtained a sufficient sum, it was given to the Secretary, who paid it to the Collector of the Westminster Auxiliary Society, and received Bibles to the amount of one half the sum so paid. These Bibles were given out as they were first claimed, or as they appeared to be most needed; and we have great pleasure in reporting, that there has been no contention amongst the men, but that all has passed on with the utmost cordiality. We have felt no need of a committee: we have never had general meetings of the subscribers, because we would not have *our good evil spoken of*. Our wish was to go on as quietly as possible, and never to infringe upon the regular hours of labour.

We proceed to report what has been done.—You will find, on reference to the last Report of the Westminster Auxiliary Society, that Twenty-six Pounds Nine Shillings had been paid to them by us, up to the 31st March last, and that we had received thirty-four Bibles, almost all of the Brevier Class. Since that time we have paid in Nineteen Pounds, and received twenty-six Bibles. Of these two sums, we may truly and emphatically say, that they are a portion of the earnings of those who, according to the letter and genuine spirit of the Bible, *work with their hands the thing that is good, that they may have to give to him that needeth.*

Our Association at present comprises one subscriber of 5d. per week; eleven of 3d. per week; eighteen of 2d. per week; seventeen of 1½d. per week; and twenty-one

of 1*d.* per week. We have now nearly accomplished our object of supplying ourselves with Bibles. Whether, when that object is rendered complete, our Association will continue to exist may be doubtful. But should it dissolve, we shall have the satisfaction of knowing, that, while we have been serving ourselves, we have not neglected others.

The whole amount paid to the support of the Bible Cause from persons in the employ of Messrs. Storr and Co. in little more than two years, is Sixty-four Pounds Seventeen Shillings. We mention this, in the first place, to shew the great utility of circulating printed intelligence, concerning the grand and benign operations of the Parent Society.—It has been already stated that one of their Reports was the instrument to kindle the flame with us; and this flame has since been fed with Summaries, Brief Views, Interesting Extracts of Intelligence, &c. which (on declaring the purpose for which they were requested) we found no difficulty in obtaining from the Depository in Fleet Street.

We mention it, secondly, to shew what great aid may be obtained from Manufactories. There are many advantages to be found in a manufactory which do not exist elsewhere: for instance, we can instantly circulate intelligence.—Men, it is well known, will do that cheerfully in conjunction with their fellow-workmen which they will not do at all in other connections. The labour of collecting is reduced to almost nothing, for we have our subscribers all before us. And (which is no small advantage) we stand at little if any expense: indeed, we have never incurred any.

We hear great things said of the magnitude of the funds of the Bible Society, and it is to be feared that this style of talking induces many to suppose that those funds are rich enough, without any assistance from them.—We are far from thinking that what has been done is an adequate expression of gratitude to God from a nation so deeply indebted, of such wealth and so numerous a population. One farthing a month or three pence a year from every individual in the United Kingdom, would produce a much larger revenue, than the funds of the Bible Society and all the different Missionary Societies together.—It is evident, therefore, that while a small portion of the community has taken a becoming interest

in this truly honourable and glorious cause, the great mass has hitherto been unmoved.—A considerable portion, we know, of that mass is employed in manufactories; and we have proved (not by logical deductions but by the fact), that a manufactory possessed of no peculiar local facilities above others can furnish a Bible Association. What more likely to draw down the blessing of God upon our manufactories and commerce, than to have Bible Associations established in them? In every institution where business unites and associates a number of men, the subject might be introduced with advantage.—The Bible we know is the germ from which our greatness, and that rank of distinguished pre-eminence which we hold amongst the nations, have arisen. God has communicated it to us as a precious talent, of which he will require an account. It is by communicating that we shall enjoy, by scattering that we shall increase our store. There is now an open door set before us: we have the means of enlightening the nations: it is no small honour that God hath conferred upon us: if we use our means, it is well; but if we callously and from narrow selfishness refuse, God will raise up deliverance for the nations from some other quarter, for his time seems to be approaching, and we shall lose the reward.

Foreign Intelligence.

RUSSIAN TARTARY.—KARASS.

IN our First Volume, pp. 175, 176, we gave a brief report of the establishment of this Settlement, in 1803, by the Edinburgh Missionary Society; and, in our Second Volume, pp. 358, 359, a Ukase of the Emperor Alexander in its favour.

The Rev. David Dickson, Secretary of the Society, is preparing for the press a detailed state-

1815.] FOR.—RUSSIAN TARTARY: KARASS. 56
ment of the situation of the Mission, both as to its
internal affairs and external prospects; the sub-
stance of which we shall hereafter communicate to
our readers. We are happy to lay before them, in
the mean time, by the kind assistance of Mr. Dick-
son, the following

*View of the Mission of the Edinburgh Missionary
Society.*

The names of the Missionaries in Russian Tartary, are
Alexander Paterson, John Mitchell,
John Dickson, George M'Alpine, and
Charles Fraser, James Galloway.

The first three left this country in the spring of 1803;
and the last three in the summer of 1805. None of these
had a classical education: the settlement of Karass in
Russian Tartary, on the lines of the Caucasus, having
been originally intended to connect civilization with the
introduction of Christianity among the Tartar Tribes in
the vicinity, by instructing them in useful arts and in-
dustry. Accordingly, Mr. Brunton was the only one of
the Missionaries, who could be regarded as a literary
man, or who sustained the clerical character. The rest
were men of good understanding and piety, well skilled
in their particular trades, and qualified to converse judi-
ciously with the natives on religious subjects, as well as
to initiate them in the knowledge of the useful arts.

Mr. Fraser, who has made greater proficiency in the
grammatical knowledge of the Tartar than the others,
was ultimately of essential service to Mr. Brunton, in re-
vising the proof sheets of the Tartar New Testament;
and, we have every reason to believe, is fully capable of
translating any tract or work, out of the English into that
language. Mr. Dickson kept the school for teaching the
ransomed children English and Tartar, and also the chil-
dren of the Missionaries. Mr. Mitchell was chiefly em-
ployed in the printing-house, and with the assistance oc-
casionally of the other Missionaries, and latterly of some
of the German Colonists (hired for the purpose) finished
the printing of the New Testament.

For several years, owing to the situation of the country,

with the plague, and the perpetual irruptions of the hostile Tartars, the Missionaries were almost constantly obliged to confine themselves within the walls, or rather palisades, of the Settlement; and even then were scarcely free from danger, though protected by a guard of Russian Cossacks. They had repeatedly to take refuge in Constantinsgorski (a Russian Fort in the neighbourhood) or in Georghievsk, a fortified town about thirty miles distant from Karass; to which last place, most of them with their families removed in Autumn 1813, and continued there till the end of last Spring.

The printing of the New Testament, however, having been providentially finished, before they were forced to flee from Karass, they went on with the binding of it at Georghievsk; and, though greatly retarded for want of proper instruments and materials, they succeeded in finishing a very considerable number during the winter months. At Georghievsk, besides, they enjoyed much more favourable opportunities both of conversing with the natives, and of distributing copies of tracts and of the New Testament than at Karass; and these they diligently and earnestly embraced.

As soon as the weather permitted, Messrs. Dickson and Galloway were sent from Georghievsk on an itinerating excursion to Astrachan, for the purpose of circulating the New Testament and Tracts among the Mahometans residing in that city, and those of the same religion who are accustomed to visit it, and of endeavouring to excite their attention to the Gospel of our Lord and Saviour. Having remained there about two months, diligently labouring in the field allotted them, and not, it may be hoped, without some effect; though the visible fruits of the seed of Divine Truth which they were engaged in scattering, have not yet appeared in any very remarkable degree; they returned in the month of June to Karass, whither their brethren had by that time removed from Georghievsk.

Scarcely had they got home, when, in consequence of the urgent request of the Minister of the Interior, at the express desire of the Emperor, who has uniformly, and particularly of late, shewn the most cordial interest in their welfare and success, they determined to send other two of their number toward Orenberg, on the lines of

Siberia, with the view of looking out for a more eligible Missionary Station; where they may enjoy greater personal security from the wandering Tartar Tribes, and, at the same time, turn their knowledge of the Tartar Language to the best account among the Mahometan Population, whether stationary or erratic, in the surrounding country.

Messrs. Mitchell and Fraser were fixed on for this expedition, and set out from Karass at the end of June. They reached Orenberg in safety about the beginning of August, and were received with the greatest kindness by the Lieutenant-General of the Province, who had been directed to shew them every attention, and give them every encouragement and assistance in his power, by letters from the Imperial Court, transmitted immediately to himself. Under his direction, they at last fixed on a piece of ground very near the city, of which a free grant will be given to the Mission by Government, if the Directors shall, after receiving the Journal of these two Missionaries, judge it expedient, in the present circumstances of the Mission, to establish a permanent Station or Settlement in that part of the Russian Empire.

From the preceding statement, it will be perceived, that, by the last accounts, Messrs. Fraser and Mitchell were at Orenberg, on an exploring tour. The other Missionaries are resident at Karass.

INDIA—AGRA.

CHURCH MISSIONARY SOCIETY.

In the Journals of Abdool Messee already given, our readers have seen the rapid growth of Christianity in Agra, and its diffusion round that city. Copies of the Scriptures have been sent to many places; and inquirers after truth have visited Agra from various and distant quarters. Talib Messee, Fazil

Messee, and other native teachers of great promise, have been raised up to support and extend the efforts of Abdool Messee. At Lucknow, at Delhi, and at other places of importance, there are many inquiries into Christianity, and opportunities are opening for the establishment of Missionary Stations. English Residents at Meerut, at Muttra, and elsewhere, are diligent in the support of Schools, and in the diffusion of Christian Truth.

In the following Journals for January, February, and March, of last year, the prospect is still brightening and the view more extended: Other native labourers are in training, and the word of God is breaking forth on the right hand and on the left. In one instance, indeed, old superstitions have, for a time at least, regained their power: but this will serve to excite, it may be hoped, to watchfulness and prayer.

We are sorry to hear that Mr. Corrie's health requires his return, for a season, to his native country: but we trust that he will have been able to make such arrangements before his departure as may supply, in some degree, the loss sustained by the suspension of his valuable aid. Nor can we give up the hope that we shall soon have it in our power, to announce that some devoted Young Clergymen have offered themselves to the service of their Heavenly Master in this promising part of the great Missionary Field.

We are preparing, from the recent Numbers of the Baptist "Periodical Accounts," a digested and regular Report of the state of that Mission in India. Our readers will see from that Report, and from the present and former Journals of the proceedings of Abdool Messee and his Friends, that

the northern parts of India are now indicating, in a very peculiar manner, the *revealing of the Arm of the Lord*. We cannot but urge it on our readers, to pray that the blessing of God may be poured out still more abundantly on the work and on the labourers; and that He would incline the hearts of able and devout men, by the grace of the Holy Spirit, to offer themselves to this most honourable labour.

Journal of Abdool Messe, for the Month of January, 1814.

Sunday, Jan. 2, 1814.—In the city a greater number of natives than usual stood at the door during Divine Worship. A Greek also came, professedly to join our church.

Jan. 6.—A man, who has attended our worship several times, after hearing Luke xi. read, declared his entire conviction of the truth of the Gospel, and his intention of embracing it.

Jan. 7.—A letter arrived from an Armenian, holding the rank of Captain in Scindia's service, begging an Arabic Copy of the whole Scriptures: which was sent him, with a Persian Copy of the four Gospels, and St. Matthew and Romans in Hindoostanee.

Jan. 10.—Set off on a journey to Delhi. At Patevul was visited by a Nabob who holds a small territory under our Government. On his rising to take leave, after some previous conversation on the subject, he was offered a copy of the Scripture, in Arabic. He said he had greatly desired such an opportunity, and took the book with evident pleasure.

Jan. 19.—Arrived at Delhi. After Divine Service at the Residency, on Sunday the 23d, left it for Meerut on the 24th, having been desired to return that way by our friends there, on account of some natives desiring baptism. Of these, three came to meet us at Delhi.

One, a Moonshee, in the service of Dr. R. says, he got first a copy of Job a year ago, which he perused with great interest. Afterward the Psalms. He observed on reading Psalm cxth, that David, though a prophet, spoke of One

as his Lord, beside whom there is also the Lord at whose right-hand he sits. He was anxious to learn who this might be. Afterward, reading the Prophet Isaiah, he read of one suffering for our sins, which greatly increased his desire to know of whom all this was written. Some time ago, being desired to write a copy of the Apostles' Creed, he read that Christ ascended into heaven, and sitteth on the right hand of God. The thought struck him, "This is he of whom David speaks in the cxth Psalm:" and from Abdool Messee's going to Meerut, and his subsequent inquiry into the Scriptures of the New Testament, he is convinced that Jesus is the only God and Saviour. He is a native of Lahore, and appears of a mild temper and plain good sense.

Another, a Molwee, and native of Rampoor, a man of quick natural parts, considerable learning, and warm disposition, having long been unsettled as to the truth of Mahometanism, on hearing Abdool Messee, and from subsequent investigation, is persuaded that there is no salvation but in Christ Jesus. He discovers a feeling sense of sin.

The third is an aged Byragee (devotee), who has a house built in an enclosure by himself, with some land in cultivation, about ten miles from Meerut. From the writings of Cuber, a satirical poet, who resided and lately died at Benares, he was led to think lightly of both the Hindoo and Mahometan Systems. This Cuber seems to have been a facetious Deist, who amused himself by lashing the follies of his countrymen; and his writings, it is said, are much read, and serve greatly to undermine the prevailing superstitions.

When this part of India was first subjected to the British, the Byragee waited upon two gentlemen, successively employed in the settlement of the country, with a view to inquire into the nature of the Christian Religion. Neither of them understood his motive, and he got no satisfactory information from them. But, as Cuber mentions the Law and the Gospel with respect, he continued to wish for a perusal of them; and, about six months since, obtained a copy of the New Testament, in Nagree, from Mr. Bowley. He has great influence, it is said, among the natives; though of late he has suffered some reproach for his partiality to the English and their religion. Their case is to be considered at Meerut. Our valuable friend,

Lieut. V., has established a School in Delhi, and engaged a person as Reader, to read the Scriptures every evening to his neighbours and friends

Sunday, Jan. 30, 1814.—Meerut. After much inquiry, no reason appeared to forbid the baptism of the Rampoor Molwee and the Byragee. The former has received tempting offers from his friends in Rampoor to remain a Mahometan, which he resisted without hesitation, and was baptized by the name by which he was formerly called—"Munsoor," i.e. *Helped*. The Byragee was also baptized by his former name of "Mungil Doss." It appears he once essayed to join the Roman Catholic Christians; but, finding that they used images in worship, he concluded that truth was not with them, and determined to wait. Dr. R.'s Moonshee being desired by his family only to delay his baptism till they should also learn the necessary truths in order to be baptized with him, it was thought advisable that he should wait a short time.

Jan. 31.—Baptized a woman who is living among Christians and well reported of, who attends Hindoostanee Worship, and discovers good information concerning the Gospel, and sincere attachment to it. From twenty to thirty Native Christians are constant attendants on Divine Service, under the direction of Mr Bowley, assisted by the Huguem from Agra.

Three schools maintained by different families here, and containing about seventy scholars, are going on as well as possible.

Meerut, Feb. 1, 1814.

(Signed) D. C.

*Journal of Abdool Messce for the Month of
February, 1814.*

Feb. 11, 1814.—Returned to Agra. During our absence, one of the lately baptized women departed this life. Her last hours were occupied in prayer to the Lord Jesus Christ. The mother-in-law, also, of Fuheeman, who had become so far reconciled as to come and live with her, died whilst we were absent. She was very anxious before her death to be baptized, saying, she was sure none except the Lord Jesus Christ could deliver her from the guilt of sin.

The corpse of a native Christian in Scindia's service had been brought from Gwalier for interment in the Ro-

man Catholic burying-ground. Several respectable people, of Armenian and Portuguese Descent, attended the funeral. Abdool Messee went also, and took occasion to point out before them all the errors and superstitions into which they have fallen. Most of them heard with attention; and one person was very much taken with Abdool, came to his house, staid with him all night, and carried away with him several copies of the translations. He has written from Gualier, that the translations are much approved by his brethren, and inviting Abdool over thither.

An Armenian Woman, apparently in a consumption, has been visited repeatedly at her house, and appears seriously concerned in preparation for her latter end.

Sunday, Feb. 13, 1814.—The native congregation have now generally learnt to sing the Hymns composed by Abdool Messee to native tunes; and sing them, it is hoped, with melody in their hearts. A considerable addition appears in the number of attendants. One man of some respectability from Banda in Bundelcund has been here this month past, on purpose to inquire about religion, and appears sincere.

Sunday, Feb. 20.—The attendance on Divine Worship to-day was much as usual—the place of worship nearly filled, with many standing on the outside. The attention of all seemed taken up with the Service, and the reverence manifested by all was highly gratifying.

Feb. 21.—To-day Molwee Munsoor, and Dr. R.'s Moonshee, arrived from Meerut. A letter which they brought from Mr. Bowley has the following passage:—"You will no doubt have expected them (viz. the Molwee and the Moonshee) long since. Several things have obstructed their journey. The Moonshee's family and the troopers have been very importunate with him. A Banker, also, to whom he owed 125 rupees, has been put up to detain him if possible; beside the scoffs which he has daily undergone. A day has seldom passed since you left, that the Moonshee has not been with the Molwee once or twice, and the latter to him as often, consulting privately how to satisfy the Banker, till the Molwee made the circumstance known to me. I offered to stand security; but this the Moonshee could not think of, lest it should confirm the false report spread abroad of their taking 500 rupees to become Christians. Since this

would not do, the Molwee offered to sell the only jewels remaining with his family; took the Silver Bangles (Bracelets) off his mother's hands, and the only gold Mohur he had, and offered them to the Moonshee towards paying the Banker; but this I did not think proper to permit. At length I determined upon borrowing the sum, which I gave to pay the banker. In all this affair the Molwee has shewed a truly Christian spirit, and the Moonshee has undergone great trials: unless he were in safe hands, Satan must have prevailed ere this. Blessed be God, he has withstood them to this day!"

The Molwee reports, that his family has been permitted to leave Rampoor; and that a copy of the Gospels in Persian, which he had sent to his former tutor, had been sent for by the Nabob of Rampoor, who ordered it to be copied for his own use. The Moonshee read a letter, lately received from his father, who is a Khazee (Judge) of the town of Ambalse, about three days' journey from Kurnaul, acknowledging the receipt of three Persian Copies of the Gospels, which had been distributed as directed. The Khazee further expresses his surprize, to find that the Gospel contains such pure doctrine; and says, MANY WISH FOR COPIES, AND ARE DESIROUS FOR SOME ONE TO EXPLAIN CERTAIN PASSAGES WHICH THEY DO NOT UNDERSTAND, AND RESPECTING WHICH, AS IT IS THE WORD OF GOD, THEY DARE NOT FORM AN OPINION. Some copies in the Hindoostanee Language, he further adds, would be most acceptable. Thus *many run to and fro, and knowledge is increased!*

Feb. 23 —Being Ash-Wednesday, all the Christians assembled for Worship in the forenoon. The "Communion," having been translated, was read by Abdool Messee, and excited much attention.

A Faqueer has been to Abdool several times lately. He lives by the Jumma Musjid, where he has built, principally by his own labour, a place for prayer, and has dug a well. Abdool visited the Old Soldier referred to in Memorandum May 9th, at this Faqueer's place; and he confessed Abdool's conversation to him at that time was very offensive to him, as he had hoped that the building of the small musjid and digging the well would have availed to his salvation. He has of late, however, discovered that he cannot depend on these works for remission of

sin, and the doctrine of the Gospel is now very acceptable to him.

Sunday, Feb. 27, 1814.—The Moonshee from Meerut was baptized by the name of “Burruckut Ullah,” *Blessing of God*. Whilst conversing with him on the subject of baptism, he said, that, after our departure from Meerut, he felt as if he were an unbeliever to be thus hindered from baptism; that the troopers, among whom he had been so long, importuned him with offers of money if he would not forsake his old profession, &c.: upon which he determined to come over without delay, and now felt as a poor man, who had found a treasure in the wilderness, and for joy hastens home to tell his friends. He was now anxious to learn the way of God more perfectly, and then go and tell his father and family the glad tidings.

After much consideration, it has been determined to discontinue the rupees per month to the scholars in the different schools, as the applicants become too numerous to admit them all on that plan; and since December last the allowance has been withheld. During last month the number of scholars was less in consequence, but their places are again filling up. The present number in the schools is sixty-one, beside the school at home containing twenty-two: of these the most part are learning English and Persian, and read a lesson in the Hindoostanee Gospels every day. The English School in the city is given up for the present, on account of want of help. There are eight candidates for baptism; beside some recently come forward, of whom nothing can be decided. A letter from Delhi, dated 14th, says, “The school (which had begun with three scholars) increases; and I had two respectable men, Hindoos, there to-day reading the New Testament.” (Signed) D. C.

*Journal of Abdool Messee for the Month of
March, 1814.*

Sunday, March 6, 1814.—For some days past, all intercourse with the city has been nearly stopped from the tumult attending the Hindoo Festival of the Hooley. To-day none but the Christians residing in and immediately about the Ruttra attended Divine Worship. We had separate worship at home for those around us.

March 7.—Molwee Munsoor and Moonshee Burruckut Ullah set out on their return to Meerut, intending to come back to spend some time here in study, with a view to qualify themselves for the instruction of others. It had been decided that the Molwee should go back alone; but, on Saturday, the Moonshee said that he had been led from sinful shame to wish not to return again at present to his former friends; but, reflecting in the night how happy he was in being brought to a knowledge of the truth, he could not be content unless he made an effort to bring some of his former associates to an acquaintance with it, and he perceived he ought to consider it an honour to be reproached for Christ. His general conversation since baptism has been expressive of thankfulness and joy; and of much gratitude to Abdool Messee, as the instrument of this good having been obtained by him. They have both attended, daily, morning and evening, for reading the Scriptures. In the mornings they read through Romans and the Ephesians; in the afternoons, the Prophecies of Daniel and the Revelations. This man promises to be another Abdool Messee.

To-day a letter arrived from Mr. Bowley, detailing many interesting conversations with Mahometans and Hindoos on religious subjects. The recent conversions and baptisms have created a strong sensation at Meerut.

March 10.—This day a letter arrived from the Native Christian, who lately attended the funeral at this place from Gualier, begging for more copies of the Scriptures, especially of St. John's Gospel.

A Molwee from Lucknow, passing through this place, called on Abdool. He brought remembrances from some of his former friends; and earnest desires that he would repent of having become a Christian, and would cease to lead others to forsake Islam. The Molwee said, "The English care nothing about the matter. You alone are the author of the discussions excited in various places; and your friends wish to know what you intend." Abdool answered, that he intended, through the help of God, to go on publishing the Gospel to the end of his life; and, added he, "You ought rather to be excited to consideration, from the circumstance of the English in general caring little about the matter. Had they wished people to become Christians, you might have thought many were influenced by them, or you might have sus-

pected that undue means were used to make converts: but now that I, a person formerly of your own religion, and others have embraced Christianity, notwithstanding it gives us no respectability with the English, you might believe we have good reasons for what we have done." The Molwee on going away begged for a copy of the Gospels, which was given him.

Sunday, March 13, 1814.—The usual services: nothing remarkable occurred.

March 15.—Public Worship having been appointed on Tuesday and Friday Evenings by candle light, this evening an aged Georgian, who is acquainted with the Armenian Language, attended among others, and expressed himself highly gratified. He has been living for some time in the house of Georgeen Beg, before mentioned, who enjoys an estate given him by Government. The son of G. B. appears truly pious; and the above aged person has been employed, at his suggestion, in comparing our translations with the Scriptures in the Armenian Language. The correctness of the translations surprises the old man, who says, he did not know before that the English understood any thing about true religion. His approbation of the translations has evidently excited in some more confidence in them, and will have a good effect on that class of people around us.

March 19.—A letter arrived to-day from the Armenian, a Captain in Scindia's army, referred to Jan. 7th, acknowledging, with much thankfulness, the receipt of the Books; and also another, mentioning that there is a considerable demand for the Scriptures at Hansi, west of Delhi: many copies have been sent thither. An Armenian is also lately gone to that place from this, carrying with him some copies of the Gospels, and a copy of the Catechism, all which he himself earnestly begged leave to have. A letter from Mr. Bowley, dated the 10th, says, "We go on with our Sunday Meetings as well as could be expected. The baptised Byragee who lives eight coss distant (about fifteen miles) has been with us, and had three of his former disciples with him at the chapel last Sunday. He seems to rejoice in his change, and to be very lively as a Christian."

March 25.—A Mahometan of high family, who is lately come from Barcilly and Furtyghur, visited us. He had known Abdool Messee before. Another respec-

table Mahometan, from the same place, visited us lately on his way to Gualier. He asked for and took with him a copy of St. Matthew.

Sunday, March 27.—We have now to deplore, what was to be expected, the fall of some of the baptized from their steadfastness. For two months past Hydiut Messee, baptized 29th August last, has been ill with a dropsical complaint, as it is supposed. Having tried many medicines without benefit, an old acquaintance, a Jogi Faqueer (Deyotee) came to see him, and insisted that he was bewitched, and that for five rupees he would cure him by enchantment. The wife of Hydiut Messee unhappily was caught in the snare; and the husband began, it seems, to allow charms to be used for his recovery. On this being discovered, they were warned and counselled, but in vain. At length they were told before all, that they must either cease from their practices, or be separated from the congregation. In consequence, they yesterday removed themselves to a neighbouring village. Not a single cause of suspicion appeared before this.

March 28.—The person from Bundelcund, who has been in attendance since the beginning of January, came to-day desiring baptism, as he has often done. He wishes to return to his family; and there is no one, he says, to admit him to the profession of Christianity if he leaves this place without baptism. The following questions were put to him:—"How long has this desire of becoming acquainted with the Gospel been excited?"—*Ans.* "Upward of a year."—*Q.* "Do you remember how you were led to desire an acquaintance with it?"—*A.* "A Molwee (who was mentioned) is constantly, in private with his friends, speaking in praise of the Christian Religion. Once I mentioned the Virgin Mary: the Molwee reproved me for not giving her the usual title of Hazrut Miriam. I asked why she should be thus honoured: he said, she was the Mother of Jesus, the Word and Spirit of God. I asked him the meaning of these expressions: he said, they expressed Christ's Divinity."—*Q.* "Well, what think you of the Virgin Mary?"—*A.* (addressed to Abdool) "I think she was a sinner, like you and me; but honoured greatly in being the Mother of the Lord."—*Q.* "What excellency have you seen in the Gospel above the Koran, that you should embrace Christianity?"—*A.* "In truth, I never could understand the Koran, or the explanations

given of it. In one place, Jesus is called the Spirit of God, which can be no other than God himself: in another place, he is called a mere Prophet. Now the Gospel I can understand, which speaks plainly of Christ, and appears to me the truth." Q "But the Koran teaches that remission of sins is to be obtained by prayers and almsgiving: what think you of that doctrine?"—Ans. "As to almsgiving, it can do nothing in that point of view; and I am sure there is no way of forgiveness for a sinner, but through faith in the blood of Christ."

Mar. 30, 1814.—A letter received to-day from a neighbouring station has the following passage: "I am happy to tell you that the drummers go on better than I had any reason to expect. Nine attended Worship in Hindoostanee on Sunday; and fourteen Christian Boys and Girls are regular attendants in the lines, to hear the Scriptures, and learn the Catechism. Six others occasionally go thither—twenty in all."

Mar. 31.—The person who visited me on the 25th, came again to-day. He said, among other things, that from what he had heard of the History of Christ through Abdool, he was inclined to learn more. A brief view of the Prophecies respecting our Saviour was read to him, and the former way of Worship by Sacrifices explained to him.—Schools as usual.

Agra, April 1, 1814.

(Signed) D. C.

INDIA.—TRANQUEBAR.

CHURCH MISSIONARY SOCIETY.

Voyage of the Missionaries Schnarrè and Rhenius.

By letters received since our last, the Committee learn that the Missionaries landed at Madras on the 4th of July; not on the 4th of June, as we stated in our last, from the public papers.

These letters are dated Tranquebar, August 16th and September 5th, 1814, and are accompanied by a Journal of the Voyage, from which we shall make a few extracts.

Feb. 20, 1814.—The number of people on board our ship amounted to about 500. The captain's table was daily attended by about 30 persons. That the name of the Lord Jesus might be glorified by us here also, was our ardent and humble prayer.

March 3.—The sea rose, on leaving the troublesome Bay of Biscay, to an immense height, and threw its waves over the ship: the wind howled: the sky was darkened: no observation could be made: all seemed to unite for our destruction. All officers were commanding, and all the crew in activity: the one cried here, the other there: one had to take care of not being swept away by breaking waves; the other of standing firm, lest he be thrown on the opposite side by the leaning ship. For a Christian Spectator, it was awful but majestic: many a sigh ascended on high for help and protection out of his breast, and many a delightful remark he makes in the midst of all such trouble on the great Creator and Lord of heaven and earth. *They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep.* How precious, in such a situation, to have the true knowledge of that Lord—in Jesus Christ! In peace and tranquillity of mind such a man can behold all those things, and look upon the Lord with confidence, *as the eyes of servants look unto the hand of their masters.* Yea, he is enabled to lift up his heart with ardent prayer for others, as well as for himself. The Lord granted us graciously such a disposition: especially did we remember those that had the management of the vessel.

March 18.—We were in 10° 59' N. Lat. and 24° 36, W. Long. and passed, therefore, that part of the coast of Africa, where our dear brethren Renner, Butcher, Nylander, Wilhelm, Wenzel, Klein, and others labour; and which was also our own first destination. The recollection could not but affect us. We wished them from far the grace of our Common Master, and entreated Him to bless abundantly their labours, to strengthen them in faith, to make them steadfast, immovable, and always abounding in his glorious work, and thus to fill the stretched-out hands of Ethiopia with her desired salvation.

Sunday, March 20.—Our first sermon was preached, from Deut. x. 12, 13. The rough weather had till now prevented Service being held.

April 7, 1814.—We celebrated together the Lord's Supper. He who died for us, blessed us. Our hearts enjoyed his love, in the midst of all the bustle around us. Our cabin was our temple. He, who has more compassion on sinners than a mother upon her sucking child, delighted also to abide with us. We were strengthened anew—encouraged to go on in his service—and found reason to thank him for all his outward and inward mercies, on sea as well as on land.

April 17.—In visiting the sick, I found two soldiers very ill. One expressed his joy to see me, and his desire to have seen me sooner: he seemed to be really sensible of his sinfulness; and, in faith in the Lord Jesus Christ, declared himself ready to depart. The other could hardly speak: on being asked, how he felt himself with respect to eternity, he answered, "I am happy;" and shewed his knowledge of Jesus as his Redeemer. Unto both I spake a few words of exhortation and consolation, according to the grace given me; and recommended them to the mercy of God. A few days after both died, and were relieved from the misery of this world, to inherit, I hope, a better. The father of the first person, he said, was a minister in England. We got also most of the soldiers' children in our cabin, and talked with them respecting their Saviour: but, how ignorant, how neglected! A boy of ten years knew not even the alphabet. We purposed to continue such conversations with them every Sunday, if possible, and directed them to come; but it was, perhaps, too wearisome to them, and their parents cared probably but little about their improvement: they came not.

Sunday, June 5.—About one o'clock we got in sight of Mayotto, one of the Comoro Islands. A few hours after we saw Anjouan, or Johanna, where the fleet was to stop. Beholding them and approaching more and more to the land, our hearts were filled with joy and feelings of gratitude towards the Lord, for having helped us so far, and giving us a lively hope of soon being in our desired haven.

June 6.—About four o'clock in the afternoon we got safe at anchor, before the Mosque Town, in the northern bay of Anjouan.

Being supplied with fresh meat and many sorts of fruits, which refreshed us very much, the fleet left Johanna,

on the 11th of June in the morning. We had viewed there a very interesting scene; the first, of that kind in our lives.

The 3d of July was the last Lord's Day that we spent on board; but no service could be held on account of the strength of the gale. Our last sermon was on the 19th of June, from Eph. vi. 1. As we then approached the Indian Shores, we wished to remind ourselves and others of that great Christian Admonition of St. Paul: *Walk worthy of the Gospel.*

July 4, in the morning, we had Madras in sight, and came to anchor about nine o'clock. The same day Mr. Rhenius went on shore, to seek for the Rev. Mr. Thompson. He soon had the pleasure of seeing him, and was received with kindness and joy. He anxiously asked, whether there were not more Missionaries, adding that he could dispose of half a dozen. The fields in India are ripe for the harvest, and, certainly, the great Husbandman will not fail to send out labourers into that harvest. The next morning, by the kind assistance of Mr. Thompson, we got our baggage on shore, and with little trouble through the Custom-house, unto his peaceful abode, where the word of Christ dwelleth richly.

And thus we finished our long voyage of four months and twelve days. Our Lord and Master, who has graciously chosen and sent us to preach his everlasting Gospel to the heathen, has been with us all the time; as he has promised to those that are his; and as we had, by his grace, our trust in him that he would be.

We request all the children of God, who pray from their hearts *Thy kingdom come!* and especially our Honourable Society, to thank the Lord God with us; and to pray that utterance may be given unto us, that we may open our mouths boldly and make known the mystery of the Gospel, for the salvation of our heathen brethren.

(Signed) J. CH. SCHNARRE.

Madras, July 14, 1814.

CHARLES T. E. RHENIUS;

Their Reception at Madras, and Residence at Tranquebar.

The Missionaries were thus received with Christian cordiality by the Rev. Marmaduke Thompson, Chaplain of the Honourable East-India Company.

They were very kindly entertained in his own family, during their stay at Madras, and experienced uniform regard from him and Mrs. Thompson. "We thank the Lord," they say, "for his good providence, in bringing us acquainted with one of his most faithful and zealous servants in promoting his everlasting kingdom."

Here they were met by the afflicting intelligence of the death of Dr. John; and with the news, still more afflicting to them, of the decease of the Rev. Mr. Jacobi. With him they were personally acquainted; and they had all anticipated great pleasure in labouring together in the same field.

They express themselves, however, as animated and encouraged by the tidings of the great work which is taking place among the Mahometans, in particular at and near Agra, Mr. Corrie's Journal of Abdool Méssee's Proceedings having reached Madras.

Dr. Caemmerer having become, by the death of Dr. John, Senior of the Royal Danish Mission at Tranquebar, Mr. Thompson wrote to him on the arrival of the Missionaries, apprising him of the object for which they had been sent to India. Dr. Caemmerer inviting them to proceed to Tranquebar, and offering them every assistance in his power, they left Madras on the 20th of July; Mr. Thompson having, with great kindness and care, provided for their convenience and comfort.

We add a passage on this subject, from a letter of his to the Secretary, dated Madras, Sept. 30.

Through the liberality of the Society in equipping them as they did for their voyage, and commencing their salaries from Christmas last, your Missionaries went from me well provided with every thing necessary for

their comfort, and in a state of respectability. I set them off each in a new palanquin, which will probably serve them their whole lives; and, beside other things, with a sum of money fully sufficient for two or three months' expenditure. This was necessary from the custom of making our payments *monthly*. I advanced them each a quarter's salary in addition to the half-year's arrears. In future I propose, if agreeable to the Committee, myself to pay their salaries regularly, at par exchange, and remit you their receipts. As from the Indian System of monthly payments, I must let them have their money in advance, the Society will always be in arrears with me.

We extract this passage as a tribute of respect to the generosity of this disinterested friend: and, as it is of considerable importance that there should be a full understanding among different Societies and their respective Missionaries on the subject of expenditure, we shall quote what Mr. Thompson adds on this point as it applies to the South of India.

Their salary, it may not be amiss to observe, I cannot but think quite sufficient. To enable you to form a judgment for yourself, take the following statement. Their stipend in Indian Coin is together (£100l. per annum) 41½ pagodas monthly, (a pagoda being worth 8s. at par exchange). Their monthly expenses are—House-rent five pagodas; for five servants, which is their number, I suppose about eight; and for common household expenses, wine and expensive European Articles of course not included, perhaps 12 more—making a total of 25 pagodas for immediate necessities, and leaving monthly a surplus of 16½ pagodas between them, for clothes and extras. This you may consider a liberal average of two single Missionaries' expenses in any part of the South.

The Missionaries reached Tranquebar on the 28th of July, and were very kindly received by Dr. Caemmerer and his adjutor Mr. Schreivogel.

Their continuance in this station is very uncertain,

for reasons which we shall state presently. In the mean time, they are diligently employed in the acquisition of the Tamul Language, for which Tranquebar affords the very best opportunities.

State of the School Establishments of the late Dr. John.

In our Second Volume, pp. 413—421, we gave some interesting particulars respecting these Establishments, which were preserved from dissolution by the timely application of the Society's funds, and have been since supported and extended by a monthly allowance of 150 Sicca Rupees, or about 180*l.* per annum.

By the following Tables it will be seen that the number of Children in these Establishments amounted, on the 1st of June, 1814, to 863.

Here is an engine of immense power, the beneficial effect of which cannot be doubted, if it be managed skilfully, and by assiduous and faithful labourers. It will be highly satisfactory to the friends of the Church Missionary Society to perceive, that, by its exertions, this machine has not only been prevented from falling to pieces, but that its structure has been strengthened, and its action increased.

Dr. Caemmerer (say the Missionaries) feels very grateful, that the Society takes so active a part in the maintenance of these Schools; without which they, humanly speaking, could not continue. Several Schoolmasters also, especially John Dewasagayam, late writer to Dr. John, and a pleasant man, who has the inspection of several Schools, expressed their thankfulness to Almighty God, that, just at the time of need, your grant of money arrived, and cheered their cast-down minds.

The following is a SUMMARY, in explanation of the Tables subjoined.

Children admitted up to June 1, 1814:

Into the English and Tamul Schools:

Protestant Christian	125
Roman Christian	65
Brahmin Heathen	56
Sootra Heathen	774
	<hr/> 1020

Into the Pariah Schools:

Sootra	12
Protestant and Roman Boys	210
Protestant and Roman Girls	160
Heathen	60
	<hr/> 432

Total admitted 1452

Children left School up to June 1, 1814:

From the English and Tamul Schools:

First Class	182
Second and Third Classes	227

From the Pariah Schools:

First and Second Classes	131
Not accounted for (but supposed to have left School, though not specified; as the totals remaining in several of the Schools, do not agree with the statement of admission, &c.)	49

Total left School 589

Total remaining 863

LIST of the ENGLISH and TAMUL FREE SCHOOLS established by the late Rev. Dr. JOHN, with the Names of the Schoolmasters and the Number of their Scholars, to June 1, 1814.

*The Mark * distinguishes the Schools, and one Assistant, supported from £.50 sent by the Society for promoting Christian Knowledge.*

Places where the Schools are Established.	Names of Schoolmasters and their Assistants.	The Time of their Establishment.	The Number of the Native Children admitted to this Date.					Those that went out from		The present Number of			Total now in the Schools.
			Prot. Xtus.	Rom. Cath.	Heathens.		1st Class	2d & 3d Class	Prot. Xtn.	Rom. Cath.	Heathens.		
			Soot.	Soot.	Brah.	Soot.							
I. ENGLISH AND TAMUL SCHOOLS.													
1. Town of Tranquebar.	David, Catechist, Protestant Christian Periasamy, a Heathen	April, 1810	13	7	8	64	26	30	3	7	26		36
2. Volloopalcam.	Solomon, Prot. Christian Rasandiren, Prot. Assist.	Jan. 1810	23	6	5	86	25	51	8		25		33
3. Mission Garden.	A Selection of elderly Youths as Seminarists, instructed by John Dewasagayam, Prot. Christian, and Instructor of other Schools; and Kishnasamy, a Heathen	Jan. 1810	17	2	6	7	15	2	7	2	8		17
4. Nagore.	Mootia Modaly, Prot. Xtian.	June, 1811			10	31	9	14			18		18
5. Negapatam.	Jacob Hore, ditto Rayapen, ditto, Assistant	June, 1811	1	2	5	48	12	9	1	2	32		35
6. * Karekal.	Soopparayen, a Heathen . .	Feb. 1814		5	3	7				5	10		15

II. TAMIL SCHOOLS IN TRANQUEBAR DISTRICTS.

1. Velipaleam, near Tranquebar.

Sandappen, Prot. Christian
Devasagayam, ditto, Assistant
Appookkootty, Rom. Catholic ditto
 This School was instructed by *Sinnalcamoo*, a Heathen, in the year 1811.

Jan. 1812 16 38 126 28 39 10 24 89 123

2. Paper Mill, near Bethlehem Church.

Devasagayam, Prot. Xtian.
Devarayem, ditto, Assistant
Kovinden, a Heathen, ditto
Aruloppen, Prot. Christian
Jesudasen, ditto

Jan. 1810 28 3 143 42 62 6 1 63 70
 Jan. 1813 9 16 4 5 8 8 16

3. Itzankadoo. 4. Senkidankarey.

Koomarasamy, a Heathen }
Seganaden, Prot. Christian
Sandappen, ditto

July, 1813 1 57 5 3 50 50
 June, 1813 6 27 2 1 26 30
 Mar. 1814 7 20 20 7 20 37

5. Manikkapongel. 6. * Sandirapady. 7. Teroonallar.

Felayoodam, a Heathen
 * *Sedanbaram*, do. Assist.

May, 1813 52 7 8 50 50
 Jan. 1813 13 21 4 2 16 18

8. Negapatam. 9. Karekal. 10. * Tiroomaleray-enpotam.

Rayapem, Prot. Christian
Seshayenkar, a Heath. Brah.
Koelanda veloo, a Heathen

Sept. 1813 1 37 3 1 40 40
 Mar. 1814 2 6 32 2 32 34

125 65 56 774 182 227 56 43 513 612

FREE SCHOOLS FOR THE CHILDREN OF THE LOWEST OR PARIAH CASTE (IN TAMIL.)

Places where the Schools are opened.	The Names of the School-masters who are of the same Caste.	The Time of their Estab-lishment.	The Number of the Chil-dren frequented to this Day.			Those that went from 1st & 3d Class.	The present Number.
			Sootras.	Prot. Boys & Girls.	Heathen		
1. Teerupattoorey, near Tanjore	<i>Devaprasadam</i> , Prot. Christian	In 1810 and 1811.	18	16		9	20
2. Kalenchery, ditto	<i>Innasay</i> , ditto	ditto.	4	8	8	10	20
3. Kasrasalem, near Combaconum.....	<i>Joseph</i> , ditto	ditto.	10	13	3	4	19
4. Tereleondoor, ditto ..	<i>Devasagayam</i> , ditto	ditto.	12	11	7	6	24
5. Kanzanoor, ditto	<i>Paramanandam</i> , ditto	ditto.	7	11	9	6	20
6. Nankoor, near Sheally	<i>Sattianaden</i> , ditto	ditto.	16	16		11	21
7. Serfugurajabooram, near Tirekkadeyoor }	<i>Lazarus</i> , ditto	ditto.	5	12	4	14	21
8. Koomaramangalem, do.	<i>Devaprasadam</i> , ditto	ditto.	3	6	3	8	22
9. Kooltanalloor, near Teruvalloor.....	<i>Solomon</i> , ditto	ditto.	16	12	2	11	19
10. Velipaleam and Sa-meyenchery, near Tranquebar	<i>David</i> , and } Tamil Xtians. <i>Devanben</i> , } <i>Sarkkoonnattan</i> , Pariah Xtian.	In 1808.	Christian & Roman Boys 105. 26.		24	52	65
			12	210	150	131	251

(Signed) AUGUSTUS CAEMMERER.

N. B. A few Mahometan Youth and Children are instructed in Nagore and Nagapatam Schools.

A Monthly Report of these Schools is furnished to Mr. Thompson by Dr. Caemmerer, on receiving the Society's monthly allowance. Its Missionaries are already rendering good service in the inspection of the English Schools; and will extend their care to the Tamul Establishments, as their knowledge of that tongue shall increase, and so long as they may continue at Tranquebar.

Remarks on Tranquebar, as a Missionary Station for the Society.

The following letter from Dr. Caemmerer to the Secretary will introduce what we have to report on this subject.

Rev. and Dear Sir—

Tranquebar, Aug. 20, 1814.

I take the liberty to acknowledge the receipt of your kind letter of Feb. 11th, of this year, to the late Rev. Dr. John, my lamented colleague, of whose heavy loss to our Mission and the work of God in general in this part of the Peninsula, I hope you are already informed.

I have received with fraternal love the two Missionary Brethren, the Rev. Messrs. Schnarré and Rhenius, whom the Church Missionary Society has been pleased to send to this place, and shall endeavour to assist them in their study of the Tamul Language. I am happy to say that they make a very pleasing progress in the same, and will in time be able to proclaim the glad tidings of the Gospel to poor Heathens. I only wait for their improvement in the Tamul Language, when I, with pleasure, will deliver all our Free-Schools to their direction, if requested. I doubt not that they will prove by the grace of God a great blessing to this country, and give every satisfaction to their Superiors.

In regard to the good intention of your Committee that these Missionary Brethren should also jointly labour in our Mission, I beg leave to say that I have to address myself first to our Superiors, the Royal Mission College at Copenhagen, and write for their consent. I

am in anxious expectation of hearing soon from them respecting our Mission; and I shall not fail to communicate the above circumstances by the first opportunity.

At all events, a field is open either to one or both of our Missionary Brethren at Negapatam, where we have a Dutch and Portuguese Congregation, and a small one amongst the Tamuls, to which I have hitherto officiated. I shall feel myself happy, at all times, to render them my fraternal advice and aid in the great work of their Missionary Labour, and a Gracious Divine Providence will overrule all our projects for the promotion of His Glory on earth.

With many hearty thanks, I acknowledge the valuable present of a packet of books addressed to the late Dr. John. They have been perused with great delight and interest by other Missionary Brethren, Friends, and myself. I beg of you most earnestly the favour of sending the continuance of these valuable Publications: and fervently pray that our Gracious Lord may still increase the number of his faithful children in England; and bless with remarkable success the benevolent object of the Society for spreading the Kingdom of our Lord and Saviour Jesus Christ in this world.

I beg you will be pleased to make acceptable my humble respects to the worthy Society, and their Committee; to whose further protection and liberal support I commend our Free-Schools; and remain, with great respect,

Rev. and Dear Sir,

Your most obedient and faithful Servant,

(Signed) A. CAEMMERER.

Peace having been restored between this country and Denmark, since the appointment of Messrs. Schnarré and Rhenius to the assistance of Dr. John at Tranquebar, the Royal Mission College at Copenhagen will probably renew its care of the Tranquebar Mission, and will take charge of those promising School-Establishments which their venerable Missionary, Dr. John, has left to the protection of the Christian World.

But whatever support the Society may continue to the Schools under the Danish Mission, the change of circumstances and the loud calls for aid elsewhere seem to point out Tranquebar as improper for a Missionary Station of the Society. Our readers will, indeed, be prepared to expect, after reading the following articles, that Messrs. Schnarré and Rhenius are, by this time, fixed in other scenes of labour.

The Committee have addressed the Danish College on this subject. They have intimated, that their Missionaries have probably by this time entered on other fields of labour; but have offered to continue, should the College wish it, either in whole or in part, the support which they have rendered to the School-Establishments, so long as they shall be conducted to the satisfaction of the Society's representatives in India.

Madras and Travancore promising Missionary Stations for the Society.

The following extracts of a letter from the Rev. Marmaduke Thompson to the Secretary, dated Madras, Sept. 30, 1814, will gladden the hearts of our readers.

In reference to a request of the Committee on the subject, Mr. Thompson states, "at the time this reaches you, you may be assured that you have, if not an Auxiliary Society, at least a Corresponding Committee, in existence and active service in Madras," and then adds;

I have my papers prepared for them to enter immediately upon business—the first of which will be to take into consideration the fittest station for your two Missionaries—and particularly how far they must be quali-

fied and desirable for either of two stations which now offer—the two important Stations of *Madras itself* and *Travancore*: and to these two let me entreat the particular attention of your Committee. Madras being the great Port and chief Town of the whole Peninsula, its importance as a Missionary Station is most obvious: and Travancore is scarcely less so from the number of nominal Christians throughout it, who are truly as sheep without a shepherd, and particularly from being the country of the poor Syrians.

I am myself the distributor of the Scriptures in the Native Languages in Madras; and I assure you the applications to me are incessant, and that hundreds, I believe I may safely say, are at this time reading the word of God in Madras, and longing for some one to guide them, and declare unto them the way of God more perfectly. An intelligent Native, who had been baptized, but who through a false shame conceals it, and pretends to be only a diligent inquirer after truth, (no uncommon character among the Natives,) assured me lately, in bringing some people for the Tamul New Testament, that he often had near a hundred people at a time to hear him read and converse upon it; and seems to encourage a hope to have in a little time, a sufficient number of disciples to countenance and support him in an open profession of Christianity.

In Travancore the Resident, Col. Munro, not only assures us of his patronage of Missionaries, but has actually written to have two sent to him.

Again let me most respectfully and earnestly recommend these two important Stations to your Committee, as stations promising a rich harvest of souls to the praise and glory of God!

North Malabar also presents a very desirable Station, and there also we have a Friend to the great cause of the Lord, who would thankfully receive, and greatly help our Missionaries.

In a word, could you send me a dozen Missionaries by the very next fleet, I could dispose of them instantly, I trust, to the entire satisfaction of the Committee.

The Call of India on the English Clergy.

Can the Younger Clergy, to whom God has, by

his grace, given any due measure of ability and piety, hear these things, or read unmoved Mr. Thompson's earnest call on behalf of India?—

Let me express the joy which it has afforded us in India to hear of the great zeal which seems to be kindling in blessed England among the Members of our own Church, in behalf of Missions, and particularly of Missions to India. Stir up, brethren beloved, the Grace of God which is in you, and abound yet more and more in this service of love. I write from the spot to which your attention is directed: and my mind, as yours, has been much set upon this great object: and with confidence I assure you, that they have not misled you, who have spoken most largely on the preparation of India at this time to receive the Messengers whom you will send with the everlasting Gospel in their hands.

Your Missionaries were welcome indeed to me, and afforded me very great satisfaction through the whole time of their stay with me, which has also been continued by their correspondence to this day. I heartily hope and trust we shall find them truly valuable Missionaries; simple, sincere, diligent in their studies, prudent and conciliating in their deportment, and alive continually to their great work, the work of the Lord among the poor Heathen. Several such Missionaries, I am happy to say, we have, and I say it from an intimate knowledge of them, under the Presidency of Madras—men who are had in honour, of all around them, Europeans and Natives—men whom to know might perhaps dissipate the fears and disarm the prejudices of certain alarmists and others amongst you, whose speeches and pamphlets have found their way to India, and not a little surprize and amuse those of us who know any thing at all of the Missions and Missionaries, and the Native Disposition. I shall rejoice to receive, as I hope to do, many, many more such from you.

Singleness of eye and entire devotedness, (he observes, speaking of the men whom India needs,) somewhat of maturity in the graces of the Christian Temper, and a cultivated mind, with an aptness for acquiring Languages, are here particularly requisite. Send me such men, and I will receive them indeed as brethren beloved,

and will shew them stations of an extent and importance for a very Apostle to rejoice in! If possible I would also particularly recommend, that they should be *Englishmen*. I have looked repeatedly with a longing eye at the names of your Greenwood and Norton, and could almost quarrel with you, that their destination is not Madras. English Missionaries are by no means of equal importance at Ceylon as in India. Foreigners are even preferable with reference to the European Inhabitants, Dutch and Portuguese. A *Church-of-England* *English Missionary* in India would yet be, I believe, an entire new thing! Proclaim it—and let us see whose shall be the honour to be the *first*—an *English* Schwartz, and Gerické, and Johu to the Natives of India.

I am aware (he adds in a subsequent letter) how strongly our beloved brother Corrie, at Agra, is pleading with you for his station; and of the great importance of procuring some able person to superintend, with his own diligence and wisdom and zeal, the work of the Lord at Agra.

The Committee cannot but hope that these loud calls will be heard by some of those Young Clergymen, who have at heart the honour of their Divine Master among the Heathen. India, from north to south, invokes their aid.

CEYLON.

This Island has of late become an object of great attention to the different Missionary Societies. The wise, liberal, and Christian Policy of his Majesty's Ministers invites and encourages the prudent efforts of these bodies to diffuse the Light of Divine Truth among the Pagan and Mahometan Subjects of the Crown; and this policy will be richly repaid in the increasing strength and security of the Empire.

CHURCH MISSIONARY SOCIETY.

The Rev. Thomas Norton and the Rev. William

Greenwood, two English Clergymen, have been long destined for this station. To them, in conjunction with the Rev. Messrs. Schnarré and Rhenius, was addressed the admirable Charge of the lamented Buchanan. They are now waiting at Plymouth, to take their passage for Ceylon, on board the Government Transport, the Chapman, Capt. Forster. His Majesty's Ministers have very condescendingly granted them a free passage, and have recommended the objects of the Society to the protection of the Colonial Government.

The following extract of a letter to the Secretary from the Chief Justice of the Island, the Hon. Sir Alexander Johnston, cannot fail to awaken the most lively hopes, that, under such protection, the efforts of the Church Missionary Society, and those of other Institutions, will be crowned with abundant success.

Sir Alexander Johnston to Rev. Josiah Pratt.

My dear Sir— Columbo, June 26, 1814.

No person, I assure you, can be more sensible than I am of the great advantage which millions of the human race, in different parts of the world, must sooner or later derive from the exertions which the Society is making for the propagation of Christianity; and no person can be more anxious than I am, to co-operate with them by every means in my power, in carrying into effect among the inhabitants of this Island the benevolent and sacred object which they have so much at heart.

In consequence of the Resolution which the Society came to while I was in England, I have, ever since my return to the Island, been carefully observing the character and conduct of most of the young Cingalese of rank, who were likely to become fit subjects for the education which your Society has so liberally promised to give to any two of them whom I might select; and I am extremely happy to be enabled to inform you, that I have at last discovered two, who, I think, are in every respect

deserving of the patronage of the Society. Their characters are unexceptionable, and their connections give them great influence among the Cingalese Inhabitants of the country. They have both attained the age of twenty-one, and have already had that sort of education, as to the English Language and the principles of Christianity, which will enable them to comprehend in a much shorter time, and with much more facility, than persons younger and less educated than themselves could do, any instruction which your Society may think proper to give them.

The great-grandfather of these young men, Philip Philips Wefayacone, was, owing to his piety and upright character, as well as to his great family influence among the Cingalese, in the year 1744, appointed, by the then Dutch Governor of these Settlements, Maha Modliar, or Chief of the whole of the Cingalese Inhabitants.

The Dutch Government, as the highest mark of respect which they could shew the family of this person, and as the best means of associating with those who professed Christianity on this island all the influence and authority which his relations and connections possessed among his countrymen, had his eldest son, Henricus Philips, educated in Holland, for the Church, at the public expense; and, after he had studied at one of the Dutch Universities for seven years, had him ordained and appointed from Holland to officiate as one of the Dutch Clergymen at this place. He, besides performing for many years all the duties of his office with great credit to himself and great advantage to his congregation, corrected the then existing Cingalese Translations of the Four Gospels and of the Acts of the Apostles; and himself, for the first time, translated into Cingalese the rest of the New Testament, and some of the books of the Old.

This person died, leaving three sons; all of whom the Dutch Government, from the same policy which I have already mentioned, caused to be educated for the Church at the public expense: the eldest, at the Seminary at Columbo; the second and third at an University in Holland. The third son died in Holland, after having officiated as a Clergyman in that country for some time. The eldest son died at Columbo, after having officiated for many years as one of the Clergymen of the place. The second son, after he had been ordained in Holland,

returned to this Island in 1790, and died here a few years ago, leaving behind him the translations which he had made, with great care and trouble, of many of the books of the Old Testament, which have never yet been published, but which I am now endeavouring to collect for publication. Petrus Hermanus Gerardus Philips, one of the two young men whom I have selected, is the eldest son of this gentleman; and John Gerard Pevera Appobamy, the other, is a cousin of his.

Approving as I do of the policy of the Dutch, in as far as it relates to their mode of propagating Christianity among the natives, and wishing to shew the natives that I thought the same system should be pursued by the English, I anxiously seized the opportunity which the Resolution of the Society afforded me of manifesting my respect for a family, which had been distinguished for the last sixty years, by the numbers of able and respectable men belonging to it, who had most materially assisted the cause of Christianity among the people of this Island; and I accordingly felt great pleasure in being able, from a conviction of the merits of the two young men whom I have mentioned, to select from that family the persons who are to receive so marked an honour as that of being educated and ordained under the care and patronage of so distinguished a Society.

Having mentioned the subject to General Brownrigg, our present Governor, he has agreed, on behalf of Government, to pay the expense of the voyage of the young men to England; and I therefore expect that they will leave this for England either in October or January next.

I cannot conclude without informing you of my views with respect to that part of your letter to me, in which you suggest that if a Society could be organised in Ceylon, as an Auxiliary to your Church Missionary Society, it would tend greatly to further your wishes and plans. I have read with great attention the plan, contained in the First Number of the Missionary Register, of Church Missionary Associations; and intend to propose to such of the persons here as are likely to agree with me upon the subject, to have a Church Missionary Association at Columbo, with subordinate Associations of the same description at Jaffna, Galle, and Trincomalee, which are the principal British Stations on this Island: and, with the view of procuring the aid of the natives themselves

in the measure, I mean further to propose that each of the principal Castes among them should also form, for the same purposes, subordinate Associations: and, that they may be fully acquainted with the nature of the plan, I have directed the First Number of the Register to be immediately translated into Cingalese, Tamul, Dutch, and Portuguese, which are the languages that are the most generally understood throughout these Settlements.

Believe me to be, with great esteem and respect,

My dear Sir,

Your very faithful and most obedient Servant,

(Signed) ALEXANDER JOHNSTON.

Letters to the President, Lord Gambier, from his Excellency Governor Brownrigg, and from Sir Alexander Johnston, breathe the same sentiments of cordial desire to assist the designs of the Society.

WESLEYAN METHODIST MISSIONS.

Arrival of Missionaries at Ceylon.

A letter has been received from the Missionaries Lynch, Ault, Erskine, Squance, and Clough, dated Ceylon, July 14, 1814. Beside Dr. Coke, their company had been bereaved of the wife of Mr. Ault. Mr. Hayward, the sixth Missionary, and his wife, were to remain for some time at Bombay. The rest embarked at Bombay on board the Earl Spencer, Captain Mitchell; and, having left that place on the 20th of June, arrived at Point de Galle, in Ceylon, after a short and pleasant passage of nine days. They were received at Point de Galle with Christian Kindness by Lord Viscount Molesworth, Commandant of the Fort; and have been most courteously treated by his Excellency Governor Brownrigg, and others in authority.

The Rev. Mr. Bisset, one of the Chaplains, visited them, by desire of the Governor, from Columbo.

They stated to him, that their grand object was, first, to enter on the study of the native tongues, in order to have access to those who did not understand English; and, in the mean time, to avail themselves of any opportunity of instructing and preaching to such as might be disposed to hear them.

Stations of the several Missionaries.

The following account of their destination will much interest our readers.

Mr. Bisset appeared to be fully satisfied with our design; and assured us, that we might expect every encouragement in so good a work. In an after-conversation, he informed us, that the Governor, himself, and others, not being acquainted with our funds, and how we were to be supported, had been consulting on some means of assisting us, in case we stood in need of it; and that the only means which they had in their power, and which they thought would most effectually answer what they supposed to be our design, was for us to open English Schools in some of the principal places, whereby we should teach the natives, and at the same time be in the most effectual way of learning their language.

As such a proposal was unexpected, we took some time to consider of it; the result of which was—we believed it to be of God; and from the Instructions which we had from the Committee, we believed our accepting of the proposal would fully meet their views. Accordingly we returned his Excellency, and himself (Mr. B.), our warmest thanks, and gratefully accepted of their kind proposal. He gave the Governor this information; and, in a few days, received advice, that his Excellency approved of our design and plan, and that he thought a salary of fifty rix-dollars per month (fifty guineas per annum) could be allowed to each school; and, as Columbo was already fully supplied with English Masters, he thought Jaffna, Manaar, Batticaloe, Galle, and Matura were the most eligible places. Mr. Bisset further informed us, that this was only the Governor's opinion; and that we were at full liberty to accept of any or none of these places, as we judged most suitable to ourselves;

and advised us to take some time to consider the matter, before we should determine: and, as he was just setting out again for Columbo, we might write in a day or two, which would answer the same end. To this prudent and friendly advice we cordially agreed; and on Monday morning, July 11, we opened our little conference.

Our first question was, Should we separate so far, and to so many places?—After looking at every argument for and against the question, we agreed to separate to Jaffna and Batticaloe on the one hand, for the Tamul Language; and Galle and Matura on the other, for the Cingalese; and to give up Manaar; and that two of the brethren should go to Jaffna.

The second question was, Who shall go to these several places? This being by far the most important question, we humbled ourselves before God, and prayed for resignation and Divine Direction: we looked at the places and languages, and the disposition and talents of each brother. We foresaw that those who learned the Tamul could not, at any future period, change with the brethren who would have to learn the Cingalese; nor the latter with the former. We agreed to fix our stations by ballot: when brothers Lynch and Squance were chosen for Jaffna; brother Ault for Batticaloe; brother Erskine for Matura; and brother Clough for Galle. We felt truly resigned to our appointments. Not a murmuring word, nor, we believe, a thought of the kind existed. At this instant our feelings were most acute. We saw ourselves as at last separated to various and distant parts of the island: we embraced, and wept, and prayed for each other. God had given us the spirit of love in an unusual degree. We agreed that brothers Squance and Lynch should set out on the Thursday following; and that brothers Ault and Erskine should remain at Galle till further instruction how to proceed to their places. We also agreed, that on Thursday Morning we should receive the Holy Sacrament together. Having mentioned this to Lord Molesworth, he thankfully communicated with us. We are now, Dear Fathers, about to separate. Hitherto, through all our trials and changes, our gracious Lord and Saviour has been with us. We adore, and praise, and trust in him. We feel his love constraining us; and never were more firmly resolved to live and die in his blessed work.

Whether our mode of proceeding, and the plan which we have adopted, may meet your approbation, we cannot tell; but we are conscious that we have acted in simplicity and godly sincerity: and we do most sincerely request your advice or reproof, as you may judge necessary. That you, and all our Fathers and Brethren in the Gospel of Jesus, may be kept in the unity of the Spirit, and bond of peace, and live to see more glorious days of the Son of Man, is the sincere prayer of your sons in the Gospel,

JAMES LYNCH, T. H. SQUANCE,
WILLIAM AULT, BENJAMIN CLOUGH.
GEORGE ERSKINE,

From a subsequent Letter from Mr. Lynch, dated Jaffnapatam, Sept. 9, 1814, it appears that the Missionaries were settled in their respective stations,

On our arrival (Mr. Lynch's and Mr. Squance's, at Jaffnapatam) we proposed to take a room immediately and open school, but found it very difficult to find one to answer the purpose of a dwelling-house and school, being mostly too small; as, in this warm climate, the people must have two or three times as much room as in England. Though we have been here a month, we are not yet provided. We are studying the Tamul, and hope to understand a little of it in a few months—we have considerable hopes of success in this part, and we long to address the poor heathens in their native tongue: and could I stand under a tree, at the corner of a street, as I formerly did in Ireland, and preach Jesus to them, I would promise myself such happiness as even there I did not enjoy. Since our arrival we have had Divine Service every Sunday in the Church: the congregation is but small: and extempore preaching did not please at first; but the offence has now ceased, and several people have expressed a desire to have Sabbath Evening and Week Evening Meetings. This we rejoice to hear, and intend to comply with their desire as soon as we can procure a place. We have no doubt that we shall very soon form a class of serious people.

Brother Ault, at Batticaloe, has a Sabbath Morning Congregation of about two hundred hearers; and he is also requested to open Evening Meetings: he also hopes to

form a class of serious persons; and as his Tutor in the Malabar understands English and Portuguese tolerably well, he intends to preach to the people through the medium of him as an interpreter.

Brother Clough, at Galle, is making considerable improvement in the Cingalese. He also preaches every Sunday to tolerable congregations. He is exceedingly encouraged, and very happy in his appointment: at the earnest request of many people, he also is resolved to open Evening Meetings.

Brother Erskine has been at Matura for six weeks, and preaches every Sunday in the Church. There are but few Europeans there; and I believe it is one of the most dissolute places in Ceylon. The last account we had from him was very pleasing: he enjoyed good health, was very happy, and pleased with his appointment: so that we have abundant cause to be thankful to God, and be encouraged. We have not the least doubt that our labours, through the Divine Blessing, will be successful, though for several years we may not see much fruit of them. I consider it a singular providence, that we came to Ceylon, at the very time when an anxious desire for the spread of the Gospel pervaded the public mind; and that his Excellency, the present Governor, felt so warmly engaged in it. There is at present in Jaffna, a Mahometan, who was publicly baptized in Columbo Church, while we were there, and who came with us from Columbo to this place. He is the first Mahometan that has been known in Ceylon to embrace Christianity. He is a man of tolerable good sense; and he has great hopes of several more embracing the religion of Jesus, though at the risk of their life: for every Moor-man or Mahometan, who becomes a Christian, is in danger of being murdered by any Mahometan he meets.

I have just received a letter from brother Harvard: they are very well; he holds meetings twice a week, and several regret much that he has to leave them; being fully convinced that much good might be done, were he to continue with them.

I doubt not that before this time you have received our overland dispatch: and that the account of our dear father and friend's death, and the circumstances thereof, have been severely felt by all his and our friends. Surely God moves in a mysterious way; and in the midst of all,

how wonderfully has he pitied us, and raised up friends for us in every place. I believe the expensive part of our mission is over, as our fifty dollars per month will go a good way in supporting us. Yet, so much washing is absolutely necessary, that, together with the indolence and dishonesty of servants, two or three of whom every one who keeps a house *must* have, will be considerably expensive.

Remarks on the State of Ceylon.

• The letters of the Missionaries; with one from Mr. Armour, a member of the Methodist Society resident in Ceylon; supply some interesting particulars respecting the Island.

Though Ceylon (says Mr. Lynch) is one of the most encouraging places for Missionaries, yet the number of professing Christians, and their piety, have been greatly exaggerated. Most of the native Christians are Buddhites in their hearts, and frequently attend their idol worship and devil dances; and the Roman Catholics are scarcely a remove in Christian Knowledge or practice above them. It is to be regretted, that our European Christians, by their conduct, rather encourage than discountenance caste. I cannot but detest a national custom which prevails, that no native, no not even a native Christian, is allowed to sit in the company of an Englishman. It is true, some of our countrymen, who are in mind and station above the common ones, subject themselves to censure, by inviting a respectable native Christian to take a seat. But while we abhor the antichristian conduct, we feel very delicate at once to break through the custom, lest we expose ourselves to censure on the one hand, and such a degree of familiarity on the other as might cause contempt. The inhabitants of the southern part of the island are mostly worshippers of the god Buddha: they deny that there is an Eternal self-existent Being, and affirm that all the gods, and the world, &c. were made by chance; and that in proportion to a virtuous life in this world, men pass into a state of annihilation, which they affirm is the highest state of happiness. In a conversation with two of their priests, we were fully convinced of this being their doctrine; and they reason with all their skill

against the existence of God, or the creation of the world.

I am most sincerely of opinion, (Mr. Armour remarks), that unless some kind of discipline, similar to that of our society, be adopted, little success in winning souls can be expected. I have no hesitation in stating it to be my opinion, that the want of this is the cause that vital religion is at such a low ebb amongst the Reformed Christians of this place. Alas! a little of the form is all that seems to remain of godliness.

Since the year 1810, I have visited the schools in the district of Columbo three times, and in the months of March and April last the schools of the Galle and Matura Districts. At present there are 100 Cingalese Schools; and to each school there are generally three masters. These enjoy certain privileges beyond the other inhabitants; and also a small monthly salary of eight rix-dollars among the three:—eight rix-dollars are equal to fourteen shillings English. The number of Christians belonging to these schools, is very great; but, alas! the name is all that they esteem. The very circumstance of belonging to one of these schools, is attended with advantages—to be baptized and married, is reckoned an honour: and such baptism and marriage being registered in the school Thombo, secures to them the regular succession of inheritance, &c.—but for all this, they are still, with few exceptions, gross Idolaters, and worshippers of imaginary deities. This is owing chiefly to the head-men among them, who, finding the doctrine of the Cross very repugnant to their ideas of greatness, for which they have a most insatiable ambition, they, in fact, embrace Christianity only so far as they think it promotes their honour; and, in the mean time, continue professed Buddhites, and worshippers of devils.

The distinction of caste prevails here, to this day, with unabated prejudice. — I am sorry to say, that those amongst us, who are completely saved from idolatry, have not yet been able to take up their cross so far, as to lay aside the prejudice of caste.

Testimonies to the Character of others.

The Missionaries bear a very honourable testimony to the character and exertions of several per-

son's already engaged in promoting the religious interests of the inhabitants. Of the Rev. Mr. Bisset we have already spoken. Of the Hon. and Rev. Mr. Twisleton, Chaplain to the Government, it is said, "His whole heart is engaged for the religious and temporal improvement of the ignorant and miserably poor people of this country."—Of Mr. Armour, above mentioned, who has resided at Ceylon since 1800, and who resigned, in 1811, a lucrative employment, that he might devote himself to the inspection of the Provincial Schools and the work of the Ministry, Mr. Lynch remarks, that his "heart is truly engaged for the salvation of souls: he speaks with fluency and energy, both in Cingalese and in the corrupt Portuguese of the country."—Speaking of Mr. Chater, the Baptist Missionary resident at Columbo, he says, "Mr. and Mrs. Chater have retrieved the Missionary Character in Columbo. Being sensible, prudent, industrious, and truly pious, they *adorn the doctrine of God our Saviour*."—Christian David, "a very pious and zealous native preacher," who embraced the truth under the ministry of Mr. Swartz, resides at Jaffnapatam. "When Dr. Morton was here," says Mr. Lynch, "he had made a present of several of Mr. Wesley's Sermons and Tracts to Mr. David, and among the rest, 'The Character and Principles of a Methodist:' from these he had formed the most exalted ideas of us; and received us as if Mr. Swartz, or some of his kind, had been sent. He had been writing and praying for Missionaries for more than ten years; and now he believed God had answered his prayers. His simple, fervent, pious zeal for God is truly worthy of imitation; and his persevering and steady conduct

as a Gospel Minister, has recommended him to the attention and favour of his Excellency, and of every other gentleman who knows him."

We quote testimonies of this nature, not to minister food to the vanity of the mind; but in discharge of that debt of encouragement which is due to faithful labourers in distant lands, whose spirits will be supported by that *good report* which they have of *all men, and of the truth itself*, and by that *praise* which they have justly earned in *all the churches*.

And we have another reason for quoting the good testimonies of Christian Missionaries concerning their fellow-labourers. They reflect honour on the men who bear them; and are indications of that candid spirit, which rejoices in the advancement of the Kingdom of our Common Lord, by whomsoever His glory may be promoted.

BAPTIST MISSION.

The latter publications of the Baptist Society contain some particulars respecting the labours of Mr. and Mrs. Chater, above spoken of. Their school at Columbo was increasing. Mr. Chater was studying Cingalese, at such leisure as he could obtain from the school; in the acquisition of which he found great advantage in his previous acquaintance with the Burman. Mr. Armour was their steady and much-attached friend. Mr. Chater preached twice a week in English,

Our congregation (he says) is, at present, but small; but I entertain the most sanguine hopes that I shall live to see the day when our place of worship, which would contain about two hundred hearers, will need

much enlargement. At present Columbo is indeed a valley of dry bones; but unpromising as appearances now are, it is my prayer, my hope, my expectation, that a church will be formed in it, that will be a nursery for Missionaries, who may go forth and preach *Christ crucified*, not to Cingalese only, but to Candians also. It is the hope of such things that makes preaching in English a work of tenfold more delight to me than it otherwise possibly could be.

In a subsequent communication he says—

My department of the school at present promises little. Mrs. C.'s number is nearly twenty: how long it may continue to be so we know not; for every thing of the kind here is precarious and uncertain.

I am making some proficiency in Cingalese; but, for want of more time, a much slower one than I otherwise might. This is a grief to me. I perceive, however, that what I am doing towards forming a grammar will be of solid advantage to me. At present it retards my progress in reading and speaking, but ultimately it will enable me to proceed with these to much greater advantage than otherwise I could possibly have done. I am also picking up Portuguese very fast, which in Columbo is a medium of communication to more persons than any other language whatever; so that my knowledge of it, I hope, will after a while turn to good account.

(LONDON) MISSIONARY SOCIETY.

In our First Volume, pp. 394, 395, we stated, from the Nineteenth Report of the Society, that Mr. Ehrhardt had been appointed to visit the schools in the district of Matura, Mr. Palm to the care of the Dutch Congregation at Columbo, and Mr. Read to superintend the schools of the Galle District.

From the Twentieth Report we learn that Mr. Palm was endeavouring, when he last wrote, with the members of the Dutch Consistory, to open schools at Columbo, for the poorer classes of children, on the plan of Dr. Bell: he had suffered a severe trial, by the loss of Mrs. Palm. Mr. Ehrhardt

had exerted himself to rectify the disorders which had crept into the Matura Schools, and took every opportunity of preaching, and of instructing both adults and children in his various journeys. Mr. Read preaches at Amlamgodde, in Dutch or English; and occasionally there, and at other places, in Cingalese, by means of an interpreter. A thousand Common-Prayer Books have been sent at the request of Mr Twisleton.

Mr. Read's account of the state of religion among the natives, corresponds with that of Mr. Ehrhardt, given, p. 394 of our First Volume; and with that of the Methodist Missionaries just quoted. "On a late occasion," he says, "when multitudes were dying of famine, they could not be dissuaded from worshipping devils to appease their wrath, pretending that God was too good a Being to inflict punishment for sin. Such are thousands of the Cingalese Christians, so called!"

COLUMBO BIBLE SOCIETY.

The exertions of the different Missionary Institutions, and those of the Bible Societies, will, in Ceylon, as elsewhere, mutually aid one another.

The immediate objects of the Columbo Bible Society, which is patronised by the Governor and all the principal authorities in the Island, were, to ascertain the number of persons in Ceylon professing the Christian Religion, and the languages most familiar to them, in order to form a judgment of the number of Bibles and Testaments in the several languages which will be necessary to supply their wants. It was a further object, to procure a more accurate Version of the Scriptures into Cinga-

lese, and a translation of them into the Pali Language.

The First Report states various interesting facts on these subjects.

Versions of the Scriptures.

An attempt was made to correct the old Cingalese Version of the New Testament, in order to have 5000 copies printed; but it was found very imperfect, and an entirely new translation was determined on. In the mean time, the Calcutta Bible Society have put to press, at Serampore, an edition of 2000 copies of the Old Version for present use. The new translation has been undertaken by W. Tolfrey, Esq. who is well skilled in Cingalese, Pali, and Sanscrit: the Gospels are finished; and the types for printing this New Version, purchased of the Baptist Missionaries at Serampore, are arrived at Columbo.

The Pali is the learned language of Ceylon, and varies but little from the Sanscrit. A translation of the Scriptures into this tongue has been begun by Don M. de Thomas Mohaudriam, of the Governor's Gate. Two priests of Buddha have readily afforded their assistance to the translation!

Essays and Dialogues.

The Society intends to circulate familiar Essays and Dialogues illustrative of the Scriptures; the same reasons not existing in Ceylon as in many other places, for the exclusive circulation of the Bible by such institutions. It is observed, that "next to the fervent zeal and indefatigable labour of the venerable Swartz, the conversion of so many thousands in Tanjore was owing to the circulation of familiar

Dialogues, and short easy Treatises upon the subject of Christianity."

Number of Christians in Ceylon.

It appears, on investigation, that the native Protestants are about 150,000, and the Roman Catholics about 50,000. Of these, the great majority speak Cingalese, and the rest Tamul. This report of numbers falls far short of former representations: nor can it be doubted that multitudes of the inhabitants have of late years relapsed into idolatry. In the time of the Dutch Government, there were between 300 and 400 temples dedicated to Pagan Deities: in the year 1807, they amounted to 1200! In 1663, the Christians in the district of Jaffna alone, were 65,000: by the last returns it appears that there are not 5,000!

Sermon by the Rev. George Bisset.

This Sermon, from Mark xiii. 10, *The Gospel must first be published among all nations*, is printed in the Appendix.

Mr. Bisset confirms the representations, which we have before extracted from others, of the deplorable state of the heathen natives.

The chief part of their worship appears to be an adoration of malevolent spirits, upon the most servile principles of fear. It is not before such altars that a life of integrity, innocence, and truth, or a deep sense of contrition for past offences, can be supposed an acceptable offering. Gifts, offerings, and voluntary privations, may well be considered the most grateful sacrifice to malignant dæmons: and, while the deluded victim of superstition hopes to bribe the forbearance of their vengeance; instead of purifying his morals or correcting his vicious passions, he deadens every feeling of guilt by lulling all apprehension of punishment.

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

We have been hitherto prevented, by the press of matter, from giving, as we proposed to do in the Number for December, the recent communications received by the Church Missionary Society, from this quarter. Other dispatches have, in the mean time, arrived. We shall proceed to give the substance of them. Our readers will see, with pleasure, that the Society's designs in favour of that interesting race of men are rapidly advancing.

Voyage of Mr. Kendall to New South Wales.

Mr. Thomas Kendall, who left this country with his family, May 31, 1813, on board the *Earl Spencer*, to assist in the formation of the Settlement projected by the Society in New Zealand, arrived in safety at Port Jackson on the 10th of October following. The passage was, on the whole, very pleasant. Captain Mitchell treated them with great kindness. Divine Service was performed on Sunday whenever the weather would permit; and Mr. Kendall exerted himself for the benefit of the convicts and their children, with whom he sailed.

On Sunday, Oct. 10th, (he says,) about one o'clock in the afternoon, we came in sight of Sydney; and, at the same moment, the Female Orphans were returning, by two and two, from the House of the Lord. This was to my feelings a most interesting object, after I had been five months absent from a place of Public Worship, and sequestered in a great measure from the world. Blessed be God, He is present every where: yet the sight of a few children, whom I considered my friends, and the expectation of meeting with pious men with whom I could associate in the Colony, were very consolatory to my mind.

Voyage of Messrs. Kendall and Hall to New Zealand.

The Society had engaged with Government that Mr. Kendall should act as a Schoolmaster, for a time, in the Colony, before he proceeded to his ultimate destination. But circumstances allowing of his paying a visit to New Zealand, Mr. Marsden purchased the brig *Active*, on board of which Mr. Kendall and Mr. Hall embarked, and proceeded on their voyage March 14th of last year. Mr. Hall and Mr. King, with their wives, had been long waiting for the opening of an intercourse with New Zealand, in order to the accomplishment of the Society's objects.

The following letter of Mr. Marsden to the Secretary, dated Parramatta, March 15, 1814, will fully explain the object of this voyage.

I was very much gratified with the arrival of Mr. Kendall and his family, as it determined me, at once, to attempt the Mission. I waited upon the Governor; and informed his Excellency what was the ultimate object, which the Society had in view in sending out Mr. Kendall. When they arrived we were building two school-houses: neither of which was ready, or Mr. Kendall would have had one of them. It will be some time before they are completed. In consequence of this, Mr. Kendall has an opportunity of visiting New Zealand before he enters on any work in this Colony.

When I sent the *Active*, I did not think it prudent for any of the families to go, but only Messrs. Kendall and Hall. Mr. King remains at Parramatta, as his going would not have been attended with any advantage, till they all go, should Providence open a way for them.

I have directed Mr. Kendall to bring over with him a Chief, in order that we may make some arrangement with him for the future establishment of the Settlers, and that the Government here may explain to him what are our views.

I applied to the Governor for his permission to accompany Messrs. Kendall and Hall. He promised I should go with the Missionaries, should it be finally determined

for them to settle at New Zealand, and see them properly fixed. I should have been glad to go now, as I could then have been better qualified to furnish the Society with every necessary information.

Messrs. Kendall and Hall were in very good spirits. They have very good accommodations, and I trust will do well. I think Mr. Kendall will soon acquire a knowledge of their language. A very fine young man, about seventeen years old, the son of a Chief, has been living for some time with Mr. Kendall. They were very much attached to each other. He is gone along with him.

I wrote to Duaterra, and informed him for what purpose Mr. Kendall and Mr. Hall were coming to New Zealand; and requested him to come to Port Jackson, or to send some person of consequence to treat with me, respecting their future settlement at New Zealand. Before Duaterra left Parramatta he was very urgent with me to send him a man to teach his boys and girls to read and write. I told him then, I would send for Mr. Kendall, and he should come.

I have sent a variety of presents to the Chiefs, and hope that the Missionaries will be treated with kindness and attention by the chiefs and natives. The young Chief, who is Mr. Kendall's companion, will be able to explain to his countrymen the object of the voyage. He assured me that he would return with Mr. Kendall.

I think Mr. Kendall will prove himself a valuable man for the work. His heart is engaged in the cause. He is very mild in his manners, kind, tender, and affectionate, and well qualified to treat with an ignorant Heathen. He applied to learn the language from Toohé, the young Chief, and made some progress. On board he will have nothing else to attend to. From a combination of circumstances, I trust that Divine Providence has opened the way very clearly now, so as to warrant our attempt.

No Missionaries could go out under more favourable circumstances than Messrs Kendall and Hall do at present; and, I trust, they will give a good account when they return. Mrs. Kendall and Mrs. Hall, with their children, are living near me at Parramatta. I shall study to make them as comfortable as I can. They are all well. Both the master and the mate of the *Active* have been at the Bay of Islands, and are acquainted with the natives of New Zealand, which will prove of great advantage to them.

It is singular, that the ship's company should consist of the following nations. Two natives of Otaheite, one of Owhyhee, one of New Zealand, one European native of New Holland, one American, one from Sweden, one from Norway, one from Prussia, and English and Irish!

I gave particular instructions to the Master for Mr. Kendall to read the Service of the Church every Sabbath Day; and, when at New Zealand, that the Sabbath should be observed with the greatest solemnity. I shall be very anxious for their return, and trust that the Divine Blessing will attend them, and preserve them from all evil.

I have the honour to be, &c. •

(Signed) SAMUEL MARSDEN.

We subjoin a copy of Mr. Marsden's Instructions to the Captain of the *Active*. They bear sufficient indications of his benevolent and enlightened mind.

Instructions to Capt. Dillon.

Sir—

Sydney, March 9, 1814.

You will proceed with all possible dispatch to the river Derwent with the *Active* Brig, and deliver the stores on board to the person authorized there to receive them. After you have discharged the present cargo, you will then, with as little delay as possible, sail to the Bay of Islands, on the coast of New Zealand. On your arrival, you will open a friendly intercourse with the Natives, particularly with Duaterra, Tarra, Cowheetu, Coro Coro, and any other Chief that may promote the object of the voyage.

The main object of this voyage is to promote a friendly intercourse with the Natives of New Zealand. You will do all you can to prevent any quarrel between the Natives and the Ship's Company. If Duaterra, or any other Chiefs, wish to come to Port Jackson, you will receive them on board when you finally leave the Island. Or if they wish to send any of their Children to be instructed, or a young Native or two, these you may bring. I wish the Natives to be treated with the greatest kindness while you remain there; and every thing to be done, that can be done with prudence, to gain their confidence. You will inform them, that it is my intention to visit them when the vessel returns; and that I wish a chief to come over to Port Jackson, in order that I may enter into some arrangements with him for their benefit.

With respect to the articles which you may bring back in the vessel, these must depend upon circumstances. I should wish you to bring as much hemp as you possibly can; and such spars and timber as you may, with Mr. Hall, judge valuable: pork, if it is to be obtained, and salt fish: rosin, or any other natural productions. I wish you to fill up with potatoes. They had better be

kept in the baskets in which the Natives bring them, as I think they will keep better that way.

On the Sabbath-Day I wish Mr. Kendall to read on board, when the weather will permit, the Prayers of the Church. And, when you arrive at New Zealand, I desire that you will be very particular in the observance of the Sabbath-Day; not to buy nor sell any thing on that day, but all the sailors to be clean and do no work.

Messrs. Hall and Kendall will do all they can to procure a cargo for the vessel, toward defraying the expenses, along with you; and I hope you will shew every attention to them, and make their situation as comfortable as possible. Should Mr. Kendall and Mr. Hall wish to remain a few days longer when the vessel is ready, you will be good enough to allow them to do so: in order that they may form any plan for their future settlement at New Zealand, or gain any information respecting the island for the future guidance of the Church Missionary Society.

(Signed) SAMUEL MARSDEN.

P.S. I wish you not to allow any private trade with the Natives, nor any Natives to be brought on board by the ships' company without your particular permission. And, to prevent all quarrels as far as possible, you will not suffer any of the native women to come on board, as this voyage is for a particular object.

The *Active* being laden, when Mr. Marsden purchased her, with government stores for Hobart Town, Van Diemen's Land, she proceeded first for that Settlement. Messrs. Kendall and Hall were received there with great kindness, by Lieut.-Governor Davey, and the other gentlemen of the Settlement.

Mr. Kendall exerted himself with success in favour of Moora, a young native of the Bay of Islands. He had formerly lived with Mr. Hall; and hearing, at Port Dalrymple, of the arrival of the *Active* at the river Derwent, he quitted the ship on board of which he had entered himself. Mr. Kendall, with some difficulty, procured his liberty, and he accompanied them to his native island.

Dispatches have just reached the Committee, containing some account of the proceedings at New Zealand; and stating the return of the *Active* to Port Jackson, with several Chiefs and others on board. Mr. Marsden was about to go back with

them, under the Governor's sanction, to New Zealand. We hope to be able to give these interesting documents in our next Number.

Miscellanies.

OBITUARY OF THE REV. DR. BUCHANAN.

THIS distinguished friend of Missions died on the 9th of this month, at Broxbourne, in Hertfordshire. He had removed thither, for some time, from Yorkshire; in order to superintend an edition of the Syriac New Testament, for the use of the Syrian Christians.

Dr. Buchanan brought from India an enfeebled constitution. His exertions in that country were greater than he could sustain without injury. But the activity and energy of his mind never forsook him.

In his character were united remarkable simplicity, great comprehension and grasp of mind, with the warmth and glow of genius; and these qualities were all sanctified by Divine Grace, and directed to the promotion of Christ's Kingdom among men, with a boldness and fortitude, under difficult circumstances, the success of which will endear his memory to generations yet unborn.

We allude, in particular, to his personal investigation of the moral and religious state of our fellow-subjects in India; the courage with which, in the face of enmity and contumelies, he unfolded to the nation the scenes which he had witnessed; and the promptitude and ability with which he triumphantly defended his representations before the highest tribunals of his country. India will never forget her obligations to him. To the latest age, her sons will name him with veneration and love.

We have before us a letter just received from India, which bears a strong attestation on this subject. "As I am aware," says the writer, "that it is the wish and endeavour of many to discredit Dr. Buchanan's account of India, and particularly I believe of the abominations of Juggernaut, I enclose a report of this year's festival, inserted in all our Madras Newspapers from the Calcutta Papers. India is under unspeakable obligations to Dr. Buchanan; and England too, I think, will soon very generally acknowledge it, and redeem its Indian as it has its African Character. Dr. B.'s late Charge to the Missionaries (Norton and Greenwood) is so very correct, so admirably appropriate, that I hope it will be a **STANDING CHARGE** to every Missionary coming to India."

His early history is not less interesting than his more public and active life; as it marks, very distinctly, the over-ruling hand of Providence preparing him for that station of eminence which he occupied for many years.

The works of Dr. Buchanan, we have reason to hope, will be collected, and published in a handsome edition; which will be en-

riched, we hope, with *Memoirs of his Life*, and a view of his Character.

He was called away from his labours without much previous warning. On the evening of the 9th instant he complained of internal pain. Medical assistance was sent for; and he retired to rest, apparently better, about ten o'clock. His servant also retired; but, feeling some anxiety respecting his master, and being on the watch in the next room, he was disturbed by a noise about eleven o'clock. He found Dr. Buchanan with his hand on his forehead, complaining that he was much worse. The servant immediately went in search of his medical attendant; but, before he returned, his master had breathed his last.

Dr. Buchanan was twice married, and survived both his wives. By his first lady he has left two daughters, of sixteen and fourteen years of age. May the Christian Virtues of their great parent revive and flourish in them!

The preamble to Dr. Buchanan's Will, with a sight of which we have been favoured, is so expressive of the simplicity and piety of his mind, and conveys so clear a testimony of his dying faith, that we are sure it will much interest our readers.

"I, Claudius Buchanan, of Little Ousebourne, make this my last Will and Testament. I commit my soul and body to Jesus Christ, the Saviour of lost sinners, of which sinners I am one—the chief of sinners; but I trust I have obtained mercy; and I look for eternal salvation through the obedience of Christ unto death, even the death of the Cross. I account the origin of my salvation to be the love of God the Father, who loved my soul in Christ its Head, before the foundation of the world. I renounce all works as a claim of merit. All my works have been mixed and sullied with sin and imperfection. Whatsoever has been acceptable to God is his own, even the work of the Holy Spirit; it is not mine. Glory be to God, the Father, Son, and Holy Ghost, for ever and ever. Amen."

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	Former Contrib.			Present.		
St. Antholin's, Watling Street.....	L. 64	17	7½	£. 8	1	2
Belchamp and Yeldham (Essex)....	15	0	6	10	0	0
Christ Church Sunday School.....				2	6	2
St. Clement Danes Sunday School .	19	18	10	5	7	8
Doncaster Juvenile.....	1	16	0	1	10	6
Hawthornthwaite (Notts.).....				9	0	0
Hatherleigh (Devonshire).....	7	13	9½	9	13	0
Kennington.....	74	16	0	11	4	0
Newland (Gloucestershire).....	115	18	5	20	7	8
Nottingham, St. James's.....	71	17	6	29	9	2
Ockbrook and Alvaston: by Rev. S. Hey.....				16	5	6

Pentonville: by Rev. T. Sheppard, *Former Contrib.* *Present.*

By Mrs. Bateman 7 2 0

By Mrs. Winter.. 6 6 6—159 15 0 13 8 6

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Suffolk and Ipswich 280 0 0 100 0 6

By Miss Hicks, Lockington 6 2 7 7 6 6

By Rev. J. Qualtrough, Douglas .. 6 6 0 5 0 0

By Mr. Smith, and Mrs. Croft, Hoxton 4 3 1 2 16 1

By Mrs. Fowell, Cambridge 4 3 0 3 5 6

Legacy of the late John Mulford, Esq. (less Legacy Tax) 90 0 0

Collections at Northampton: by Rev. L. Richmond, M.A.

All Saints Church: (Rev. C. H. Tufnell, Vicar) 47 3 6

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Monthly Missionary Prayer-Meeting: by Rev.

C. F. A. Steinkopff 5 0 0

By Rev. J. Langley, Shrewsbury..... 17 17 0

Robert Burton, Esq. Longnor: by ditto..... 10 10 0

By Mr. F. Piggott, from Sunday School, and Friends,

at Guildford 3 0 0

By Mr. Simcoe, Hinckley 3 0 0

Contributions to the School Fund.

HIBERNIAN AUXILIARY SOCIETY:*

From Mrs. St. John: for John Baptist St. John.. 5 0 0

From Viscountess Lorton: for Claudius Buchanan 5 0 0

From Lady Eleanor King: for Mary Moore.... 5 0 0

From Dr. Robert Percival: for Robert Percival 5 0 0

Leicester and Leicestershire Association:

From Miss E. Allix and Miss M. E. Allix: for

Catherine Margaret Allix 5 0 0

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From Friends of the Secretary, at Landog: for

Josiah Allport 10 0 0

Llewellyn of Wales: Half Year, for eight children .. 20 0 0

Ladies' Separate School Fund of the Suffolk and Ips-

wich Association: for William Fonnereau 5 0 0

Rev. Isaac Aspland, Pembroke Col. Cambridge 1 1 0

ERRATA.

Vol. II. p. 454, l. 5: for 1814, read 1813.

Vol. III. p. 23, lines 14, 15: for three hundred, read one hundred and fifty.

Missionary Register.

No. 27.

MARCH, 1815.

No. 3.
Vol. III.

Biography.

LIFE OF THE REV. JOHN ELIOT,

THE APOSTLE OF THE NORTH AMERICAN INDIANS.

(Continued from Vol. II. p. 431.)

THE pressure of Foreign Intelligence having prevented us from closing, as we proposed, the Life of this eminent man in our last Volume, we shall now resume it. As the materials have accumulated in our hands, we shall be enabled to give a fuller view of Mr. Eliot's proceedings and character than we, at first, expected. His character as a Christian, as a Minister, and as an Evangelist to the North-American Indians, has already been drawn; and a relation given of his early interviews with those tribes which lived near him in the State of Massachusetts, with their establishment in regular communities at Noonanetum and near Concord, with his usual method of instructing them in the truths of Christianity.

Our narrative has hitherto been chiefly grounded on two of the original Tracts which, at the time, conveyed the intelligence of his success to the public. As we shall endeavour to methodize and arrange the information scattered through the remaining Tracts, we shall here enumerate their titles and dates:—

"The Glorious Progress of the Gospel among the Indians in New England." 1649.

"Light appearing more and more toward the Perfect Day." 1651.

"Strength out of Weakness." 1652.

"Tears of Repentance." 1653.

"A late and further Manifestation of the Progress of the Gospel among the Indians in New England." 1655.

To these may be added a few others, quoted by Neal.

These Tracts contain various letters of Mr. Eliot. From these we shall quote his own statements of his proceedings; not always adhering, indeed, to his exact expressions, but giving the substance of his narratives.

His Labours and Sufferings.

Mr. Eliot continued his pastoral charge at Roxbury, and laboured much with the Indians in his more immediate vicinity, at Neponsetum and about Concord. His exertions were not, however, confined to a few places. He generally took a Missionary Journey once a fortnight; travelling into all parts of Massachusetts, and of the surrounding country, every where declaring the glad tidings of salvation.

Having thus engaged in the instruction of the Indians, he pursued his object with unwearied zeal through difficulties almost incredible. On one occasion, which may be taken as a sample of the dangerous journeys which he made through the dreary wilderness to his scattered Indians, he says, "I was not dry, night nor day, from the third day to the sixth; but so travelled: and, at night I pull off my

boots, wring my stockings, and on with them again, and so continued: yet God helped. I considered that word, 2 Tim. ii. 3; *Endure hardship, as a good soldier of Jesus Christ.*"

But these *perils of waters* and *perils in the wilderness* were far less trying to him than those *perils by the heathen* which he had to encounter.

When travelling through the wild parts of the country, without any English Friend or Companion, he has been often barbarously treated by the Natives. The Powaws and Sachems were alike enemies of the Truth: both Priests and Princes being fearful of losing their influence and their gain.

We will touch a little on these points.

Opposition from the Powaws, or Priests.

The Powaws held the people in great subjection. They professed themselves physicians for soul and body: they both administered medicine, and addressed their deities for a blessing. They howled, and danced, and employed a multitude of charms, for the recovery of the sick; and it was the common belief of the poor natives, that, by their familiar converse with the invisible world, they could either heal or destroy, some particular cases excepted, wherein the Deity was inexorable. Even the new converts retained this persuasion: believing, however, that the God of the Christians was a being of superior power to the God of the Powaws.

Some of these men threatened with death Hiacomes, a Christian Convert under Mr. Mayhew in the island called Martha's Vineyard. They reminded him that he knew their witchcrafts would destroy him; and declared that they would exercise them on him to the utmost, unless he returned to the religion

of his fathers. In the midst of a great assembly of Indians, the power assumed by the Powaws became a subject of debate. After many stories had been told in proof of their power, an Indian called out, "Who is there that does not fear the Powaws?"—Another replied, "There is not any man that is not afraid of the Powaws." The eyes of all present were instantly fixed on Hiaccomes, who rose from his seat, and undauntedly set their power at defiance, declaring his firm trust in God who controuled them all. The whole assembly waited in dread suspense, looking for signal vengeance to overtake him; but seeing that he remained unhurt, they changed their minds, and began to congratulate him on being delivered from the power of the Powaws. Hiaccomes availed himself of their favourable disposition; and exhorted them to repent and turn to God with such effect, that more than twenty renounced their superstitions and embraced the Faith.

The Powaws were enraged at these proceedings, and threatened the Praying Indians with death; but Hiaccomes challenged them to do their worst: "Let all the Powaws," said he, "in the island come together, I will venture myself in the midst of them. Let them use all their witchcrafts, with the help of God I will tread upon them all!"

Yet this fancied power of the priests was a great hindrance to the progress of Christianity. Though some of the converts had courage, like Hiaccomes, to set it at defiance, others were afraid to appear openly against them. Mr. Eliot observed a remarkable difference in their looks, when the Powaws were present, and when they were out of the way.

Opposition from the Sachems, or Chiefs.

The adversaries of this work were, at first, found chiefly among the Powaws and profane men. But a more determined opposition soon arose from another quarter: the Princes began to take alarm for their authority and their revenues.

Mr. Eliot's statement of this matter, the substance of which follows (See the Tract entitled "Light appearing, &c." pp. 37—41), places his difficulties in a striking light, and marks his wisdom and firmness in encountering them.

The Sachems of the country are generally set against us; and keep off their men from praying to God, as much as they can. They see that religion will make a great change among them, and cut them off from their former tyranny: for they used to hold their people in absolute servitude, insomuch as whatever they had, and themselves too, were at their command. The language of the Sachem was "All is mine!"—now they see that religion teaches otherwise, and puts a bridle on such usurpations.

His former manner was, if he wanted money or desired any thing from any man, he would take occasion to rage and be in great anger: which when his men did perceive, they would give him all they had to pacify him: else his way was, to suborn some villain to kill him who refused. This keeps them in great awe of their Sachems; and is one reason why none of them desire any wealth, because they get it not for themselves. But now, if their Sachem so rage, and give sharp and cruel language, they will admonish him of his sin; and, as for tribute, some they are willing to pay, but not as formerly,

These are great temptations to the Sachems, which require in them a good measure both of wisdom and grace. Hence it is, I suppose, that (having requested the Court of Commissioners that a general plan might be formed for the instruction of all the Indians in all parts, and having told the Indians that I had done so, and still in my prayers praying for the Monohegens, Narragansets, &c.) the Monohegen Indians were much troubled lest the Court should take some course to teach them to pray

to God. Unkus, their Sachem, accordingly went to Hartford, where the Court sat, and expressed his fear of such a thing, and manifested great unwillingness thereunto.

This temptation hath much troubled Cutshamaquin, our Sachem. His spirit was raised to such a height, that, at a meeting after Lecture, he openly contested with me against our proceeding to erect a town, and plainly told me that all the Sachems in the country were against it. When he did so carry himself, all the Indians were filled with fear: their countenances grew pale, and most of them slunk away. A few stayed, and I was alone, not any Englishmen with me: but it pleased God to raise up my spirits; not to passion, but to a bold resolution; so that I told him that it was God's work in which I was engaged, that he was with me, and that I feared not him nor all the Sachems in the country, and that I was resolved to go on do what they might. It pleased God that his spirit shrunk and fell before me; which when those Indians that tarried saw, they smiled as they durst out of his sight, and have been much strengthened ever since. I have since understood, that, in such conflicts, they account him that shrinks to be conquered, and the other to conquer: which, alas, I knew not, nor did I aim at such a matter, but the Lord carried me beyond my thoughts and habit.

After this brunt was over, I took my leave to go home, and Cutshamaquin went a little way with me. He told me that the reason of his trouble was, because the Indians, who pray to God, do not pay him tribute, since they have so done, as formerly they did. I answered him, that, once before, when I heard of his complaint that way, I preached on that text, *Render unto Caesar the things which are Caesar's, and unto God the things which are God's*. He said it was true that I taught them well, but that they would not in that point do as I taught them: and he assured me that, on this account, all the Sachems set themselves against praying to God.

Alarmed at this declaration, lest the Praying Indians, by unjustly withholding what was due to their rulers, should dishonour Christianity, Mr. Eliot investigated the matter, and found the complaint utterly groundless.

But the bottom of his complaint (says Mr. Eliot) lieth here: formerly he had all, or what he would: now he hath but what they will, and admonitions also to rule better: and he is provoked by other Sachems, and by ill counsel, not to suffer this, and yet he doth not know how to help it. Hence arise his temptations, in which I do very much pity him.

Having this information how causeless his discontent was, I thought it a difficult thing to ease his spirit, and yet to clear and justify the people. On the next day of our meeting, I preached on Satan's temptation of Christ by the love of the world, and applied it wholly to his case. Afterward we had conference on the matter, and gave him the best counsel we could. A great change took place in him, and his spirit was very much lightened. This appeared both in his countenance and behaviour, and he hath carried all things fairly ever since.

But the temptation still doth work strongly in the country; the Sachems opposing any who desire to submit themselves to the service of the Lord. Some, who began to listen, are quite gone back; and some, who are inclined to attend, are kept away. Last Lecture-day one came in, and submitted himself to call on God, and said that he had been kept back half a year by opposition, but now at last God had emboldened him to break through.

Innumerable were the affronts that Mr. Eliot met with in his Missionary Work. Sometimes the Sachems would thrust him out from among them, telling him he was impertinent to trouble himself with them or their religion, and that if he came again, it should be at his peril; but his usual reply was, "I am about the work of the great God; and my God is with me: so that I fear neither you nor all the Sachems in the country: I will go on; and do you touch me if you dare!" The stoutest of them have, on these occasions, shrunk and fallen before him!

Some of these enemies brought on themselves swift destruction.

It was particularly remarked (says Dr. Mather) in

Philip, the ringleader of the most calamitous war that ever they made upon us, our Eliot made a tender of the Everlasting Salvation to that King: but Philip entertained it with contempt and anger; and, after the Indian mode of joining signs with words, he took hold of a button upon the coat of the reverend man, adding, That he cared for his Gospel, just as much as he cared for that button. The world has heard what a terrible ruin soon came upon that woful creature, and upon all his people. The renowned Samuel Lee is now pastor to an English Congregation, sounding the praises of Heaven upon that very spot of ground where Philip and his Indians were lately worshipping the devil.

Such, indeed, was the hostility of the chiefs, that they not only treated Mr. Eliot in this rude manner, but banished from their society all those of their own people who embraced Christianity; and, when they could do it with safety, even put them to death. Nothing but the formidable power of the English prevented them from massacring all the new converts; the dread of which prevented some who were well inclined from disclosing their sentiments, and caused others to fly to the English for protection.

Some, indeed, had courage to profess the truth in the face of all opposition. Hiaccomes, before mentioned, received, on one occasion, a cruel blow from a Sachem; and would have, perhaps, met his death, if the English present had not interposed. His own account, given in the Indian Manner, of his feelings on the occasion, discovers a truly Christian Temper—"I have two hands," said he: "I had one hand for injuries, and the other for God: while I did receive wrong with the one hand, the other laid the greater hold on God!"

Some Advantages from this Opposition.

Mr. Eliot, who was ever attentive to the workings

1815.] HOME.—CHURCH MISS. SOCIETY. 117
of Divine Providence and grateful for his mercies,
remarks,

By this opposition the wicked are kept away from us, and from thrusting themselves into our society. Besides, it is now become some trial to come into our company and call upon God: for, beside the forsaking of their Powaws (which was the first trial), and their old barbarous fashions and liberty to all sin, and some of their friends and kindred; this is now added, that they incur the displeasure of their Sachems: all which put together, it cannot but appear that it is a work of God upon their hearts which doth carry them through all these snares. If, then, upon competent experience, we shall find them to grow in knowledge, and to love the ways of the Lord the better according as they come to understand them, and to yield obedience to them, and to submit to this great change so as to bridle lust by laws of chastity and to mortify idleness by labour, what should hinder charity from hoping that there is grace in their hearts—a spark kindled by the Word and Spirit of God that shall never be quenched? And were these in a fixed habitation, who could gainsay their gathering together into a church? who can forbid that they should be baptized? I am persuaded that there be sundry such, among whom the pure and holy kingdom of Christ shall arise, and over whom Christ shall reign, ruling them in all things by his holy word.

(To be continued.)

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

Rev. Messrs. Norton, Greenwood, and Schroeter.

IN our last (p. 85) we mentioned that Mr. Norton and Mr. Greenwood were waiting at Plymouth, to take their passage to Ceylon. They have been joined by Mr. Schroeter, and are all now at Ports-

mouth, where they are waiting the departure of the Chapman Transport, on board of which they will proceed to Ceylon, from which island they will ultimately pass, in all probability, into the Company's Territories.

The circumstances which have led to this state of things are singular. The Missionaries have been tried by long delay, much anxiety, and many disappointments: but we may hope that these exercises of their Christian Graces in the outset of their Mission will prepare them to acquiesce the more readily throughout their lives in all the will of God.

We shall briefly relate these circumstances.

Mr. Norton, Mr. Greenwood, and Mrs. Norton, with her infant child, left London on the evening of Jan. 17th; but being unavoidably detained on the road, and the Chapman making her passage to Portsmouth much quicker than was expected, they reached that port about half an hour after she had sailed. They might, with ease, have overtaken her, had they met with their friends immediately on their arrival; but lost the opportunity, in consequence of their not being able, in proper time, to obtain information. She sailed without her passengers, but with their clothes and stores of preserved provisions, &c. on board.

The Missionaries were entertained at Portsmouth by the friends of the Society with the utmost kindness, and every thing was done to render their stay there pleasant to themselves and advantageous to the great cause in which they were engaged.

In the mean time a fresh outfit was prepared for them, and a passage sought in some East-India Ship, which might leave them at Madras, from which place they might get down to Ceylon.

But on the 2d of February information reached town that the Chapman, after keeping the sea from the 18th to the 28th of January, had sprung all her masts and her bowsprit, and had arrived at Plymouth on the 30th to refit. The Missionaries were directed to join her without delay. They accordingly embarked at Portsmouth, on Saturday the 4th, in the Plymouth Packet, but did not reach Plymouth till about noon on Wednesday, after a distressing and tempestuous passage. Here also they were received and treated with the wonted kindness of the Society's friends in that quarter.

As there was good accommodation on board the Chapman, the Committee applied to the Lords of the Treasury to grant a passage also to the Rev. Christian Frederic Gottholf Schroeter, a Lutheran Clergyman, who came over to this country in Sept. 1813, and has been since preparing as a Missionary for India. Their Lordships granted this further favour with the utmost readiness.

As soon as information of this was received, Mr. Schroeter left town for Plymouth on the 24th of February, where, on his arrival, he had not an hour's time for repose, as he found his brethren on the point of embarking, the Chapman having finished her repairs, and being ordered back to Portsmouth to join convoy. They had a tedious passage, not reaching that port till the afternoon of March 3d. On the preceding evening they met the West-India Fleet in the Channel, from which they learned, to their surprise and chagrin, that the East-India Fleet with which the Chapman was to sail had put to sea, and had passed them unperceived. The Commander of their convoy directed the Chapman to change her course, and follow the East-India Fleet; but she was

soon becalmed, and obliged afterward to bear up for Portsmouth.

Information arrived from India during these delays, which induced the Committee to request the Court of Directors to grant Licences to the Missionaries to proceed to and reside in the Company's Territories, if that should be found expedient on their arrival at Ceylon; with which request the Court has been pleased to comply.

The probable return of Mr. Corrie, for a time, to Europe, has rendered immediate help requisite in the great work which is carrying on at and near Agra. Mr. Thompson's urgent calls for assistance at Madras and Travancore, which we gave in our last, demand attention: and, as Ceylon seems less in immediate want of labourers than it was when Mr. Norton and Mr. Greenwood were appointed to that station, the Committee have signified to the Society's friends there and at the Presidencies, that, if it shall be judged desirable, Mr. Norton may proceed to Madras, and Mr. Greenwood and Mr. Schroeter to Calcutta in order to pass on to Agra. The Committee have it in contemplation to send for several Lutheran Clergymen from Germany, in order to promote the Society's designs in Ceylon.

Much mercy has been mingled with the anxieties and disappointments which we have detailed. An opportunity has been afforded to the Committee of making arrangements, which we trust will be effective. The Missionaries themselves have been spared the fatigues and fears which would have attended them on board the Chapman in her fruitless and dangerous attempt to keep the sea. She was so deeply laden with ordnance and other stores, that she would not rise with the sea, and was conse-

quently almost continually under water, and rolled so as to be almost her destruction. Part of her cargo is now replacing by lighter and more bulky.

The Missionaries express their gratitude to Him whom they serve, and their humble submission to His will. Their disappointments have drawn forth such sympathy and kind attentions from the Society's friends at Portsmouth and Plymouth, "as will ever render the very remembrance of them," to use their own expression, "most dear to their minds."

Clerkenwell Association.

That part of this extensive Parish which lies about Pentonville, has contributed, by the exertions of the Rev. T. Sheppard while Minister of Pentonville Chapel, upward of 170*l.* to the funds of the Church Missionary Society; and a Collection was made at Clerkenwell Church, by the Rev. W. E. Faulkner, while he was Assistant to the late late revered Mr. Foster.

The friends of the Society in the parish, wishing to interest their fellow-parishioners more generally in support of its objects, Mr. Sheppard, now Minister of the Parish, preached on Sunday Morning, March 19th, in its behalf.

A Public Meeting was held on the following day, in the Parish Church. It was very numerously attended, and was conducted throughout with a decorum entirely accordant with the solemnity of the place. Mr. Sheppard opened the Meeting by a strong appeal to his parishioners, in favour of the Society, as Christians and as Churchmen. The Secretary of the Parent Society, the Rev. Josiah Pratt, urged on the Meeting the support of the Institution, from the nature of its objects, the extent of its ex-

ertions, and the blessing of Providence which rested on them. He was followed by the Rev. Daniel Wilson, in a speech of great energy; who was ably supported by H. F. Heath, Esq., Rev. D. Ruell, Rev. John Wilcox, John Poynder, Esq., George Almond, Esq., and other Gentlemen. An Association was established for Clerkenwell and its Vicinity, in aid of the Church Missionary Society.

President,—Rev. Thomas Sheppard, M. A.

Vice-Presidents,—W. Bound, Esq.; R. Cupper, Esq.; W. Cardale, Esq.; T. Cobbold, Esq.; J. Dixon, Esq.; W. M. Sellon, Esq.; and H. Smith, Esq.

Treasurer,—Mr. William Newcomb.

Secretaries,—Rev. D. Ruell, M. A.; Mr. J. Aspin; and Mr. R. Hone.

The collections amounted to about 50*l*. Many names of Subscribers and Contributors were given in; and arrangements are making for giving full effect to the Resolutions of the Meeting, by the solicitation of Annual Subscriptions, Benefactions, and Monthly and Weekly Contributions, according to the means of the respective parties.

Subscribers of One Guinea or upward, and Benefactors of Ten Guineas or upward, will be considered Members both of the Association and of the Parent Society, and will receive their Reports, and be entitled to attend their Meetings. Those persons who shall collect the Weekly or Monthly Contributions of others, to the amount of 1*s*. or upward per Week, will be further entitled to receive a copy of each Monthly Number of the Missionary Register, published on the last day of every month, price 6*d*. In the collection of such contributions Mr. Sheppard has been much aided by a few zealous Ladies at Pentonville; and many others, in the parish, it may be hoped, will now be stimulated by their example.

THE JEW'S SOCIETY.

When we gave, in our Number for January, some Regulations, just then adopted by this Institution, for the apportioning of its concerns between Churchmen and Dissenters, we did not anticipate any further change. Such change has, however, been judged necessary. The steps which led to it, and the present Constitution of the Society, are detailed in a Report of the Committee delivered to a General Meeting held on the 28th of February.

As it is desirable to be in possession of the most full and authentic statements on subjects of this nature, we lay this Report before our readers; premising, that the *Patron* of the Society, as it is now constituted, is His Royal Highness the Duke of Kent; the *President*, Sir Thomas Baring, Bart. M. P.; and the *Secretaries*, the Rev. Basil Woodd, M. A., the Rev. C. Hawtrey, M. A., and the Rev. David Ruell, M. A.

Proceedings at an Extraordinary General Meeting of the London Society for promoting Christianity among the Jews; held February 28, 1815: with the New Rules and Regulations passed at that Meeting, and confirmed by another General Meeting, March 14, 1815.

On Tuesday, the 28th of February, an Extraordinary General Meeting of the London Society for promoting Christianity amongst the Jews was held at Freemasons' Tavern:—

THOMAS BABINGTON, Esq. M. P. in the Chair.

Thomas Babington, Esq. M. P. having taken the Chair, the Meeting was opened with prayer, by the Rev. Basil Woodd.

The following Report was afterwards read by the Rev. C. S. Hawtrey, Officiating Minister of the Episcopal Jews' Chapel.

Your Committee having deemed it necessary, according to the 8th General Rule of the Society, to call an Extraordinary General Meeting, beg leave to submit the following Report of the reasons which have led to this measure.

It appears, that on the first formation of this Society, it consisted of Christians of various denominations, without any reference to their respective differences of sentiment; and in the earlier stage of its progress, it was stated in its Reports, that the exertions of the Institution, as far as they were of a spiritual nature, were to be confined to the simple object of convincing the Jews of the Messiahship of our Lord Jesus Christ; leaving the Jewish Converts to decide for themselves, what external communion of Christians they would join*.

It is evident, that so long as the operations of the Society were limited strictly to the above object, it was possible for them to proceed in their course, without coming upon disputed ground, involving in it the points of difference between Christians: and thus far, all truly pious Christians could most cordially act together, without offering violence to their strictest, and most conscientious views of duty.

The Society having, very soon after its original formation, become possessed of a large place of worship in Spitalfields, since called the Jews' Chapel, it was opened for the Jews; Sermons were there delivered by Dissenting Ministers of various denominations, and Lectures on the Evidences of Christianity were preached by Mr. J. S. C. F. Frey.

By the Divine Blessing on the use of these means, a small congregation of converted Jews was collected: but, as the Society was not then possessed of an Episcopal place of worship, your Committee, anxious to conduct the Institution on the principles of strict impartiality, and to avoid giving occasion of offence to the conscientious members of the Established Church who were subscribers to the Institution, did not then think it advisable that the Jews' Chapel should be permitted to assume the form of a Dissenting Church; and the Sacrament of the Lord's Supper has consequently never been administered there.

But it having pleased God, as above mentioned, very early to bless the efforts of the Institution, in convincing some of the Children of Israel, that Jesus Christ is the Messiah; it consequently became necessary that the ordinance of Baptism should be administered to them. A part of the Converts accordingly received Baptism in the Church of England, agreeably to the rites of that

* "It is the object of the London Society for promoting Christianity amongst the Jews, to limit themselves to the simple object of convincing their Jewish Brethren, that Jesus is the Messiah, the Saviour of the world; leaving them, when thus instructed, to search the Scriptures, and judge for themselves, respecting all inferior points on which Christians themselves are not agreed."—Third Report of the London Society, page 12.

Church; and others were baptized at the Jews' Chapel, in Spital-fields, by a Minister of the Presbyterian and National Church of Scotland, and according to the forms of that National Church. The Baptism of the Converts from year to year has continued to be conducted in the same manner, with the exception of last year only*.

At the same time that Sermons and Lectures, as above mentioned, were preached in the Chapel of the Society, your Committee embraced every opportunity of procuring aid from the talents and piety of the Clergy of the Established Church, by soliciting them to preach occasional Lectures to the Jews in places of worship connected with the Church of England.—In pursuance of the same general plan, and with the design of connecting the Institution more nearly with its friends of the Establishment, and of procuring for it more general support in that quarter, your Committee obtained a lease of a piece of ground at Bethnal Green; where a large Chapel for the Jews has been erected, and opened under a license from the Right Rev. the Lord Bishop of London—This Chapel is under the ministerial charge of the Rev. Mr. Hawtrey, a regular Clergyman of the Church of England.

In prosecuting these various measures, it was the ardent desire of your Committee to conciliate the minds of all pious persons, both in the Establishment, and amongst the Dissenters. It was their view to establish in the Episcopal Chapel a mission to the Jews conducted by the Clergy of the Established Church; and that a similar mission should be formed in the Jews' Chapel, where the Rev. Mr. Frey should officiate as the regular Minister after receiving ordination; and that in this Chapel pious and learned Dissenting Ministers should have opportunities afforded them of preaching to the Jews. It was thus the endeavour of your Committee, to unite both the Church and the Dissenters, in the great work of evangelizing the Jews.

Your Committee must now lay before you the serious difficulties which have been experienced by them, in carrying on the Institution upon the above principle.

Although the Society has met with much cordial and zealous aid from its friends amongst the Dissenters; and the Dissenting Members of it have, with a catholic spirit of liberality which reflects upon them very high honour, willingly concurred in the measures connected with the erection of the Episcopal Chapel; yet it is well known, that the Society has never been supported by the Dissenters generally, or in the same degree as they have aided Missions to the Heathen.

* The Rev. Dr. Nicol, of the Scotch Church, who had baptized the Jews at the Jews' Chapel in the former years, being particularly engaged, the ordinance was in this instance administered by the Rev. Mr. Arundel, of Whitby.

With respect to the support given to the Society by the Established Church, your Committee have long been aware, that many conscientious men in that Church have declined to support the Institution, upon the alleged ground of its connection with the Dissenters in matters of discipline; and especially because the Jews' Chapel was considered as a Dissenting Place of Worship. The extent of this obstacle was not, however, known to your Committee till very lately. It was discovered in consequence of their attempts to remedy the financial difficulties under which the Society laboured. These difficulties, it is now the painful duty of your Committee to lay before you.

In the last Annual Report, your Committee called your attention to the considerable debt which had been contracted by the Society. It is with the greatest concern they must now add, that the gross amount of debt at this time appears to exceed the sum of 7500*l.**; besides what is still due for the building contract of the Episcopal Chapel, amounting at least to 5000*l.* more. It is true that there is a large property, and a considerable sum due to the Society, to set off against these debts; but as that property is not convertible into money, and a part of the sums due to you are believed not to be recoverable, no immediate relief can be expected from these sources. Your Committee are therefore reduced to the painful necessity of stating, that, unless the greatest efforts and exertions are made, the Society cannot prosecute its great objects.

Pressed on all sides by financial difficulties, which have been so great, that actions were brought for some of the debts, and others threatened, your Committee attempted to meet these exigencies by efforts to obtain more enlarged support; but they found insuperable obstacles to this design, arising from the unwillingness of many excellent persons in the Church Establishment to co-operate with the Society, as long as it was conducted on the principle of the union of Churchmen and Dissenters, in matters affecting church discipline. It was in this way that the whole extent of the practical difficulty, arising from the above cause, was ascertained.

Your Committee, without any delay, set themselves to consider the best mode of removing the above objection, and, after very carefully considering a variety of plans, they, upon the 27th of December last, passed the following Resolutions.

I. That the Spiritual Concerns of the Society connected with the Cha.

* In the last Report of the Society the debts were stated as follows:—

Due by the Printing Account	L. 2878	7	3
General Debt	2676	6	1

L. 5554 13 4

The increase of debt, therefore, is about 2000*l.*

pels, the Schools, and the Education of Missionaries, be henceforth separately conducted by the Churchmen and Dissenters respectively.

II. That the Episcopal Chapel and School be a distinct concern in the hands of Churchmen.

III. That the Jews' Chapel and School be a distinct concern in the hands of Dissenters.

IV. That the Hebrew New Testament, the Printing-Office, the Manufactory, and Female Asylum, be a distinct and separate concern, forming one common centre of union to all parties.

V. That a sum (say 6000*l.*) be advanced, two thirds by the Church Committee, and one third by the Dissenting Committee, for the liquidating of the debts of the Society; and that the Episcopal Chapel shall be a security for the larger sum, and the other assets of the Society for the smaller sum.

VI. That the three distinct concerns have each its own particular Committee, consisting of twelve persons; but that six of each of the two Chapel Committees be also Members of the Committee of the General Concern; so that the Committee of the General Concern, consist, in fact, of twenty-four persons.

VII. That the three Committees have a Quarterly Meeting together, to state to each other their respective proceedings.

VIII. That the proceedings of all the three Committees be comprised in one Report, and be read together, annually, at the same time and place.

It is observable, that the above Resolutions consist of two parts; the one relating to the general management of the Society, the other to its pecuniary concerns. Your Committee would offer a few observations on each of them; premising, that neither of the two parts has been carried into execution.

With respect to the part of these Resolutions first mentioned, it must be acknowledged that every praise is due to the gentlemen who framed them.—They were evidently dictated by a desire “to preserve the unity of the Spirit in the bond of peace.” But there is reason to believe, that they have not satisfied those who objected to the union of the principles of the Church and Dissent in one Institution. The execution of these resolutions would also have been attended with practical difficulties of no common magnitude; for they involve in them the yet untried, and anomalous, expedient of subjecting the different parts of one and the same Institution to the management of three distinct and independent Committees, without any common controuling power, excepting that of a General Meeting of the Society. It is much to be feared, that such an arrangement, without mentioning the evils of dividing the Schools, would have been pregnant with the seeds of unholy emulation and dissension.

For the above reasons, it is the matured opinion of your Committee, that the execution of this part of the Resolutions referred to, would have been found inexpedient, and impracticable.

The other part of the Resolutions provided for the raising a sum of money by way of loan; 4,000*l.* to be advanced by the Churchmen, and 2,000*l.* by the Dissenters. It has been said, in reference

to this measure, that it would have been better if no distinction had been made between the parties, and that the money had been raised in common. In reply to this, your Committee briefly observe, that any friends of the Society, who should have advanced the larger sum, had a just claim to decide on what terms they would lend it; and that, as Churchmen, it was more accordant with their sense of propriety, to lend it on the security of the church property.

At a subsequent meeting of the Committee, held on the 31st of January, it appeared that the portion allotted to the Dissenters had not been raised by them; and it was stated by the Church Members, that though their share of the proffered loan was ready, yet they could not advance it, until the Dissenters should evince a disposition to fulfil their part of the stipulation. A very long conversation took place in consequence; and it was determined, that the Church and Dissenting Members of the Committee should form separate Sub-Committees, which should meet, and see what could be done among their respective friends to remove the difficulty, and report to the next General Meeting of the Committee.

The Sub-Committee of Dissenters, having met, resolved to call a General Meeting of the Dissenting Members in and near London. This Meeting took place on Tuesday, the 14th of February, and certain Resolutions were then passed, expressive of their design to withdraw from the management of the Society, and leave it in the hands of their brethren of the Established Church. The Resolutions of both these Meetings of Dissenters will now be read to the present Meeting.

At a Sub-Committee Meeting of Dissenters, held at the London Society House, Feb. 6, 1815,

Mr. LINDEMAN, in the Chair.

Resolved—That as the debts of the Society have been incurred by the Committee at large, it appears to this Committee, that any exertions to discharge the same, either by Loan or Subscription, ought to be made by the Committee at large, without respect to religious denomination:

That it is expedient to call a General Meeting of such Dissenters as are Subscribers to this Society, to take into consideration the present state of the Society.

That this Meeting be held at the New London Tavern in Cheapside, on Tuesday, the 14th instant, at five o'clock in the evening.

At a Meeting of the Dissenters in London, who are Subscribers to the London Society for promoting Christianity amongst the Jews, held at the New London Tavern, Cheapside, Feb. 14, 1815,

JOSEPH FOX, Esq. in the Chair.

Resolved—I. It affords to the present Meeting the most heartfelt satisfaction to contemplate the success which it has pleased Divine Providence to confer upon the efforts made for the conversion of Israel, since the establishment of this Society.

II. That as the present exigencies of this Society, and the exertions

which will be required for its future prosperity, call for greater pecuniary assistance and increased personal attendance:—it appears to this Meeting, that, from the numerous engagements of Dissenters in London, together with the various Institutions belonging to themselves, it will not be in their power to contribute more support to the Society than they have done hitherto.

III. That as it appears that many zealous members of the Established Church have expressed their conscientious objections to unite with this Society, whilst its affairs are managed by a Committee consisting of persons of different religious denominations, and have intimated their willingness to support it if carried on exclusively by Churchmen:—this Meeting embraces this opportunity of proving that they never, as Dissenters, had any other design but the conversion of the Jews to Christianity:—and, as it is probable that the assets are nearly sufficient to cover the debts,—they therefore cannot feel the smallest objection to withdraw, in favour of such of their brethren of the Established Church who testify a lively zeal in this grand cause, possessing also sufficient means for promoting it.

IV. That this Meeting feels itself called upon to express the high sense they entertain of the faithful and zealous exertions of the Rev. Mr. Frey during the continuance of this Society, not only in publishing to his brethren of the house of Israel the truth as it is in Jesus, but also for his unwearied labours in travelling through all parts of England, Scotland, and Ireland, to make known to Christians in general the design and objects of the Society, whereby those funds have been procured which were constantly found to be so necessary to its existence.

JOSEPH FOX, Chairman.

V. That the cordial thanks of this Meeting be given to Joseph Fox, Esq. for his able conduct in the Chair.

The said Resolutions of the Dissenting Members having been taken into consideration at a very numerous Meeting of the General Committee, held for the purpose on the 17th Instant, the subject was discussed with a degree of Christian temper, forbearance, and love, which is seldom witnessed.—Your Committee at length came to the determination of receiving the Resolutions, and submitting them to a General Meeting of the Society, with such new Rules and Regulations as might be necessary in consequence of our Dissenting Brethren having withdrawn from the management. It only now remains, that your Committee should offer a few short remarks, and lay before you the Rules and Regulations, which may be necessary, should the General Meeting acquiesce in what has been proposed by the Dissenting Members.

Your Committee would remark, in the first place, that the pecuniary situation of the Society is distressing in a high degree; and that it most urgently requires the application of a remedy, without the least delay. No expedient for conducting the affairs of the Institution, which does not provide for raising a large sum of money, can be effectual.

Enough has probably been said, to shew the impracticability of continuing the principle of united operation in the management of this Institution to the extent which has been attempted; and as

the Resolutions of the Dissenting Members of the Society, now submitted to this Meeting, seem calculated to remove the difficulty, by effecting a separation in a manner the most agreeable to the feelings of Christian Kindness and Charity, your Committee offer to your consideration the propriety of adopting the following Resolution.—

“That this meeting is most deeply sensible of, and most cordially and affectionately acknowledges, the zeal and liberality with which the efforts of the Society have been aided and supported by Christians of various denominations throughout the United Kingdom, from its original foundation.—The present meeting most deeply regrets the difficulties which have arisen with respect to the union of the members of the Established Church, and other Christians, in the management of the Society in matters of church order and discipline; and also that the execution of the rules proposed on the 27th of December last, has not appeared practicable.—Under circumstances of such difficulty as the Society is now placed in, unity of design, and principle, and operation, is peculiarly and indispensably necessary for its future management. And as the Dissenting Members have, with a spirit most truly conciliatory, offered to leave the management of the Institution in the hands of their brethren of the Established Church; this meeting do, with the same spirit of Christian meekness and charity, approve and accept the offer; and the members of it who are of the Established Church, most earnestly beseech their Dissenting Brethren still to favour them with their pecuniary support, and above all to aid them with their prayers; that they may be enabled, with the blessing of God, to extricate the Society from the state of difficulty in which it is now placed, and to pursue the great design for which it was instituted, with renewed efforts of Christian faith, wisdom, and zeal, to the glory of their common Lord, in the salvation of Israel.”

The Motion, that the above Resolution be adopted, having been put and seconded, the Meeting was addressed by several gentlemen, some of them of the Established Church, and some of them Dissenters, on the subject of the Resolution. The Dissenting Gentlemen expressed their determination, though they had withdrawn from the management, still to continue their aid to the Institution, both by their influence and example, and they thus evinced themselves to be actuated by principles of the most exalted Christian philanthropy and liberality, which we trust will be both felt and imitated in every part of the kingdom. Perhaps the history of the Christian Church presents few examples of a point of so much difficulty and delicacy having been decided with such a

happy union of those sentiments which most highly adorn the Christian character. The Resolutions passed unanimously.

Resolved,—That the following Rules be added to the present Rules and Regulations of the London Society :—

1. That the children under the charge of the Society shall be instructed in the principles, and according to the formularies, of the United Church of England and Ireland.

2. That public worship in the future operations of this Society shall be conducted in strict conformity to the Liturgy and Formularies of the Church of England as by law established.

3. That if at any time a Jew professing faith in Christ, and seeking for the patronage of this Society, should entertain conscientious scruples in respect of conformity to the rites of the Church of England, he shall not thereby be deprived of, or precluded from, temporal aid from this Society, if he shall in other respects be deemed a fit and proper object of the patronage of this Society.

Resolved,—That the following alterations be made in the existing Rules of the Society.

4th Rule. Instead of a Committee of thirty-six Members, to be chosen, twenty-seven from the old Committee, viz. those who shall have most frequently attended, and nine from the general body :—A Committee of twenty-four Members shall be chosen ; eighteen from the old Committee, and six from the general body : the said Committee to be composed of Laymen. All Clergymen who are Members of the Society, or its Auxiliary Societies, shall have a title to attend its Committees, and vote : and all Presidents, and Secretaries, of Auxiliary Societies, and all Country Directors, shall be, *ex officio*, Members of the Committee.

6th Rule. Instead of the present Rule the following one is adopted :—

The Committee shall elect, at their first Meeting in every year, three Auditors, who shall be Members of the Society ; and shall from time to time appoint Visitors in the School ; and also such Sub-Committees as they consider necessary for the dispatch of business.

12th Rule.—Instead of the present Rule the following one is adopted :—

Two Anniversary Sermons, shall be preached, at such times and at such places of worship, connected with the Church of England, as the Committee may think proper ;—the Committee to appoint the Preachers.

WESLEYAN METHODIST MISSIONS.

Extracts from an Address to the Public, by the General Committee of the Methodist Missionary Society for the London District.

The present age, so fertile in political changes, has been not less strikingly marked by circumstances in the religious world, of a character equally energetic; but the effects of which will outreach them in duration, as they surpass them in beneficence.

In efforts of this kind, the Methodists, in the religious connection first established by the Rev. John Wesley, have long taken a zealous part. In 1786, the Rev. Dr. Coke, who was proceeding to America with three Missionaries, of whom one only had been previously destined for the West Indies, the others being ultimately designed to labour in Newfoundland, was driven by stress of weather into the island of Antigua. There the Missionaries found such opportunities of usefulness, as seemed to require their united and immediate exertions; and the Mission being from time to time reinforced, the work of God spread from island to island, and at present employs thirty-one Missionaries. The number of persons in religious society, according to the last year's Report, was 17,002, the greater part of whom are Negroes; who, torn by the hand of violence from their native country, by an over-ruling Providence have been brought within the reach of evangelical instruction, and redeemed from the slavery of vice and heathenish ignorance.

As a joyful instance of the blessing of God upon this Mission, it may be stated, that about 3800 members were, in the last two years only, added to the Methodist Societies in these islands; and that not less than 120,000 Blacks and other coloured people, who once walked in pagan darkness, now attend the preaching of the Gospel. To these cheering calculations, so interesting to every Christian, may also be added the thousands who, in the last thirty years, have died in the faith, blessing the instruments by whom they had received the benefits of salvation.

The prescribed brevity of this Address, will only

admit of the simple enumeration of some of our other Missions, which otherwise would afford very interesting details. Not only have the Negroes in the West Indies been made the objects of our care, but a Mission has been established at Sierra Leone. In Canada, Nova Scotia, New Brunswick, and Newfoundland, seventeen Missionaries are employed. The number in society is 1570.

From the Western World we now turn our eyes to the East, where a recent decision of the Legislature has opened a more effectual door for the introduction of the Gospel among sixty millions of British Subjects, darkened and corrupted by the grossest idolatry. To that part of the globe, six Missionaries, appointed by the Methodist Conference, have proceeded. Of these, one at least is to be stationed in the island of Java, and the rest in the island of Ceylon. The principal effort will be first made in Ceylon, where there are multitudes of nominal Christians, who are, with very few exceptions, as sheep without a shepherd, and a million of Pagans. Extensive as is this field, it is hoped that it is but a step to the neighbouring continent, where the vast population of Hindostan have a double claim upon our regards, both as benighted Pagans and as British Subjects. A Missionary is also appointed to New South Wales, and is just ready to sail to that important station, from whence a very pressing application has been received.

A debt has been contracted, by our extraordinary exertions in sending, in the course of the last twelve months, six Missionaries to the East, one to the Cape of Good Hope, one to New South Wales, one to Sierra Leone, two to Newfoundland, one to Bermuda, and six to the West Indies. Seven of them are married, and accompanied by their wives. We look forward to the time, when we shall not only be relieved from this temporary embarrassment, but obtain such a permanent increase of the funds, as will so far exceed the existing demands, as to furnish a surplus, to be applied in giving a still wider diffusion to the *glorious Gospel of the blessed God*.

It was with this view, that a Methodist Missionary Society was formed, at a General Meeting of the Friends of Missions, held at the Chapel, City Road, London, Dec. 1, 1814;—a measure which appeared to be equally called for by increasing opportunities for evangelizing heathen

nations; by the excellent example of other Christian Societies; and by the loss of the personal exertions of the late Rev. Dr. Coke, who for years had stooped to the very drudgery of charity, and gratuitously pleaded the cause of a perishing world from door to door. Whilst our little band of Missionaries go forth against the idolatry of the East, and whilst *more than one hundred other* Methodist Missionaries, in different parts of the world, are immediately engaged in the same contest with the powers of darkness, it devolves upon us who remain at home to furnish the sinews of this holy war.

(LONDON) MISSIONARY SOCIETY.

Designation of Eight Missionaries.

We mentioned the appointment of most of these Missionaries, at p. 479 of our *Second Volume*. Messrs. *Skinner*, *Dawson*, and *Fytie* proceed to India; and Mr. *Thompson* to Malacca, at which place the establishment of a Mission has been strongly recommended by Mr. Morrison. Mr. *Barker*, Mr. *Williams*, Mr. *Hamilton*, and Mr. *Evans*, are intended for Leetakoo, and other places in Africa to which Mr. Campbell promised to send Missionaries.

Foreign Intelligence.

NORTH AMERICA.—UNITED STATES.

BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

IN our First Volume, pp. 180—182, we gave a sketch of the different Missionary Institutions in the

United States. The war which has unhappily subsisted between the two countries, has rendered the intercourse so irregular and uncertain, that very little precise information has been circulated on this side the Atlantic respecting the Missionary Exertions of Christians in the United States. From the sketch referred to, it may be seen that these exertions have received their chief support in the Northern Division of the Union.

When our readers have perused the following details of the exertions and prospects of the American Board, they may recur with pleasure to the interesting statements which appear in the Life of Eliot, under the recollection that it was in the very States which are now beginning to signalize themselves by a zeal for Missions to the Heathen, that the ancestors of our American co-adjutors, with Eliot at their head, diffused Christianity among the native tribes which then occupied these regions; and left therein an admirable model of wisdom and zeal for all future Missionaries.

A "Board of Commissioners for Foreign Missions" has been formed several years, consisting of distinguished Ministers and Laymen of the Northern States. It carries on its operations under an Act of Incorporation. We rejoice to see, by communications just received from America, that our Transatlantic Brethren are beginning to take a very active share in the exertions which are making for the conversion of the Heathen.

The Fifth Annual Meeting of the Board was held at the Philosophical Chamber of Yale College, Sept. 15, 1814. The Report of Proceedings at this Meeting, and of the Transactions of the year, has just reached us.

The following gentlemen were chosen officers for the year ensuing: viz.

President,—Hon. John Treadwell.

Vice-President,—Rev. Dr. Spring.

Committee,—Rev. Dr. Spring; Rev. Dr. Worcester; Jeremiah Evarts, Esq.

Corresponding Secretary,—Rev. Dr. Worcester,

Recording Secretary,—Rev. Mr. Chapin.

Treasurer,—Mr. Evarts.

Auditor,—Mr. Chester Adams.

An earnest request was communicated to the Board, from the Delaware Indians, that Missionaries might be sent among them; which request was referred to the Committee; and it was resolved, that it was the opinion of the Board, that the independent and unevangelized tribes of Indians, occupying their own lands, whether without or within the limits stated in the Treaty of Peace between the United States and Great Britain, are, with other objects, embraced by the Act of their Incorporation.

The Committee exhibited their Report, which was adopted: after which Divine Service was held in the Church of the United Society, and a Sermon preached, from Eph. iii. 8, by the Rev. Mr. Richards.

Before we proceed to give an abstract of the Report delivered at the Fifth Anniversary, we shall put our readers in possession of the principal parts of the Report of the Fourth Year, as that relates the first attempt of the Board to send Missionaries abroad.

Departure for India of Five Missionaries—Messrs. Judson, Nott, Newell, Hall, and Rice.

The Board having come to the resolution of assisting the cause of Christianity in the Eastern World, five young students in Divinity, selected with

anxious care, were ordained at Salem, on the 6th of February, 1812. These were, Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice.

After the Missionaries had received the wise and paternal Instructions of the Committee, they embarked for the scene of their labours ; Messrs. Judson and Newell, with their wives, on board the Caravan, Feb. 19th, 1812 ; and Messrs. Nott, Hall, and Rice, with Mrs. Nott, on board the Harmony. The Caravan arrived at Calcutta on the 17th of June, and the Harmony on the 8th of August.

Difficulties of the Missionaries on their Arrival in India.

The following extracts from the Report will explain such of these difficulties as were of a political nature.

Soon after their arrival, Messrs. Newell and Judson received an order from the Government, requiring them to return by the Caravan ; and signifying, that the Caravan would not be allowed to depart without them. By this order they were thrown into great perplexity and distress. Their Christian Friends at Calcutta and Serampore entered with great sympathy into their situation ; and earnest solicitations were employed in their behalf. After some time the order was relaxed, and liberty was granted them to depart to any place, not within the jurisdiction of the East-India Company.

It then became a weighty question, whither they should go. Respecting Birmanah, which had been contemplated with particular desire and raised hope, as the field of the Mission, they had received such information, as decisively to deter them from attempting an establishment in any part of that empire. China, still farther east, they supposed to be absolutely closed against them. Seeing no door open, or likely to be opened, in countries eastward of British India, they had only to turn their eyes westward.

While in this state of anxious suspense, they received letters from their brethren of the Harmony, dated at the Isle of France, with the intelligence that the Governor of that Island was friendly to Missions, and very desirous of having Missionaries employed there, and in the Island of Madagascar. As the Isle of France, Bourbon, and the more easterly Island of Ceylon, are not within the jurisdiction of the East-India Company, but belong to the Crown of Great Britain, in them the policy of the East-India Company does not prevail. Messrs. Newell and Judson, therefore, at length concluded to embrace the first opportunity of a passage to the Isle of France, considering that, should they not find it expedient to attempt an establishment either there or at Madagascar, they would at least be out of the reach of that government, which had hedged up their way, and at liberty to go thence wherever Providence might direct them.

Accordingly, on the 4th of August, Mr. and Mrs. Newell embarked for the Isle of France, in a vessel which could not afford accommodations for any more passengers; and the expectation then was, that Mr. and Mrs. Judson would soon follow them.

Four days after the departure of Mr. Newell, the Harmony, with Messrs. Lall, Nott, and Rice, arrived at Calcutta. After going through a process similar to that to which the two brethren before them had been subjected, these brethren came also to a similar determination. They were providentially, however, detained at Calcutta, until the latter part of November.

Messrs. Judson and Rice leave their Brethren, and join the Baptist Society.

But these difficulties were accompanied by others of a private nature, and which were a still more severe trial of the faith and patience of the Missionaries. On this subject the Report says,

This interval of delay was marked with some changes, which should have been little to be expected, and which cast a new cloud upon the affairs of the Mission.

On the 27th of August, Mr. Judson addressed a note to the Baptist Missionaries at Serampore, informing them that he and Mrs. Judson had changed their sentiments on

the subject of baptism, and signifying their desire to be immersed. Accordingly, on the first Sabbath in September, they were immersed. In his note, Mr. Judson says, "It is now about four months since I took the subject into serious and prayerful consideration." Mr. Newell, however, who was his companion on the passage to Calcutta, and after his arrival there until within about three weeks of the date of this note, appears to have left him without any knowledge of the change. His other brethren, also, who were at Calcutta, when he went from that place to Serampore, on the 27th of August, appear to have been unapprized of the object of his visit there, and to have received their first intelligence on the subject two days afterward from Dr. Marshman.

In a joint letter, written about twenty days after Mr. Judson's immersion, his brethren, referring to the fact, say, "In consequence of this trying event it has appeared to him and to us, and to those with whom we have conversed, expedient that we should separate and labour in different fields." This letter had the signature of Mr. Rice. About four weeks after this a letter was written by Brethren Hall and Nott, in which they say, "You will be surprised to receive a letter written by us alone: we are surprised and distressed that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and Brother Judson and he will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiment, and separating us from each other, we cannot tell. This we know, the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope and pray that these unexpected things may not damp the missionary spirit which has been kindled, but that it may burn with a brighter and purer flame." Mr. Rice, in a letter of the same date, professes to have examined the subject, "with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of his situation."

Remarks of the Board on this Event.

Aware of the fallibility of the human mind, and of the frailty even of good men, the Committee have no disposition to impeach the sincerity of these two brethren. It

cannot, however, but be regarded with regret, if they had not, "with prayerfulness and in the fear of God," examined that subject before so late a day;—before they assumed engagements of so high and responsible a character;—before they were placed in circumstances rendering it nearly impossible for them to preserve an equable state of mind, while examining as doubtful a question which ought long before to have been settled with them, and in regard to which a change of sentiments would entirely change their relations, and open to them new and very different prospects;—before, in fine, they were in a situation, peculiarly exposing them, as the case might be, to mistake impulses for arguments, and an act, in which there would be a *shew of wisdom in will-worship and humility*, for an indispensable effort of Christian self-denial. *Nevertheless, the foundation of God standeth sure*: and on this foundation, the instances of instability, which we lament here to record, but against which no human foresight could provide, should lead us more entirely to repose our hopes. They shew us that missionaries are but men; and forcibly inculcate the importance of great caution, and great fidelity in examination, on the part, not only of this Board, but of all who would offer themselves for the Missionary Service. Instead, however, of inducing discouragement, they should rouse the holy zeal, and quicken the pious exertions of all the friends of truth; and should they, in the wisdom of God, be so over-ruled, as to bring an accession of strength to the Missionary Cause, the event would be joyous.

These sentiments are highly honourable to the Board, and merit the serious consideration of all who engage in the Missionary Cause, either as labourers in the field, or as conductors of Societies.

Proceedings of the Missionaries after their Separation.

During their stay at Calcutta, Messrs. Hall and Nott obtained such information as induced them to relinquish the design of returning to the Isle of France, in the hope that they might yet find it practicable to establish themselves at Bombay, Surat, or some other eligible place in India. Early in November, therefore, they engaged a

passage from Bombay, obtained their passports from the police, and were contemplating their prospects with high satisfaction and encouragement. But here, on a sudden, another trial was interposed. After their effects were on board for Bombay, they had notice from the police, that it was the pleasure of the Government to have them conveyed to England, and that a passage would be provided for them in the fleet then under dispatch. They were greatly perplexed; but, as their passports were not revoked, they at length concluded, that they might be warranted in going on board the ship, in which they were regularly entered as passengers, and had paid their passage, and await the event. Accordingly, on the 20th of November, they went on board. The ship remained in the river, a little below Calcutta, five or six days; during which they were not without fear of being ordered back by the officers of the police, who well knew where they were; but on the 27th, the ship dropped down the river, and on the 29th she was out at sea. This was the date of our last intelligence from them. Under this date, Mr. Nott writes, "We are now past all the danger which we feared.—As far as we can judge, if we are favoured with good weather, we shall have a pleasant passage. We hope soon to have a home. If we do not go to Bombay, we shall either stay at Ceylon, or go to some place where we shall certainly stay."

About the time that these two brethren left Calcutta, Mr. and Mrs. Judson and Mr. Rice took passage thence for the Isle of France, where they arrived about the middle of January, 1813. On the 15th of March, Mr. Rice took passage in a Portuguese Vessel for the Brazils, with a view to return to this country on special business, deemed by himself and Mr. Judson important to their contemplated separate mission. He has just reached this place from New York; and from him the Board may probably receive some further communications. He left Mr. and Mrs. Judson at the Isle of France, waiting for a passage to Penang, or Prince of Wales's Island, where they intended, if practicable, to effectuate an establishment.

Mr. and Mrs. Newell's passage from Calcutta to the Isle of France was long, perilous, and distressing. After leaving Calcutta, on the 4th of August, they were driven about in the Bay of Bengal for a month, in which time Mrs. Newell was sick with a fever. On the 5th of Sep-

tember the ship put in at Coringa in distress. Thence they sailed, on the 19th of the same month, and arrived at the Isle of France in the fore part of November.

Death of Mrs. Newell.

About three weeks before their arrival, they were called to the mournful office of consigning to the waves an infant daughter, whom but five days before they had joyfully received at the hand of God, and whom, with mingled vows and tears, they had solemnly devoted to him in baptism.

Soon after this, symptoms of a consumption began to shew themselves in Mrs. Newell. The disease baffled all medical skill; and, on the 30th of November, at Port Louis, in the Isle of France, she fell asleep.—“During the whole of her sickness,” says her mourning husband, “she talked in the most familiar manner of death, and the glory that was to follow.” She wished it to be distinctly made known to her friends, that “she had never regretted leaving her native land for the cause of Christ.”—“God calls me away,” said she, “before we have entered on the work of the Mission; but the case of David affords me comfort: I have had it in my heart to do what I could for the heathen, and I hope God will accept me.” When told that probably she would not live through another day; “O joyful news,” said she, “I long to depart.”

Precious in the sight of the Lord is the death of his saints. Precious to the hearts of many is the memory of this amiable and excellent woman. Her superior and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the Missionary Cause, adorned with all the endearing virtues of the female character, had raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But He, from whom all these excellences proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself, nor died to herself. Her witness, we believe, is in heaven, and her record on high; and we trust that her fervent

prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted.

Her bereaved husband feels her removal as an unspeakable loss; yet appears to bow to the dispensation with a truly resigned spirit, and to be sustained under it with the consolations of God. He will be remembered by this Board in his affliction, with tender sympathy and with fervent prayers; and He, whose servant he is, and who will never be unmindful of him, knows how to make his trials redound to the furtherance of the great design in which he is engaged, and to work for him a far more exceeding and eternal weight of glory.

On the 24th of February Mr. Newell left the Isle of France, in a vessel bound to Bombay; intending to join his brethren Hall and Nott there, or at Ceylon, as Providence should direct.

We shall now extract the principal information communicated by the last Report of the Board, which has just reached this country.

Proceedings of Messrs. Hall and Nott at Bombay.

The last Annual Report left our Missionaries in the East on the mighty waters, uncertain where they should land, and still more doubtful where they should abide.

Messrs. Hall and Nott, as reported at our last Anniversary, left Calcutta on the 20th of November, 1812, under circumstances not very pleasant, and embarked for Bombay, expecting to touch at Ceylon, and doubtful whether they should proceed any further. It appears, however, that they touched not at Ceylon, but at Pondicherry, where they staid about five weeks. They arrived at Bombay on the 11th of Feb. 1813. On their arrival, they found that intelligence concerning them, forwarded from Calcutta, had reached Bombay; intelligence disadvantageous to them, and accompanied with an expression of the will of the Supreme Government, that they should be sent to England.

They were permitted to submit to Sir Evan Nepean, Governor of Bombay, a very respectful and judicious Memorial; which, together with accompanying docu-

ments, declared the views with which they came to India; made known the patronage and instructions under which they had been sent forth; gave a narrative of their proceedings at Calcutta; explained the misunderstanding which had arisen between them and the Supreme Government there, and the reasons of their departing thence for Bombay, under circumstances so liable to misconstruction; referred their case to the well-known clemency and candour of the Governor; and implored his favour and protection.

Their Memorial was very kindly received and considered; and every thing relating to their object and their proceedings appeared to the Governor in so satisfactory a light, that he not only allowed them to remain for the present at Bombay, but assured them of his disposition to render them every favour in his power; and even took upon himself the trouble to write a private letter in their behalf to Lord Minto, the Governor-General at Calcutta, with a view to remove the unfavourable impressions respecting them, which had been made on his Lordship's mind, either by misrepresentations or unexplained circumstances; and to obtain permission for them to reside at Bombay, or to go, unmolested, in pursuit of their object elsewhere. Thus encouraged, the two brethren sat down to the study of the Mahratta Language, under the tuition of a Bramin: in the hope of having the satisfaction, in due time, of preaching in that language to the natives at Bombay, and in the extensive and populous regions in which the language is vernacular.

Sir Evan Nepean's letter appears to have been successful in satisfying the Governor-General's mind in regard to the character and proceedings of the two Missionaries. The war, however, between the United States and Great Britain, intelligence of which had been received in India, gave rise to new difficulties. On the 25th of June the brethren were informed, that the Governor had expressed his fears that, on account of the war, he should be under the necessity of sending them to England; though, as they state in their Journal, "The Governor expressed his firm confidence in their integrity, and the excellence of the character of those gentlemen by whom they were patronized."

On the 18th of August, by the advice of Mr. Money, a gentleman to whom they were indebted for many offices

of kindness, they drew up another Memorial to the Governor, which was to be presented along with certain documents of a purport to shew decisively that their Mission had no connection with the war. Mr. Money, they say, “urged us to do this, immediately, as he had observed our names down at the Marine Office as passengers to England in the Carmarthen, which was to have sailed about this time, but having sprung a leak will be detained a month or two.” From this Memorial, that something of the spirit and feelings of the brethren may be perceived and felt, the following passages are extracted:—

“Right Honourable Sir,

“When we consider that both English and American Christians are interested in our success; that already much time and money have been expended in our enterprize, and that much more must be expended if we are sent from this place; that we must then be in perfect uncertainty, whether we shall ever be allowed to preach to the destitute *the unsearchable riches of Christ*; and especially when we consider the command of that ascending Lord, in whom we all hope, and whom we would obey; we feel justified, we feel compelled, by motives which we dare not resist, to entreat your Excellency's favour. To ourselves it cannot but be supposed, that to fail in our object must be in the highest degree trying. Our feelings are deeply interested, it may be well supposed, in our object, to which we have been looking forward so many years; for which we have left our country, our prospects, and our dearest friends; to which we are conscientiously, and, by the help of God, unalterably devoted; in which the hearts of Christians are universally engaged, without distinction of country; and which, we cannot doubt, is under the favourable eye of our Lord and Master.

“Your Excellency's well-known desire for promoting Christian Knowledge, and the certainty that we should be in future as really under the direction and at the disposal of your Excellency, as at the present moment, encourage us in requesting that we may be allowed to remain, at least till it may be learned whether there will be a speedy termination of the unhappy war.”

After much painful suspense, under which the

Missionaries met with the kindest attention from the friends of Christianity, they submitted to Sir Evan Nepean, on the 22d of September, communications which they had received from Mr. Newell at Columbo, and from the Rev. Marmaduke Thompson at Madras, urging them to proceed to Ceylon. They accompanied these communications with a Memorial, in which they say—

“After having read them, we beg your Excellency to regard with a favourable eye the pure, peaceful, inoffensive, Christian Character of our Mission, proved incontestably by our instructions, by our letters, and by the appointment of a Committee of British Gentlemen, of the Clergy and Laity, to co-operate in the Mission, which we had the happiness of making known to your Excellency; and to bestow an indulgent consideration on our present distressing situation, which must be aggravated in a severe degree, if we are sent across the seas to a foreign land, divided from our own by an unhappy war, the commencement of which we have sincerely deprecated, and for the conclusion of which we earnestly pray.—It is still our highest wish to remain here, and render ourselves useful as instructors of youth and preachers of the Gospel, under the protection of your Excellency's government, where the spiritual miseries of thousands call so loudly for the blessings of Christianity, where there are so many facilities for diffusing these blessings, and from which we cannot be sent without so much grief to numerous Christians, and so much discouragement to others, who are desiring to leave their own country, and go to preach Christ in Pagan Lands. It is only, therefore, in the last resort, and with the hope of preventing the entire defeat of our pious attempt, that we implore your Excellency's sanction to remove ourselves from this place to Ceylon, where we have such assurances of a favourable reception, where we cannot but be under the superintending eye of a British Government, and where, we trust, our conduct will be unobjectionable to his Excellency Governor Brownrigg.”

With the most anxious wish to serve the Missionaries, the Governor, after having applied to Lord

Minto in their favour, but not receiving an answer, felt himself obliged to direct them to prepare for their departure in the Carmarthen.

The Carmarthen (says the Report) was, at this time, on the eve of sailing, and there remained to Messrs. Hall and Nott scarcely a gleam of hope that they should avoid being sent to England. On the 18th of October, however, they had information of a vessel going to Cochin; learned that she would give them a passage, if they could be ready to go on board in about four or five hours; and understood that from Cochin she would shortly convey them to Columbo in Ceylon. The time for deliberation was short. They concluded to go; and accordingly, taking some of their most necessary things, they embarked; leaving Mrs. Nott with her child, and some notes hastily written to acquaint their friends at Bombay with the fact and the reasons of their departure. On the 30th of the same month they arrived at Cochin, where they were very kindly received, and during their stay very generously entertained, by Mr. Pearson, magistrate of the place.

The vessel, which had conveyed them to Cochin, could not, as they had expected, convey them from thence to Columbo. While waiting and seeking for a passage, and just as one seemed to be presenting itself, an order arrived from Bombay, requiring them to be sent back to that place. They accordingly returned, after an absence of almost a month. With their private departure from Bombay, Sir Evan Nepean was not well pleased; as it might, from the favour which he had shewn them, subject him to censure from the General Government, for imputed connivance or delinquency. In a respectful and able Memorial to him, however, after their return, they justified the procedure on the broad principle, that the authority of the Lord Jesus, under which they had been sent forth to preach the Gospel to the Heathen, was paramount to any civil authority, which would frustrate or counteract their mission; and the Governor at length was so far satisfied, as to allow them to leave the ship in which they had been brought back to Bombay, and which for several days after their arrival they were not allowed to leave, and, free from all duress, to occupy a house provided for their accommodation in the city. Still he considered himself as required by the Supreme Government

to send them to England; and as under particular obligations, from assurances which he had given the Governor-General, to send them by the earliest regular conveyance.

During these transactions, Dr. Carey, Mr. Thomason, and Mr. Udney, who act as a Committee of Agency for the affairs of the Board in India, had exerted themselves successfully with the Supreme Government in behalf of the Missionaries; of which they were apprised by Letters from Mr. Thomason, who throughout displayed toward them the warmest Christian affection, and the most earnest desire to promote the great object of their Mission. No orders, however, having been received by Sir Evan Nepean from Calcutta respecting their stay, he felt himself under the positive injunctions of the Supreme Government to send them away; and they were accordingly informed that a passage would be provided for them on board the Charles Mills.

The Charles Mills (says the Report) was then under orders to sail on the 22d of the same month, only two days after this note was given. At this critical moment they drew up a Memorial to the Governor, as their last appeal: a Memorial, which they considered as a private communication, addressed to his Excellency, not as a Governor only, but as a man, and a Christian; which was written with the feelings and the solemnity of the occasion; and which, as they are careful to note, they viewed as of a confidential nature, but that the worthy Governor was pleased himself to give it publicity. It appears to have been generously received by the Governor, according to his accustomed goodness, and to have had its desired effect.

Sir Evan, in expectation of receiving some further instructions respecting Messrs. Hall and Nott from the Supreme Government, determined to defer the carrying into execution the directions which he had received, until such instructions should arrive. This was notified to them on the 22d of December.

Later than this date (says the Report) we have no intelligence from them. From the facts and circumstances now communicated, however, your Committee derive a pleasing confidence, that our mission may obtain an establishment at Bombay: and they are persuaded that this whole Board, and the Christian Public extensively, will unite with them in adoring the goodness of the Lord, so remarkably displayed in the signal interpositions of his providence in behalf of our Missionaries. Under Providence, grateful acknowledgments are due to the Right Hon. Sir Evan Nepean, for the candour, magnanimity, and kindness exhibited in his treatment of the Missionaries, so creditable to his character as a magistrate and a Christian. Nor can the Committee forbear to express their high sense of the admirable spirit and conduct shewn by the Missionaries themselves, in the circumstances of severe trial in which they have been called to act. The evidence here exhibited of their firmness, their perseverance, their wisdom, and their devotedness to the great object of their mission, cannot fail to raise them in the estimation and affection of this Board, and to secure to them the confidence and favour of the Christian Public.

We have seen copies of the Memorial presented to Sir Evan Nepean, by the Missionaries, in justification of their withdrawing themselves from Bombay, and of their last Memorial on occasion of their expected departure in the *Charles Mills*. They have not, so far as we can find, yet reached this country, from America: the copies which we have seen were received, in manuscript, from India. They evince great ability and Christian fortitude: and we sincerely congratulate the Board, that, under the painful circumstances which have occurred, they are still in possession of Missionaries of such a character. Considered, indeed, as addressed to a Christian Governor, judging and acting under a self-denying sense of duty, they would have even gained in force by some abatement in their tone: nor are we confident that the ground taken in the justificatory

Memorial is, under all the circumstances of both parties, in all respects tenable. The spirit of the Memorialists is, however, worthy of admiration: and we cannot but consider the conduct of Sir Evan Nepean, in giving publicity to the private communication, as an act of the most Christian disinterestedness and magnanimity. We hope to be able, by the favour of a friend, to lay these Memorials before our readers.

Proceedings of Mr. Newell.

On the 24th of Feb. 1813, Mr. Newell embarked at the Mauritius on board a Portuguese brig, bound to Bombay, but destined to touch at Point de Galle in the island of Ceylon. At the latter place he expected to meet one or both of the other brethren; but on his arrival he learned that they were both gone to Bombay. Supposing, however, that they would not be allowed to remain there, he thought it best for him to stay at Ceylon, where he was assured of the protection and favour of Governor Brownrigg, and other principal officers of the Government. He immediately dispatched a letter to the Brethren at Bombay; and by the return of the mail he received an answer from them, from which he learned, that, though their situation at Bombay was quite precarious, yet they had considerable hope that they should be allowed to establish themselves there, and thought it advisable for him to direct his studies with a view to that place. Accordingly, as soon as he could make arrangements for the purpose, he commenced the study of the Sungskrit, Hindoostanee, and Persian Languages; and quietly pursued his study until some time in November, when, from information received from the brethren at Bombay, he felt himself compelled to give up all hope of the establishment of the Mission at that place. From the time of his arrival in Ceylon, however, till the date of his last letter, he preached in English constantly once, twice, or three times a week, to English and Half-cast people; of whom, he says, "there are thousands in and about Columbo, who stand in need of instruction as much as the Heathen," and among whom he hoped his labours

would not be in vain. At the date of his last letter, Mr. Newell supposed that his brethren were actually on their passage to England, and that he was left alone. "Stript," says he, "of all my domestic enjoyments, by the death of my wife and child, and separated from all my dear Missionary Associates, I find myself a solitary pilgrim in the midst of a heathen land. My heart is sometimes quite overwhelmed with grief. But my prevailing desire is, and my determination, to try to do something for the wretched heathen around me. My conviction of the duty and practicability of evangelizing the heathen has not been diminished, but greatly increased, by all that I have witnessed in this part of the world." Thus circumstanced, he was undetermined in regard to the field in which to fix his Mission; whether to remain in Ceylon, or attempt an establishment at Bussora, at the head of the Persian Gulf. The reasons which weighed in his mind for the one and for the other, he states at large, and in a manner which indicates much attention and reflection. His trials, though different from those of his brethren; have been not less painful; and appear to have been sustained in a manner not less creditable to the character of a Christian Missionary. He must have been greatly rejoiced to learn, as he, doubtless, did in a short time, that his brethren had not been sent to England, as he supposed; and if they have been permitted to remain in Bombay, he has probably joined them there, to the great joy of them all.

Missionary Students.

The Board is preparing various Missionaries. Messrs. Richards and Warren, after finishing their theological studies, had spent about two years at Philadelphia, in the study of medicine. Messrs. Benjamin C. Meigs, Horatio Bardwell, and Daniel Poor, had also been received as Missionaries. These five young men held themselves in readiness to go forth to the Heathen with the glad tidings of salvation, as soon as Divine Providence should open to them a door of access to the Gentiles. "At

152 MISSIONARY REGISTER. [March, present," says the Report, "the door at every point seems to be closed by the war; but this Board and the friends of Christian Missions will not cease to pray, that the war may soon be terminated; nor are the Committee without hope, that, should it continue, some way will nevertheless be found for the conveyance of the waiting Missionaries to their destined fields of labour."

From three other young gentlemen, one now a practising physician of distinguished promise, and the other students at the Theological Seminaries at Princeton and Andover, the Committee have received very pleasing communications, expressing their desire to be engaged in the Missionary Service under the direction of the Board.

Conclusion.

It will appear, by the statements which the Treasurer will furnish, that the liberality of the Christian Public toward this Board is continued and extended. New Associations are formed for the purpose of contributing their aid. The number of pious persons, who are becoming acquainted with the wants and miseries of the Heathen World, and who are desirous of uniting their efforts to remove these wants and alleviate these miseries, is evidently on the increase. Your Committee have reason to believe, that, should Providence soon prepare the way for the establishment of Missionary Stations in different Pagan Countries, an adequate number of pious, able, devoted servants of Christ would offer themselves as Heralds of the Gospel to the Heathen; and the means would not be withheld of supporting them in their most laborious, as well as most benevolent, undertaking. It is a pleasing thought, and one which may be indulged without presumption, that the Redeemer will graciously bestow upon Christians in America the honour of becoming joyful instruments in promoting his cause, and advancing the progress of the Millennium not only within our own borders, but extensively, also, in foreign lands. How noble will be the distinction, should we be

known as a people to the inhabitants of distant continents and islands, not as covetous of territory,—not as ambitious of political dominion,—not as engrossed by commerce and swallowed up by the cupidity of avarice; but as the liberal dispensers of unsearchable riches, as cheerfully and zealously imparting to others God's unmerited bounty to ourselves.

While regarding the subject in this point of light, your Committee cannot refrain from expressing their joy, that this glorious work has been begun;—that it has been formally and systematically entered upon by Christians in this country;—that Missionaries, in the employment of this Board, have been engaged on the shores of Asia, in preparing to preach to the people in their own languages;—that the Scriptures, in the common tongues of the countries, have been purchased and distributed, as a free-will offering to God; from our *honourable women*, our *young men and maidens*, our *old men and children*.

It ought to be thankfully noticed, that many enlightened persons in India—men of enlarged views and great acquaintance with the world, dignified magistrates and persons of professional eminence—have most unequivocally and earnestly expressed their conviction of the necessity of Missionaries, and their sense of the deplorable condition of the people. Persons of this description have joyfully hailed the co-operation of America in the great work of evangelizing mankind. They have expressed an anxious wish, that our efforts may be greatly and indefinitely increased.

It is evident, also, from every page of the correspondence of the Missionaries, that, notwithstanding all their discouragements and perplexities, they have been more and more convinced, by all that they have seen and heard, not only of the practicability and duty of supporting Missions, but of its being their particular duty, as it is evidently their highest pleasure, to consider themselves as unalterably devoted to this work. They are also convinced, as their repeated discussions of this topic abundantly prove, that whatever may be the design of Providence in regard to themselves or their mission, it is the duty of Christians to take it for granted, that the cause of Missions will prevail, and to resolve, that, by the help of God, and with all reverential submission to his holy dispensations, it **SHALL** prevail.

Prospects opened by the Peace between Great Britain and the United States.

The Ratification of the Treaty of Peace between the two Countries, which has arrived in the course of this month, calls for unfeigned gratitude to Almighty God. It awakens a hope, that the cordial spirit which united, in acts of mutual forbearance and assistance *, the sincere Christians of the two nations in pursuit of that object which is dearest of all others to their hearts, even while their countries were waging an embittered warfare, will daily gain strength, and diffuse itself rapidly through their respective communities.

May no evil passions or unchristian policy arise, on either side, to divert these two mighty States, possessing a common origin, speaking one language, and professing that Pure Faith of which they are the great bulwarks in the Old and in the New World—may no such passions or policy divert them from their high duties!

Their future lot is in their own hands. Never did a righteous people perish. Our own country has weathered the fierce storm which has shaken the nations; and she will weather any other storm which it may please the Divine Governor, in his infinite wisdom, to bring on, if Truth and Righteousness increase, and the efforts of her Christians to bless the world proceed as they have begun. A vast population will, at no great distance of time, occupy, in all probability;

* We have mentioned several instances of this generosity on the part of American Christians—a grateful return for the noble spirit displayed toward them by the British and Foreign Bible Society, and for the kindness and sympathy recorded in the preceding narrative. (See vol. I. p. 330, and vol. II. pp. 207, 514.)

the territory of the United States: if this great assemblage of men, professing the Protestant Faith, shall exert their influence in diffusing that Faith over the New World, they will draw down the favour of Heaven on their country.

While Britain exercises her beneficent dominion over a tenth of the human race, how grand is the prospect which opens before the eye of the Christian, if, aided by her American Brethren, the only contest shall now become the conflict of holy zeal to bless the world with the light and consolations of the Divine Word!

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

Proceedings of Messrs. Kendall and Hall at New Zealand.

The following Extracts are taken from Mr. Kendall's Journal.

On Monday, May 23d, 1814, the Active sailed from the river Derwent for the Bay of Islands. After a good passage, we came to an anchor near Tipponah on Friday, June 10th. Duaterra was at his farm; but, hearing of a vessel being in the harbour, he came over to Tipponah, and paid us a visit. We put into his hands a letter from Mr. Marsden, of which the following is a copy.

Duaterra, King—

Parramatta, March 9, 1814.

I have sent the Brig Active to the Bay of Islands to see what you are doing, and Mr. Hall and Mr. Kendall from England. Mr. Kendall will teach the boys and girls to read and write. I told you, when you was at Parramatta, that I would send you a gentleman to teach your Tamoneekes (boys) and Koettedos (girls) to read. You will be very good to Mr. Hall and Mr. Kendall. They will come to live in New Zealand, if you will not hurt them; and will teach you how to grow wheat, and

to make houses and every thing. Charles has sent you a cock, and Mrs. Marsden has sent you a shirt and jacket. I have sent you some wheat for seeds, and you must put it into the ground as soon as you can. I have sent you a mill to grind your corn. If you will come in the Active to Parramatta, I will send you back again. Send me a man or two to learn to make an axe and every thing. You will send the Active full of moca, potatoes, lines, mats, fish, nets, and every thing. I have sent a jacket, for Kowheetee. Tell him to assist you and Terra to lade the ship. You will be very good to all my men, and not hurt them, and I will be good to you. Ann, Elizabeth, Mary, Jane, Charles, Martha, Nanny, and Mrs. Bishop and Mrs. Marsden, are all well, and wish to know how you are. If you do not come to see me, send me word by Mr. Kendall and Mr. Hall what you want, and I will send it to you.

I am your Friend,
(Signed) SAMUEL MARSDEN.

Duaterra gladly received Mr. Marsden's letter, and was very much pleased with the arrival of his promised friends. I and Mr. Hall accompanied him to his principal hipwah, or town, called Ranghee Hoo. It consisted of several small huts about five feet in height, seven in breadth, and eight or ten in length. We were presently surrounded by many natives, men, women, and children; who conducted themselves toward us in the most friendly manner: as we repeated our visits, their friendship for us became more confirmed. The Tohungo Rakoos (wood men) paid great attention to Mr. Hall. The children, who were at first afraid to come near me, would follow me, as soon as I had gained their confidence, to a great distance to take hold of my hand.

In Duaterra's store-rooms were deposited rum, tea, sugar, flour, cheese, and two chests of European raiment. One of these places was unlocked; and, although the residence of Duaterra is sixteen miles distant, yet every thing remained safe and unmolested.

In many little fenced plots of land at Ranghee Hoo, and other places, we discovered several hogs feeding. Pork is very plentiful. An axe or a good piece of iron will purchase one, and sometimes two, good sized pigs. The soil is very good near Tippoonah, notwithstanding

the hilly nature of the country. The cultivated land produces potatoes, cabbages, turnips, carrots, onions, &c. The parts which are not cultivated are generally covered with fern.

On the Sunday after our arrival in the Bay of Islands, Mr. Hall read upon deck the Prayers of the Church. The rain prevented the natives from coming to the vessel at the time of Divine Service: two or three, who had slept on board, attended. In the afternoon the weather was fine, and I and Mr. Hall paid a second visit to our friends at the Hipwah. They wished to trade with us, but we told them it was a sacred day. Six days men were allowed to work, and every seventh day was appointed as a day of rest from labour, and of worship to Atua, or the Supreme Being. We said they might come to the ship with their property on the day following. We acquainted them with our intention of bringing our wives and children from Port Jackson, and residing among them. To some children I gave an invitation to go with us, and learn the Book, and see Mr. Marsden; for it must not be omitted that the name of Mr. Marsden is well known at the Bay of Islands. The natives speak of him with respect, and even celebrate him in their songs.

June 13, 1814.—We took a walk with Duaterra to see his farm. In passing by a Hipwah named Teepookay, some of the natives took our hands in a friendly manner, and requested us to eat with them. After some conversation we proceeded on our way, over swamps and exceeding high hills. We observed no woods near us of any magnitude. The tops of the hills were generally fertile. Plenty of good water is every where to be found. At length we came to Duaterra's farm. In an enclosure he had sown some wheat, which was already five or six inches above the ground; and his people were busily employed in clearing more land, on which he intended to plant potatoes, and to sow two bushels of wheat which we had presented to him by desire of Mr. Marsden.

Duaterra is chief over the people of four districts. His territory is extensive. He has 400 fighting men under his command: a friend of his, whose name is Way, has 200; his uncle Kungroha 300, and his uncle Shunghee 600. Shunghee is a warrior, but of a very mild disposition, and with little appearance of the savage. He is chief over the people of seventeen places, is of a very

ingenious turn, and anxious to learn the European Arts. He shewed us a musket which had been stocked and mounted by his own hands : it does him much credit, as he had no man to instruct him. He has several muskets in his possession. The natives procure these destructive weapons, with powder and shot, from the vessels which touch upon the coast.

June 15, 1814.—The brig James Haye put into the Bay. This afforded us an opportunity of writing to the Society. We dined with Captain Foldger. Mr. Andrews, the Surgeon, accompanied us to shore : with him we had the happiness of uniting in prayer for the success of the Mission. He will have acquainted you, I have no doubt, on his arrival in London, with many interesting particulars.

We were soon visited by the aged Chief Terra, with his wife and one attendant. I presented to him a letter from Mr. Marsden, nearly similar to the one which I had delivered to Duaterra. Terra requested the Captain to take the vessel near to Korrorahrekka, his residence, on the other side of the Bay of Islands, about ten miles distant from Tipponah. This was done, and presently a number of canoes came alongside. I accompanied Terra and his party to the shore. In return for the kind treatment which they had received on board, I was presented with five baskets of potatoes. We met with the same friendly reception here, as at other places. We observed the natives at their daily work. One day Terra and about forty others (men and women) were very busy, in preparing an allotment of land for potatoes, for the ensuing year. Some of the natives were digging the soil ; others clearing it of roots and rubbish, which they placed upon heaps ; and others were burning the heaps. Terra appears to be near seventy years of age. He presides over the people of seventeen places.

June 17.—Whettohee (who is also called Poinarree) invited me to go to his Hipwah. On my accepting the invitation, he proposed to shew me where some timber might be procured for the vessel, if I would accompany him. We set out in the afternoon, in his canoe, manned by his own people. The day was very fine. After rowing several miles, as it began to be very late, the whole party went on shore. We made a good fire, and I slept by the side of Whettohee, having for my bed some dry

fern, and his kakkahow (outward garment) and the canopy of heaven for my covering. The night was still, and the atmosphere serene and clear: the stars shone with peculiar lustre: it was a season for contemplation, prayer, and praise!

I mention this event with great pleasure, because the natives of New Zealand have been called a most dangerous race of men, in whom no confidence is to be placed. But had they felt the least inclination to injure me, I had no means of defending myself. I had two fowling pieces, but they were unloaded. Whettohee knew this, for he had several times discharged them; so that these would only have served to strengthen the temptation: and if any thing would tempt the natives it would be a musket. But I slept secure; and felt happy that God had been pleased (for some good purpose, as I trusted) to send me among them. Though weak and sinful, I still pray and hope that God will, for the sake of his own Great Name, make me useful in declaring the glad news of His Salvation among this benighted people.

In the morning, at an early hour, we hastened to the wood. Ahourakkee, and the men which he had with him there, with all possible dispatch conveyed two good spars to the water side. This was attended with much labour, as the timber lay at the distance of two or three hundred yards from the river: but these stout active men soon cleared a path for it and drew it along. About half past ten in the evening we finished our excursion. The wood was fourteen miles or upward from the Active. Loads of excellent pine are to be found there. One piece, which the natives had cut down, measured nearly ninety feet in length.

On Sunday morning, June 19th, I read upon deck the Prayers of the Church. The weather was fine, and several canoes with natives in them were by the side of the vessel. Two or three Chiefs were also with us. The behaviour of the natives during Divine Service was very decent and commendable. It was a new thing with them to see our way of worship, and to hear of a day of rest from labour. The Union Jack was hoisted on board the Active, and Terra displayed his colours in honour of the day. Soon after Divine Service was over the natives left the vessel.

In the afternoon we visited the Kapinghee, a place be-

longing to Whettohee. The natives were friendly indeed. To us the interview with the men, women, and children was highly gratifying. I distributed several religious Tracts among the natives, in order to give them some idea of books: to have witnessed the eagerness and delight with which they all received them would have excited fervent desires in a true Christian in behalf of a people whom Satan has so long held in captivity. This people never had within their reach the means of instruction. Sunk as they are in human wretchedness and misery, no voice have they yet heard proclaiming the amazing love of God through a Crucified Saviour—that voice which alone can charm the ear and console the heart of man!

Sunday, June 26th, Mr. Hall read upon deck in the morning the Prayers of the Church. The day was fine, but no natives came near us; nor did Terra hoist his colours, as he had done on the Sunday preceding.

On Sunday, July 3d, at a very early hour, some natives brought to the vessel several spars, which they had procured the preceding week, and offered to barter them with us. This gave us another opportunity of reminding them of the LORD'S DAY: they cheerfully conveyed the timber to the shore, where it remained until the Monday morning. The Chiefs Shunghee and Whettohee attended while I read the Prayers of the Church; and their behaviour was, as usual, strictly proper.

Whilst these things were going on, Duaterra and a party of friends were actively employed in cutting Koraddee (or flax in its growing state) on the other side of the Bay. They conveyed several boat-loads to a convenient place, which was at a short distance from a part of the Bay where there was good anchorage for the vessel.

July 5, 1814.—I attended the mourning ceremony for Towtoro, a man who had died on the 3d. The corpse was neatly wrapped up in the clothing which had been worn by the deceased. The feet, instead of being stretched out, as is customary in England, were “gathered up” in such a manner by his sides that I could not discern them. I heard the bitter lamentations of the women, and the Funeral Song or Ode of the Men. I witnessed a mock fight as a part of the ceremony; and the whole party, consisting of two or three hundred, feasting upon

sweet potatoes by way of conclusion. The women, who were six in number, cut their faces, breasts, and arms with sharp shells, until they were covered with blood.

Sunday, July 10, Mr. Hall read the Prayers of the Church. Shunghee and Ahourakkee were present, but no other natives. The ship was too far from the shore, and the wind blew fresh from the north west.

July 11.—I went to Terra's residence, to take leave of my friends. To Terra, Ahourakkee, Whettohee, and Kitterra, I gave an invitation to accompany me to Port Jackson; but they all declined accepting it.

July 12, 1814.—Terra, Tupee, Whettohee, and Ahourakkee, seeing the Active in a state of preparation to depart, came to bid us farewell. They breakfasted with us in the cabin, and attended Mr. Hall and myself in our morning worship. They quietly kneeled down, whilst we were in prayer; not offering to stir until we had done. May the petitions which they heard, but did not understand, be accepted by the Most High! May he bless our endeavours to acquire such a knowledge of their language as will enable us to publish the glad tidings of the Gospel, and to direct the attention of these poor benighted heathens to that Saviour, who alone can enlighten their darkness by His Holy Spirit, and by His precious blood redeem their souls! O blessed Lord, fulfil thy gracious promise, that *all nations which thou hast made shall come and worship before thee, and glorify thy Name!*

From Korrarahrekka the Active was brought to a river on the Tipponah side of the Bay of Islands.

Sunday, July 17th, I read the Prayers of the Church, Duaterra, Shunghee, and some other Natives, were present. The wife of Shunghee, five children, and some friends, came to the vessel on a visit to Shunghee, who had remained on board from the time of his introduction. I had some time before told Shunghee that I wished to see Depero and Duingho, his two little boys: they were, therefore, permitted to remain on board with their father. His wife and the rest of the family settled themselves on the shore, at a short distance from the vessel.

July 22.—The Captain signified his intention to quit the Bay. Many natives came to the vessel for the purpose of bidding farewell to Shunghee, Duaterra, Tenhahnah, and Ponahhoo, who had embarked for New

South Wales. The women, especially the wife of Shunghee, and Dayhoo the wife of Duaterra, wept very much.

In the evening two Brothers of Toi, who were arrived at the Bay of Islands from a distant part of New Zealand (where they had been some months on a trading voyage) just in time to see their relation previous to his departure, came on board. The interview was very affecting. They embraced each other, and wept aloud for a considerable time.

July 23, 1814.—We were under the necessity of returning to Tipponah, from which place we had sailed the day before, on account of contrary winds. Mr. Hall read the prayers of the Church on Sunday the 24th, in the presence of Shunghee, Duaterra, Rakoo, and some other natives, who all conducted themselves perfectly well during service.

July 25.—The Active set sail for Port Jackson. Shunghee now consented that Depero, his eldest son, who is about eight years of age, should embark with us. Kurrokurro, the brother of Toi, was also received on board. Kurrokurro is a Chief: his residence is at Rahroa, on the south side of the Bay of Islands.

About one o'clock I had a most providential escape from imminent danger. The vessel was under way. I had incautiously seated myself on the top of a closet raised above deck, in order to speak to some natives who were in a canoe at the stern. On bringing the main boom from the starboard to the larboard side, I was struck by it, and forced overboard. I never had attempted to swim, and could, therefore, assist myself very little; but the natives in the canoe observing me fall, came with all possible haste, and rescued me from a watery grave. My left leg was severely bruised between the boom and the closet, but not broken. This fresh instance of Divine Care and Goodness I desire to record with humble gratitude. My life has been preserved through the kind instrumentality of the people of New Zealand. I pray that the remainder of my life may be spent in humble endeavours to promote the glory of God and the knowledge of his salvation, among a people who have been so ready to serve me.

July 26.—Shunghee, Kurrokurro, Depero, and Ponahhoo, amused themselves by attempting to learn the

alphabet. Shunghee was so much delighted, that he said he should continue to learn it daily. I had some cards of letters and monosyllables by me, such as are used by the lower classes in Dr. Bell's schools. I proposed to give each of the natives one fish-book for every page they should learn correctly, upon my arrival in New South Wales. They expressed the greatest satisfaction, and my little pupil Depero seemed transported with the idea of possessing some riches, which he should have to shew his mother and his uncle Kangroha, upon his return to his native land.

On Monday, August 22, the Active came to anchor at Port Jackson.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

Estimation of the Scriptures by the Bulloms.

I would beg you to send me a few Arabic Bibles, the distribution of which will perhaps be attended with great blessings. I had five Bibles, four of which I have given away, and keep one for my own use. Two I gave to Dalamodu, a strict Mahometan: he kept one, and sent the other to Wonkapong; and, as a great number of Mahometans visit the king of Bullom, I presented one to him, saying, "This is the book which makes man wise and good: it is God's Word: he speaks to us in this book, by Moses, the Prophets, and Apostles, and by his Son Jesus Christ: this is the book which I wish to translate into the Bullom Language, and to teach children and old people to read." The king was very glad to have such a good book in his possession; and to the first strangers that visited him, he recommended this "white man's book," as they call it. Several of the learned ones visited me: we read a few passages; and they were astonished that a white man should have written this book in their favourite language. Some time afterward, I went to see the king, and saw about twenty Mahometans sitting together in deep conversation, and an aged Mahometan Teacher in the midst of them reading the Bible: he visited me, and begged for a Bible. I was very glad to put that invaluable book into his hands. He is pretty

well acquainted with the New Testament, and likes to converse on the subjects contained in it. With great thankfulness he accepted the Bible, and said, "When I come home I shall read this book to all my people."

He is the only one I have met with, who understands the words which he reads. The greater part of the Mandingoes admire the Bible merely as a large book, neatly bound, and written in their favourite language. One said to me, "The New Testament is very good: it containing a great many good gregrees."

African Gregrees, or Preservatives.

The word "gregree" is probably a corruption of a Persian word, which signifies a Charm or Incantation. The following narrative of Mr. Nylander, the Society's Missionary among the Bulloms, is calculated to awaken earnest desires in the reader, that the poor Africans may be delivered from the influence of their wretched superstitions.

One day a man brought a good gregree to one of my scholars; "which," said he, "your brother has sent you, to hang before your breast, that no shot may hit you when you go to war." I happened to be present, and said, "This is a very poor preserver! If you have nothing else to stop the shot, this piece of leather cannot do it." We agreed to try. The gregree was fixed to a tree, which was supposed to be the man whom it was to protect; and the boy, whose preserver it was to be, fired at it with small shot: all the shot struck into the tree: the messenger rejoiced that the gregree had received no damage: I said, "The gregree was appointed, not to preserve itself, but the man on whose neck it was to be hung; and the tree was supposed to be the man." However, we agreed upon another shot, and the gregree was hit. We then cut open the leather, and found the piece of paper written in Arabic (which I enclose herewith), wrapt up in a small scrap of cloth well rubbed with some sort of grease, and covered with thick leather, which, perhaps, might prevent a shot from penetrating. Our shot however went through.

A Krooman, being present, said: "Oh! Mandingo Gregree no good. Me sabby feteceq he pass 'm too much."

(I know a preservative far beyond them all). His feteece was tried in the same manner, and was shot through.

The king was alarmed at the firing, and came in haste with some of his people, to see what was the matter; when he was informed of the whole.

A Mahometan from the neighbourhood also was curious to know the reason of firing guns. I said we had tried a Mandingo Gregree, and proved it to be good for nothing. He said, "The gregree is good: only it is not appointed to prevent a shot, but merely to preserve the possessor from bad people:" but he had a gregree, he added, which if I ventured to shoot at my gun would burst. He came within a few days to have his gregree tried. I said, "Friend, without taking the trouble to try your gregree, I know it is good for nothing. It is not worth the powder that is wasted by firing at it."—"Aha!" said he, "you fear my gregree break your gun."—"No," said I; "it is only pity for my gunpowder: however, if your gregeee be so good as you say, hang it round your neck and stand before me: let me fire at it."—"I did not come to fight," said he, "but that you should fire at my gregree as you did at the other man's. I know my gregree is good. God lives in it."—"What sort of a God is that, who can live in this piece of leather?"—"No," said he, "God's name is there." I asked him whether he could read Arabic: he said, "No." I then said: "God forbids us to make any sort of gregree at all, or to depend on any thing for help but himself; and he commands us, 'Thou shalt not use my name for nothing, or in vain;' and, as you write God's name a hundred times on a piece of paper, and then say, 'This paper is my God, it will keep me from all harm,' God is angry with you: he hates your gregees. But if I fire at your gregree, and hit the stick it is fixed on, will you then throw away all your other gregees, and come to me, and learn to read God's book, and find the way to heaven?" The man was perplexed, and had nothing more to say; but went home with his gregree.

Fac-simile of an African Gregree.

The following is a Fac-simile, with a translation, of the gregree to which Mr. Nylander above alludes. The power of the charm is supposed to rest in

the mysterious words printed in capitals, which are probably made up of the initial letters of some words or sentences in the Koran. The name in *Italics* is, perhaps, the name of the person to whom the charm was originally sold.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 فَإِذَا رَأَيْتَ بِشْرًا بَابِلًا وَتَقَا
 زَيْتُونَ هَذِهِ وَعَلْفُ عِلْمٍ رَسَدَ
 لَا يَبْرُرُكَ أَحَدٌ مِنَ الْخِيَارِ وَلَا نَسَدَ
 وَأَنْتَ كَلْبٌ وَأَبْرَدَ مِنْ أَرْشَادِ اللَّهِ
 وَمِنْ هَذِهِ الْعَمُوتِ لَسْتُ سَكِرَ
 وَوَلَسْتُ سَكِرَ فَسَمِعْتُ لَهَا
 فَسَمِعْتُ لَهَا فَطَرْتُ فَشِئْتُ لَهَا
 أَلَمْ تَرَ أَنَّهُمْ يَكْرَهُونَ يَهُوَّ وَاللَّهُ
 بِحَسْبِكَ هَرَالِدُ سِرِّهِ وَاللَّهُ
 أَهْبِيرُ عَلَى رَأْسِهِ جَنَّتْ كَيْتَ
 اسْمُهُ بِسْمِ

TRANSLATION.

In the name of God, the compassionate, the merciful.

This is written for assistance, that thou mayest proceed by night and by day; and that the favour of God may be attendant. Any one of living things, either demon, or dog, or son of man, shall not ensnare thee, if God be willing. And this seal giveth tranquillity: BSTSKS,

1815.] CONTRIBUTIONS TO CHURCH MISS. SOC. 167
 and WFSHKS K, BSMFFFTA, BSLMLLSFTFS,
 BSSHLLSHLLFLK. Shall it not overcome them, even
 when they imagine mischief? And God shall separate
 thee from men, if God is willing. Security is made known
 to his name. *Jinalakaki* is his name, the son of Nabar.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	Former Contrib.			Present.		
Blandford.....	£. 36	1	6	£. 40	0	0
Boxworth and Lolworth	7	18	6	7	5	0
Bradford (Yorkshire)	307	4	0	50	0	0
Canterbury: by Capt. W. D. Nicolls, R. H. A.	20	5	9	26	16	6
Carlisle				43	0	2
Chatteris	57	18	0	11	14	6
Clewer	73	13	6½	10	0	0
Coventry: by Rev. J. Davies, M. A. (Subscriptions & Dona- tions	56	15	1	49	16	2
Contributions at Co- ventry	7	13	0			
Contributions at Foles- hill.....	27	10	11			
Contributions at Strat- ford-on-Avon.....	3	11	3			
	11	1	0			
	49	16	2)			
Dorchester (Dorset) by Mrs. Cooper				21	19	6
Ely Chapel	229	6	3½	91	6	5½
(Coll. by Rev. L. Richmond	31	2	0			
Do. by Rev. J. Wilcox..	40	4	5½			
Contributions.....	20	0	0			
	91	6	5½)			
Hereford: by Miss Elizabeth Bird..	28	0	0	22	0	0
Huddersfield, with Slaithwaite, Al- mondbury, and Holmfirth Branches: (including Sermons there, and at Kirkeaton, Kirk- burton, and Henley:).....	349	2	11	18	19	0
Kendal.....	119	8	5	32	1	3
Leicester and Leicestershire	460	17	2	50	0	0
Liverpool (St. Mark's).....	309	5	1	250	0	0
Ludlow; by Miss Browne				6	3	0

	Former Contrib.			Present.		
Maldon	£. 18	17	4	£. 17	10	2
Nottingham	73	6	0	9	18	2
Nottingham (St. James's)				26	19	0
Olney	11	0	0	25	0	0
Portsea (St. John's)	63	15	2½	23	11	5½
Queen Square Chapel	147	7	9½	21	15	11
Rugby	41	0	0	9	2	9
Shrewsbury (St. Chad's)				10	0	0
Southwark	450	0	0	150	0	0
Stoke-upon-Trent	22	12	0	20	4	8
Sudbury	59	3	2½	22	8	6
Wheler Chapel	143	17	3	21	9	9
<hr/>						
By Miss Chambers, Hackney	16	11	9	3	6	0
By Miss Hooper, Reading: Penny Association	9	16	0	5	13	0
By Rev. John Gæig, Worcester ..	12	4	0	11	14	2
By Rev. F. Thurland, Oxford	10	12	0	11	0	0
By Mrs. Jee, Thaxted	23	0	0	7	1	0
"Friends Undergraduates," at Cambridge	51	0	0	5	1	0
Subscriptions from Cambridge				8	8	0
By Rev. D. Prothero, Llanstephan, near Carmarthen				5	5	0
By S. S. from Devizes and Rowde, through Rev. Wm. Goode				19	11	0
Collection at All-Saints' Church, Chichester, by Rev. Thomas Norton: (Rev. T. W. Cogan, M. A. Vicar:)				11	14	7
Collection by Rev. R. Phillips, at Langerniw, (Denbighshire)				2	12	0
Collection at Tremeirchion Church (St. Asaph) by Rev. R. Davis: (Rev. J. Roberts, M. A. Vicar:) ..				8	0	0
By Mr. Richard Dawkins, Romsey				8	10	0

Contributions to the School Fund.

"Ladies' Separate School Fund" of the Suffolk and Ipswich Association: for John Head	5	0	0
Committee of Queen Square Chapel Association: for John Shepherd: Second Year	5	0	0
St. Clement Danes Sunday School: by Mr. H. C. Christian: (Former 25l. 6s. 6d.)	4	7	8

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Vol. III.

Biography.

LIFE OF THE REV. JOHN ELIOT.

THE APOSTLE OF THE NORTH-AMERICAN INDIANS.

(Continued from p. 117.)

Establishment of the first Christian Church of Indians at Natick.

UNDISMAYED by the opposition of either the Priests or Princes, Mr. Eliot proceeded in his work of civilizing and evangelizing the Indian Tribes. His efforts to accomplish these objects went hand in hand, and mutually aided each other. We have already seen his success in bringing some of them together at Noonanetum, and others in the vicinity of Concord. But, as Christianity made its way among them, he wished to collect those who embraced it into a more regular community, and to associate them together as a Christian Church.

He met with much difficulty in the accomplishment of his plan. His own narrative will best display his Christian temper under many discouragements.

The present work of the Lord that is to be done among them (says Mr. Eliot, in the summer of 1650), is to gather them together from their scattered kind of life.

first, into civil society, then to ecclesiastical, and both by the Divine direction of the word of the Lord. This Spring that is past, they were very importunate to begin that work, and to plant corn in the place intended: but I did dissuade; because I hoped for tools and means from England, whereby to prosecute the work this Summer. But, when ships came, and no supply, you may easily think what a damping it was; and truly my heart smote me, that I had looked too much to man and means, in stopping their earnest affections. I began without any such respect, and I thought that God would have me so to go on, and only to look to him for help whose work it is. And when I had thus looked up to him, I advised with others, and found that their hearts consented with me: so I recommended it to our Church, and we sought God in a day of fasting and prayer, and have ever since been acting herein according to our abilities.

At length, under his encouragement and direction, a considerable body of Indian Converts united together, and built a town, in the year 1651, on the banks of Charles River, about 18 miles south-west from Boston. This town they named NATICK. It consisted of three long streets; two on the Boston side of the river, and one on the other. To each house was attached a piece of ground. Most of the houses were built after the Indian fashion. One large house was erected in the English style, the lower apartment of which was employed as a School-room in the week, and as a Place of Worship on the Lord's Day. A large canopy of mats was raised upon poles for Mr. Eliot and his company; and other sorts of canopies for the Indians to sit under, the men and women being placed apart. The upper room was a kind of wardrobe, where the Indians hung up their skins, and other articles of value. In a corner of this room an apartment was partitioned off for Mr. Eliot, with a bed and bedstead in it.

There was likewise a large handsome Fort, of a circular figure, palisadoed with trees ; and a foot-bridge over the river, the foundation of which was secured with stone ; with several little houses after the English fashion.

Here again we shall have recourse to his own narrative, as it furnishes a worthy example of his perseverance in conquering difficulties, and of those prudent and conciliatory methods by which he allured men of vagrant and indolent habits to overcome them.

We must of necessity have a house to lodge and meet in, and wherein to lay our provisions and clothes, which cannot be in Wigwams. I set the Indians, therefore, to fell and square timber ; and, when it was ready, I went, and many of them with me, and on their shoulders carried all the timber together. These things they cheerfully do ; but this also I do, I pay their wages carefully for all such works as I set them about, which is a good encouragement to labour. I purpose, God willing, to call them together this Autumn to break and prepare their own ground against the Spring, and for other necessary works, which are not a few, in such an enterprise. There is a great river, which divideth between their plantain grounds and dwelling place, through which, though they easily wade in Summer, yet in the Spring it is deep, and unfit for daily passing over, especially of women and children. I thought it necessary, therefore, that this Autumn we should make a foot-bridge over, against such time in the Spring as they shall have daily use of it. I told them my purpose, and my reason of it, and wished them to go with me to do that work, which they cheerfully did ; and with their own hands did build a bridge eighty feet long, and nine feet high in the midst, that it might stand above the floods. When we had done, I called them together and prayed, and gave thanks to God, and taught them out of a portion of Scripture ; and, at parting, I told them I was glad of their readiness to labour, when I advised them thereunto ; and, inasmuch as it had been hard and tedious labour in the

water, if any of them desired wages for their work, I would give them; yet, seeing that it was for their own use, if they should do all this labour in love, I should take it well, and, as I may have occasion, remember it. They answered me, they were far from desiring any wages when they do their own work; but, on the other hand, were thankful to me that I had assembled them, and counselled them in a work so needful for them. Whereto I replied, I was glad to see them so ingenuous.

Our work in civilizing them goes on slowly for want of tools: for though I have bought a few for them, we can do but little; for a few will set but a few to work, and they are very dear too. Had I store of hoes this Autumn, either to lend them, or to sell to them at moderate prices, we should prepare, by God's blessing, good store of ground for corn against next year: and had I wherewith to buy corn to carry up to the place, and have it in readiness to supply them, that so they might tarry at their work, and not be taken off by the necessity of going to get food, it would be a great furtherance: and had we but the means of maintaining a discreet, diligent man to work with them, and guide them in their work, that also would much promote our success. And many such things I could propose as very requisite unto this work; but I lay my hand upon my mouth. I will say no more. I have left it with the Lord. I see that he will have us to content ourselves with little, low, poor things, that all the power and praise may be given to his great Name. He hath hitherto appeared, and he will appear, for his own eternal praise, in shining, in his due season, on the day of our small things.

When the Indians had settled themselves at Natick, they applied to Mr. Eliot for a form of Civil Government. He referred them to the advice which Jethro gave to Moses:—*Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.* (Exod. xviii. 21).

In compliance with this counsel, about 100 of them held an assembly, and chose one ruler of the 100, two rulers of 50, and ten rulers of 10. After the rulers of 10 were chosen, they placed themselves in order, and every individual ranged himself under the one whom he chose.

When this was settled, they entered into the following covenant :

We do give ourselves and our children unto God to be his people. He shall rule us in all our affairs ; not only in our religion and the affairs of the Church, but also in all our works and affairs in this world. God shall rule over us. *The Lord is our Judge : the Lord is our Law-giver : the Lord is our King : he will save us.* The wisdom which God has taught us in his Book, that shall guide us and direct us in the way. O Jehovah, teach us wisdom to find out thy wisdom in thy Scriptures. Let the grace of Christ help us, because Christ is the wisdom of God. Send thy Spirit into our hearts, and let it teach us. Lord, take us to be thy people, and let us take thee to be our God.

A great Assembly held at Natick.

The new converts continued several years under the character of Catechumens ; and were visited, during their probation, by Mr. Eliot, or some other Divine, every week, who catechized their children, preached on some article of the Christian Faith, and answered such questions as the Indians proposed to them. A day was, at length, appointed, which they called "*Natootomakteackesuk*," or, "the day of asking questions;" when many Ministers and their friends, assisted by the best interpreters, met at Natick, to judge of the fitness of the Indians to be admitted to Christian Communion.

This great assembly was held on the 13th of October, 1652, when about fifteen Indians made distinct

and open Confessions of their Faith in Christ, and of the efficacy of the Word on their minds. In Mr. Eliot's report of these Confessions, published in the Tract entitled "Tears of Repentance," he says, "That he had not knowingly, or willingly, made their confessions better than they made them themselves; but he is verily persuaded, on good grounds, that he has rather rendered them weaker than they delivered them; partly by missing some words of weight in some sentences, partly by abbreviating some passages, and partly by reason of the different idioms of their language from ours."

Our readers may form a judgment of these Confessions, by one which we shall here extract.

The Confession of Ponampam, on the Fast-day, before the Great Assembly.

Before I prayed to God, I committed all manner of sins; and when I heard in the Catechism, that God made me, I did not believe it, because I knew I sprang from my father and mother: and, therefore, I despised the word, and, therefore, again I did act all sins, and I did love them.

Then God was merciful to me to let me hear that word, that *all shall pray from the rising to the setting sun*; and then I considered whether I should pray, but I found not in my heart that all should pray: but then I considered of praying, and what would become of me if I did not pray, and what would become of me if I did pray. But I thought if I did pray, the Sachems would be angry; because they did not say, Pray to God; and, therefore, I did not yet pray: but, considering of that word, that *all shall pray*, I was troubled, and I found in my heart, that I would pray to God; and yet I feared that others would laugh at me; and, therefore, I did not yet pray.

Afterward God was yet merciful to me, and I heard that God made the world and the first man, and I thought it was true, and, therefore, I would pray to God, because he hath made all; and yet when I did pray, I thought I

did not pray aright, because I prayed for the sake of man, and I thought this was a great sin: but then I wondered at God's free mercy to me, for I saw God made me, and gives me all mercies, and then I was troubled, and saw that many were my sins, and that I do not yet believe. Then I prayed; yet my heart sinned, for I prayed only with my mouth: and then I repented of my sins, and then a little I considered, and remembered God's love to us. But I was a sinner, and many were my sins, and a little I repented of them, and yet again I sinned, and quickly was my heart full of sin; and then again was my heart angry with myself; and often I lost all this again, and fell into sin.

Then I heard that word that God sent Moses into Egypt, and promised, *I will be with thee*. That promise I considered; but I thought that in vain I did seek, and I was ashamed that I did so: and I prayed, "O God, teach me truly to pray, not only before man, but before God; and pardon all my sins."

Again, I heard that word that Christ taught through every town and village, *Repent, and believe, and be saved*: and a little I believed this word, and I loved it; and then I saw all my sins, and prayed for pardon.

Again, I heard that word, *He that casteth off God, him will God cast off*; and I found in my heart that I had done this, and I feared because of this my sin, lest God should cast me off, and that I should for ever perish in hell, because God hath cast me off, I having cast off God. Then I was troubled about hell, and what shall I do if I be damned.

Then I heard that word, *If ye repent and believe, God pardons all sins*: then I thought, "Oh that I had this!" I desired to repent and believe; and I begged of God, "Oh give me repentance and faith! freely do it for me!" and I saw God was merciful to do it. But I did not attend the Lord only sometimes, and I now confess that I am ashamed of my sins: my heart is broken and melted in me: I am angry at myself: I desire pardon in Christ: I betrust my soul with Christ, that he may do it for me.

These Indians, it must be recollected, could, as yet, neither read nor write. Their Confessions were made before a large assembly of English, and were

often interrupted by the interpreters for the more full understanding of the meaning, which is a sufficient apology for any want of method or clearness of expression.

These Confessions were considered by Mr. Eliot and his friends as indicating the efficacious influence of the word of God, by the teaching of the Holy Spirit, on the hearts of those who made them. Various Indians were, in consequence, baptized, and admitted to the Holy Communion; and thus was the first Indian Church formed at Natick, in the year of our Lord 1680.

Mr. Eliot's laborious Attention to Schools.

In this department of service, as in all the rest, Eliot was an example to other Missionaries.

If the Lord please to prosper our poor beginnings, (he writes in 1650), my purpose is, to have school-exercises for all the men, by daily instructing them in reading and writing. My desire is, that all the women may be taught to read. I know the matter will be difficult every way, for English people can only teach them to read English; and, for their own language, we have no book. My desire, therefore, is to teach them all to write and read written-hand; and thereby, with pains-taking, they may have some of the Scriptures in their own language. I have one already who can write, so that I can read his writing well; and he, with some pains and teaching, can read mine. I hope the Lord will both enlarge his understanding, and enable others also to do as he doth: and if once I had some of them who were able to spell aright, and read and write, it would further the work exceedingly, and in the most speedy manner.

It hath pleased God this winter (he writes at the beginning of 1651) much to enlarge the ability of him whose help I use in translating the Scriptures. Besides, it hath pleased God to stir up the hearts of many of them to learn to read and write, wherein they do much profit with little help, for they are very ingenious. And

whereas I had thought, that we must have an English man to be their schoolmaster, I now hope that God will raise up some of themselves, and enable them unto that work. With my care to teach them well the sounds of letters and spelling, I trust we shall have sundry of them who shall write every man for himself so much of the Bible as God shall enable me to translate.

I have no hope to see the Bible translated, much less printed, in my days. My chief care, therefore, is to communicate as much of the Scriptures as I can by writing: and my scope is, so to train up both men and youths, that they may be sent forth to other parts of the country to train up and instruct others.

The most effectual and general way of spreading the Gospel will be by themselves. As for my preaching, though those whose hearts God hath bowed to attend can pick up some knowledge by my broken expressions; yet I see that it is not so taking and effectual to strangers as their expressions be who naturally speak to them in their own tongue. To the end, therefore, that they may be the better able to teach others, I train them up and exercise them therein; appointing two to this exercise each Sabbath: when they have finished, then I proceed. And, assuredly, I find a good measure of ability in them, not only in prayer, wherein they exceed my expectation, but in the rehearsing of such Scriptures as I have expounded, and in expounding and applying them as they have heard me do.

His Success in the Instruction of the Indians.

Mr. Eliot's care of the new converts was not confined to his own personal instruction: he took Monequessun, an ingenious Indian, into his house; and, having taught him to read and write, made him Schoolmaster at Natick. He translated into the Indian Language, Primers, Catechisms, the Practice of Piety, Baxter's Call to the Unconverted, several of Mr. Shepard's pieces, and at length the Bible itself. Some of the more promising Indians were admitted into the College, and had a liberal education bestowed upon them. The Native Congrega-

tions were quickly furnished, in this way, with Ministers of their own. In the mean time, Mr. Eliot visited them as often as he could on the week days, and encouraged the most judicious among them to accustom themselves to exhort their brethren on the Lord's Day. A day of Fasting and Prayer, on account of excessive rains, being held November 15, 1658, various Exhortations were addressed by them to their countrymen. Two of these Exhortations here follow. They bear no feeble testimony to the success of their teacher.

*The Exhortation of Waban; an Indian,
from Matthew ix. 12, 13:*

When Jesus heard that, he said, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I came not to call the righteous, but sinners to repentance.

I am a poor weak man, and know but little, and, therefore, I shall say but little.

These words are a similitude: that, as some be sick and some well; and we see in experience, that when we be sick we need a physician, and go to him, and make use of his physic; but they that be well need not do so, they need it not and care not for it: so it is with soul sickness. And we are all sick of that sickness in our souls, but we know it not. We have many, at this time, sick in body; for which cause we do fast and pray this day, and cry to God: but more are sick in their souls, as idleness, neglect of the Sabbath, passion, &c. Therefore, what should we do this day, but go to Christ, the Physician of Souls? He healed men's bodies; but he can heal souls also. He is a great Physician: therefore, let all sinners go to him: therefore, this day know what need we have of Christ, and let us go to Christ to heal us of our sins, and he can heal us both soul and body. Again, what is that lesson which Christ would have us learn, *that he came not to call the righteous, but sinners to repentance?* What! doth not

God love them that be righteous? Doth he not call them to him? Doth not God love righteousness? Is not God righteous? *Ans.* The righteous here are not meant those that are truly righteous, but those that are hypocrites; that seem righteous, and are not; that think themselves righteous, but are not so indeed: such God calleth not, neither doth he care for them. But such as see their sins, and are sick of sin, them Christ calleth to repentance, and to believe in Christ: therefore, let us see our need of Christ to heal all our diseases of soul and body.

*The Exhortation of Nishokou,
from Gen. viii. 20, 21 :*

And Noah built an altar to Jehovah; and he took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelt a sweet savour, and the Lord said in his heart, I will not again curse the ground, &c.

A little I shall say according to that little I know. In that Noah sacrificed, he shewed himself thankful: in that Noah worshipped, he shewed himself godly: in that he offered clean beasts, he shewed that God is a holy God, and that all that come to God must be pure and clean. Know, that we must by repentance purge ourselves, which is the work we are to do this day. Noah sacrificed, and so worshipped. This was the manner of old time. But what sacrifices have we now to offer? I shall answer by that in Psalm iv. 5: *Offer to God the sacrifice of righteousness, and put your trust in the Lord.* These are the true spiritual sacrifices which God requires at our hands, the sacrifices of righteousness; that is, we must look to our hearts and ways that they be righteous, and then we shall be acceptable to God when we worship him; but if we be unrighteous, unholy, ungodly, we shall not be accepted, our sacrifices will be stark naught.

Again: we are to *put our trust in the Lord.* Who else is there for us to trust in? We must believe in the word of God: if we doubt of God, or doubt of his word, our sacrifices are little worth; but if we trust steadfastly in God, our sacrifices will be good.

Once more: what sacrifices must we offer? My answer

is, We must offer such as Abraham offered: and what a sacrifice that was we are told, Gen. xxii. 12. *Now I know that thou fearest me, seeing thou hast not withheld thy son, thy only son from me.* It seems he had but one dearly beloved son, and offered that son to God, and so God said, *I know thou fearest me.* Behold a sacrifice in deed and truth! Such an one must we offer: only God requires not us to offer our sons, but our sins, our dearest sins. God calls us this day to part with all our sins, though never so beloved; and we must not withhold any of them from him: if we will not part with *all*, the sacrifice is not right. Let us part with such sins as we love best, and it will be a good sacrifice.

God smelt a sweet savour in Noah's sacrifice, and so will God receive our sacrifices, when we worship him aright.

But how did God manifest his acceptance of Noah's offering? It was by promising to drown the world no more; but to give us fruitful seasons. God has chastised us of late, as if he would utterly drown us; and he has drowned, and spoiled, and ruined a great deal of our hay, and threatens to kill our cattle. It is for this that we fast and pray this day. Let us, then, offer a clean and pure sacrifice, as Noah did; so God will smell a savour of rest, and he will withhold the rain, and bless us with such fruitful seasons as we are desiring of him.

(To be continued.)

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

The Second Anniversary of the Bristol Association
 Was held the first week in April. The Sermons
 and Collections were as follows:

St. James: by Rev. Josiah Pratt, B. D.	
from Isaiah xl. 3—8.	£. 68 1 6
St. Werburgh: by Rev. Daniel Wilson, M.A.	
from Isaiah liii. 11.	139 17 0

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St. Mary Port: by Rev. W. Jowett, M. A.			
from John x. 16.	17	17	2
St. Philip: by Rev. Edward Burn, M. A.			
from Rom. xv. 29.	43	1	6
St. Mary Redcliff: by Rev. T. S. Grimshaw,			
M. A. from Isaiah liv. 2, 3.	126	19	1
St. Thomas: by Rev. T. C. Cowan, M. A.			
from Isaiah xxviii. 16.	101	3	9½
St. Paul: by Rev. Hugh Pearson, M. A.			
from Matt. ix. 36, 37.	41	17	10
Bedminster: by Hon. & Rev. L. Powys, M. A.			
from Luke xi. 21, 22.	27	17	0
St. Peter: by Rev. T. T. Biddulph, M. A.			
from Isaiah lx. 1.	25	10	0
Clifton: by Rev. T. S. Grimshaw, M. A.	50	0	0½
Dowry Chapel: by Hon. & Rev. L. Powys,			
from Luke xi. 21, 22.	77	16	3
Temple: by Rev. T. A. Methuen, M. A.			
from 1 Cor. xiii. 8.	30	0	0

On Thursday, April 6th, the Annual Meeting was held at the Guildhall. In the unavoidable absence of the Mayor, Mr. Sheriff George was called to the Chair. A Report was read of the Proceedings of the Association; and a communication was made to the Meeting, by the Secretary of the Parent Society, of its augmenting funds and its increasing exertions and success. About fifty Clergymen were present, many of whom attended from surrounding parishes. The Meeting was very large and respectable, and was deeply impressed by the interesting details and fervid appeals of the Gentlemen who took a part in its proceedings. Including 15*l.* for the support, for three years, of an African Boy, to be named Thomas Conolly Cowan, the sum of 67*l.* 14*s.* 6½*d.* was collected in the Hall; which makes the whole amount of receipts at this Anniversary 817*l.* 15*s.* 8*d.*

Bristol Branch Association.

The Second Annual Meeting was held on the

23d of February, at the Merchant Taylors' Hall, Sir Matthew Blackiston, Bart. in the Chair.

The Bristol Association paid to the Parent Society, during the last year, the sum of 1560*l.*: of this sum, this very active and efficient Branch Association raised 403*l.* 13*s.* 11*d.* The details of the Society's proceedings are widely diffused in Bristol and its vicinity, by the well-digested Reports of both the Association and its Branch Institution.

Manchester and Salford Church Missionary Association.

The Secretary, with the Rev. Messrs. Burn, Wilson, and Jowett, having preached at Bristol, and assisted at the Annual Meeting of that Association, proceeded to Manchester, where some zealous friends had been preparing the way for the establishment of an Association, in aid of the Society, in that populous town and its vicinity.

Various circumstances concurred to prevent high expectations of success. Large contributions had been recently obtained by similar Institutions, and the reviving trade of the town had just received a sudden check by the unexpected events in a neighbouring country. The zeal, however, which had been voluntarily manifested by the St. James's Church and Sunday School Association, and the pressing invitations of various friends of the Society, left no room to doubt that the efforts of the Secretary and his companions would be attended with all the success that could be reasonably expected. This success was, indeed, far beyond their expectation. Sermons were preached at various churches in Manchester, and at St. George's Bolton, on Sunday, April 9th; and also, at

Manchester, on the evenings of Monday, Tuesday, Wednesday, and Thursday; and a very numerous and respectable Meeting held in the Exchange Dining-Room, on Thursday, April 13th. The Collections and Contributions, including 76*l.* 11*s.* from the St. James's Association, amounted, when the Secretary and his friends left Manchester on the 14th, to nearly 700*l.*

Further particulars will be given in our next.

Collections in Staffordshire.

On Sunday, April 16th, Sermons, in behalf of the Church Missionary Society, were preached at Stafford, Cheadle, Lane End, Newcastle, Stoke, Tamworth, Fazeley, and Uttoxeter; when about 250*l.* was collected. The Rev. D. Pritchett, Vicar of Cheadle, preached in his own Church; and the Rev. T. Cotterill, Minister of Lane End, preached two Sermons at Stafford. The other Churches were supplied by Messrs. Pratt, Wilson, and Jowett; who were received with the utmost cordiality by the Clergymen of the respective parishes. The particulars of these liberal Collections will be found among the Contributions in our next Number.

It may be hoped that the zeal manifested in support of the Society, in so many parts of Staffordshire, will lead, at no great distance of time, to the formation of an Association in that large and liberal county.

Derby and Derbyshire Church Missionary Association.

On Monday, April 17th, the Secretary of the Society, and the Rev. Messrs. Wilson and Jowett, met at Derby, invited by the Society's friends in that place and neighbourhood, who heard of their

being in Staffordshire, to attend at Derby for the promotion of its interests in that county.

It had been at first intended to establish a Provisional Committee, in order to the formation, at some future time, of an Association ; but the number of Clergymen and other friends who attended was so considerable, that it was determined to proceed to the formation of an Association.

The Meeting was held in the Guildhall of Derby, the Rev. Edward Unwin, M. A. Vicar of St. Werburgh's, in the Chair. The Secretary of the Parent Society having opened the business of the Meeting, it was addressed by the Rev. Daniel Wilson, the Rev. Francis Wilmot, the Rev. Philip Gell, the Rev. Guy Bryan, the Rev. H. J. Maddock, the Rev. J. G. Howard, the Rev. W. Jowett, and other gentlemen.

Mr. GELL obviated the objections to such Institutions from the necessity of exertions at home, and feelingly appealed to the Meeting in behalf of the Society.—Mr. BRYAN urged the Missionary spirit which breathed in the Formularies of the Church, as a loud call on her members to exertion for the conversion of the Heathen; and argued the necessity of sending expositors of the Divine Word from the case of Philip and the Eunuch, and from St. Paul's question, "How shall they hear without a preacher?"—Mr. MADDOCK congratulated Derby on the change which he had witnessed in the course of a few years. When he first came into the county, he inquired, "Have you a Bible Society?" "No!"—"Have you a District Committee of the Society for Promoting Christian Knowledge?" "No!"—"Have you a Church Missionary Association?" "No!"—"Have you a Jews' Society?" "No!"—He thanked God, that the proceedings

of that day would prevent him from any longer hearing "No!" to three of his questions. "But what is to be done for the poor Jews?"—He trusted that the establishment of Societies in support of the other noble Institutions would, ere long, be followed by a fourth in behalf of the outcasts of Israel.—Mr. HOWARD pronounced an affecting eulogium on the memory of Dr. Buchanan; and urged the many Ladies who were present to imitate the Jewish Women in their zeal to further the erection of the Tabernacle.

It was unanimously resolved to establish a *Church Missionary Association for Derby and Derbyshire*, in aid of the Church Missionary Society. Regulations were adopted for the government of the Association; and the following Officers and Committee were appointed:

Treasurer,—William Newton, Esq. *Secretaries*,—Rev. Edward Unwin, M.A.; and William Evans, Esq. *Committee*,—All Clergymen who are Members; with Mr. Thomas Briggs; Thomas Cox, Esq.; Roger Cox, Esq.; Gilbert Crompton, Esq.; Walter Evans, Esq.; Samuel Evans, Esq.; Mr. William Exton, Thomas Fowler, Esq.; Dr. Garlick; Wm. Jeffrey Lockett, Esq.; Edward Radford, Esq.; and Mr. William Shaw.

Thanks of the Committee.

At a Meeting of the Committee of the Church Missionary Society, held at the Society's House, on the 24th day of April, 1815:

The Right Honourable Lord Gambier, K. C. B.
President, in the Chair:

The Secretary having reported the Proceedings on the Journey lately taken by himself and the Rev.

Daniel Wilson and the Rev. William Jowett, on the invitation of various friends, and at the request of the Committee, in furtherance of the Society's interests, it was unanimously

“ Resolved, That the cordial Thanks of the Committee be presented to the Friends of the Society at Bristol and at Manchester, with their respective vicinities, and in Staffordshire and Derbyshire, and to the Clergy who preached or assisted at Public Meetings, for the important and effectual aid rendered by them to the Society's designs.”

Dudley Church Missionary Association.

Mr. Wilson having engaged to attend the Anniversary of the Dudley Bible Society, proceeded to that place on Tuesday, April 18th. In a large party which assembled, at a friend's, after the Bible Meeting was over, Mr. Wilson detailed the objects and proceedings of the Church Missionary Society. The High Sheriff of the County was present. Much interest was excited; and it was resolved that papers should be circulated, a sermon preached, and an Association formed, as soon as practicable.

Anniversary of the Kennington Association.

President, Mr. Nicholls. Treasurer, Mr. Crabtree. Secretary, Mr. Robert Garland.

This Anniversary was held April 6th. A Report was read, from which it appeared, that the establishment of an Association in aid of the Church Missionary Society originated in a worthy individual; nor was it expected to extend beyond his own immediate connections. His neighbours, however, soon became desirous of assisting in this labour of genuine charity. A regular Association, in conse-

quence, followed; which now consists of about 200 contributors, from one penny per week to one guinea per annum, and which has paid to the Parent Institution, in two years, the sum of 128*l.* 9*s.* 2*d.*

The success of this union of friends and neighbours in support of a great cause, may encourage others to follow their example: and whoever witnesses the amiable zeal with which young Ladies collect the contributions of their subscribers, and marks the good sense and feeling with which young Men plead the cause of the poor African and Indian at these Anniversaries, will acknowledge that their deeds of charity are blessings to themselves. The parents and friends of the young will find an abundant reward, in giving such a direction to their minds, and in awakening in their hearts a sincere love to the eternal welfare of perishing men.

*Second Anonymous Benefaction of 400*l.**

Our readers will learn with pleasure, that the same Anonymous Friend of the Society, who, last year, presented 400*l.* to its funds (see our Number for August), has, in the course of this month, by the hands of a friend, repeated this munificent donation.

JEWS' SOCIETY.

Jewish Youths to be put out Apprentices.

There are several youths of an age to be put out apprentices, for whom the Society is anxious to procure proper masters. Persons who are desirous of promoting Christianity among the Jews,

may render important aid to the Society by procuring suitable situations for these youths. Application may be made to the Assistant Secretary, London Society's House, Church Street, Spitalfields.

Foreign Intelligence.

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

Remarks on New Zealand,

WITH what expectations and feelings Mr. Kendall and Mr. Hall visited the New Zealanders, may be traced in the following extract of one of Mr. Kendall's letters.

There appears to be now a fair opening for us at New Zealand. The natives are very industrious, and desirous to learn the European Arts. They solicit instruction.

The people of England, through a natural bias in favour of their own countrymen, can dwell on the cruelties and savage habits of the people of New Zealand. But the time is now arrived when they must hear of the cruelties of men, who bear the Christian Name, among these very savages; and this by official documents, supported and established by respectable witnesses.

We heard in England with horror of the massacre of Captain Thompson of the *Boyd* and his men. I am not disposed to plead in favour of a law which does not discriminate the innocent from the guilty. Yet we were not at that time told the whole of the truth. Previous to this fatal catastrophe some of our countrymen had been committing great depredations at New Zealand. The tops of the growing potatoes had been pulled up. The stores had been broken open by force, and the potatoes, which the natives greatly valued and wanted, and which

they had preserved with much care for their own support until the next potatoe season, had been violently taken away. This conduct, added to the cruel behaviour of Captain Thompson in flogging a young chief whom he had on board, taking from him the property which he possessed and had procured at Port Jackson; and sending him naked on shore, led to the destruction of the Boyd.

Another engagement of a more dreadful nature ensued. Some of our South-Sea Whalers, by way of retaliation, united in destroying the inhabitants and habitations of a whole district. They spared neither men, women, nor children. One would have thought that Englishmen would have been more pitiful in their resentment; and would have permitted the women and children, at least, to live. But they did not. They were at too great a distance from Britain! They also mistook with respect to the objects of their fury; and actually destroyed an innocent and unoffending people, who had nothing to do with the Boyd.

In this carnage our friend, the enlightened Tippabee, was slain. This was the Chief of whom Mr. Marsden has written to the Society with so much pleasure.

If it should please God to spare me, I hope I shall shortly be enabled to transmit you some interesting accounts of these people from my own observation. I am persuaded, in the mean time, that when the documents which Mr. Marsden has in his possession shall be made public in England, the characters of the South-Sea Islanders will appear in a better light; and that their good opinion and good offices may be obtained, by persons who visit them, provided they treat them with common civility and common honesty. The way is, therefore, plain before us.

I pray that God may give to me and my companions faith to rely upon his promises; and excite in our hearts, by his Holy Spirit, a tender compassion for the souls of our perishing fellow-creatures: so that God our Saviour may be glorified in the work to which we are appointed by the Society; and that the prayers and offerings of its members, so far as they respect us, may not be put up in vain.

These hopes and expectations, as our readers

have already seen from Mr. Kendall's Journal, were not disappointed.

We proceed to extract some Remarks made by Mr. Kendall on the inhabitants of those Islands, and their customs and manners.

It has been said (he observes), that "few vessels ever left the coasts of New Zealand without the loss of some part of their crew." This is a serious charge; which I cannot, however, believe to be true. When the New Zealanders are provoked, by insult and ill treatment, they will undoubtedly retaliate with the utmost fury; but I cannot learn that they have generally, if at any time, been the first aggressors. They have, on the contrary, in a variety of cases which have been incorrectly stated in British Newspapers, suffered much from the tyranny and wanton abuse of those, who, in conformity with the "Name" by which they are called, ought to be distinguished by their mild and humane dealing, before they have returned the fatal blow. It is known that Captain Thompson had flogged Tahrayha*, one of the Chiefs now living at Whangaroa, previous to the destruction of the Boyd; and the Island of the late Tippihaee, at Tipponah, had been laid waste, the houses burnt with fire, and several men, women, and children shot, before the Natives killed some sailors belonging to a vessel named the New Zealander. From the best information which I have been able to obtain, I cannot learn that Tippihaee had any share in the guilt attending the destruction of the Boyd, although he has been charged as a confederate with the resident Chiefs Tippoohee, Pippee, and Tahrayha. The British Captains, who united in revenging the deaths of their countrymen, appear to have been misled by some natives who were the enemies of Tippihaee. It is asserted by respectable characters who visited him after the affair of the Boyd, and to whom he was very kind, that Tippihaee was a real friend to Europeans.

* Tahrayha was sick five days on board the Boyd, at the end of which he overheard Captain Thompson saying he would throw him overboard. He was forced out of bed by flogging. It is said, that when his father met Captain Thompson on shore he killed him.

I met with a person at Tipponah, who informed me that many of our sailors, when they come into the harbour for necessaries, make it their practice to cheat and defraud the natives. He declared, that, if Englishmen would trade fairly, the natives were disposed most cheerfully to supply them with any thing they might want. They have, indeed, a particular desire to be at peace with us. They say we introduce amongst them potatoes, cabbages, turnips, &c. and tools of different descriptions, of which they are continually in want. Another consideration will operate most powerfully on the people of New Zealand, and will have a tendency to create in them much respect for England. They are particularly fond of bread. When once there is a sufficient quantity of wheat sown so as to enable the natives generally to know its value, they will esteem us still more highly; and New Zealand may, perhaps, at some future day, afford rich supplies of this article to our ships which traverse the Southern Pacific Ocean.

A prudent caution is no doubt indispensable in providing for the security of vessels which touch at New Zealand, after the numberless depredations which have been committed. For if, in enlightened and civilized nations, the most salutary laws, with power to carry them into execution, are often insufficient for the protection of person and property; what can be expected among unenlightened men, but that, for the sake of gain, many will not scruple to rob and plunder? That a nation without religion is also deplorably corrupt, it would be in vain to attempt to deny. Duaterra, says, that "some of his countrymen are very good, will work for their living, and wish for improvement; while others are very bad, will take a ship, or steal any thing." He is very desirous to adopt some salutary measures, to keep in subjection unruly and mischievous men; and to establish laws and regulations for the good order and well-being of his people. He is still anxious to make a Sunday at New Zealand. The observations of my friend appear to be very correct; and Englishmen* who touch at New Zealand would do well to convince the natives, that, although they are careful to keep the means of their preservation in their own hands, they are really their friends, and

* I mean captains having charge of vessels.

that they will not cheat nor defraud them. Were this done, they would find many natives ready to supply them with the productions of the Island, and to render them other friendly services. The character of the New Zealanders has been very unfairly portrayed.

The New Zealanders are averse to drinking spirits. I do not think the Ava Root, which has done so much injury among the natives at Otaheite, grows here.

One day, when Whettohee and Toi were with me on an excursion, and I was reproving the latter for making use of some bad language which he had learnt from the seamen, Whettohee highly commended me. He repeated the blasphemous expressions of Englishmen, saying, they were "No good." Yes and No (he said) were good words to make use of. Ponahhoo, Depero, and Shunghee, learned the English Alphabet in five or six days. The latter has also written several copies of letters, some of which I send you.

The New Zealanders appear to have many deities; to which, however, I cannot learn that they pay any particular adoration.

Duaterra says the marriage-contract is made in the following manner. When a young man forms an attachment for a young woman, and is desirous to have her for his wife, he first consults her parents and brothers and sisters, whose consent he must obtain. If they are agreeable, and the young woman does not weep, she immediately becomes his wife. But if she weeps the first night of his paying her a visit; or if, on repeating his visits a second or third time, she continues to do so; he must drop his suit. Simple fornication is not considered a crime; but adultery is punished with death.

There can be no doubt but the language of the New Zealanders and Otaheiteans, and, indeed, of most of the natives of the South-Sea Islands, is radically the same. I have observed that a New Zealander can understand a native of Otaheite, Bolabola, or Owhyhee, in the course of a very few days. Mr. John Eyre, who has several years been under the protection of the (London) Missionary Society, has obligingly furnished me with a vocabulary containing some thousands of words, from which I or any future servant of the Society may expect great assistance.

The natives pronounce with difficulty the letters C, G,

H, J, X, and Z. The remainder of the English Alphabet they can articulate very well. It is my intention in my little vocabulary of the language to substitute K for C.

In giving an account of an uncivilized people, allowance ought to be made for ancient customs and usages, handed down from one generation to another for many ages. Because there are practices among the New Zealanders, which are in their nature abhorrent to the tender feelings, they have been condemned as the most savage and degraded of the human race. That the condition of these fallen children of our first offending parents is very low, cannot be denied: but I can, with strict adherence to truth, assert that there are indications of a nature so favourable as to encourage every attempt at their improvement. I really have discovered in them all that I could expect in a nation which has been for ages lost in heathen darkness. I trust the time is now arrived, when they are on the point of emerging from that state of barbarity in which they have been long buried. The men are intelligent; and many of them industrious, and full of ingenuity; fit for husbandmen and mechanics, as soon as they shall be favoured with the means of instruction. The women employ part of their time in making kakkahows (outward garments), mats, &c.; and would gladly learn, I doubt not, to spin and knit stockings, and the use of the needle. The children are lively, active, and witty: they made no stranger of me, after my first appearance among them: when they saw me, they usually said, "How do you do, Mr. Kendarro?" They then offered me their little parcels of millo, or thread, which they had made with their own hands, and asked me for fish-hooks, nails, and buttons, in return.

It has been truly said of the New Zealanders, that they are a noble race of men. They stand in need of our friendship; and, if proper steps were taken for their instruction in the arts, attention paid to their wants, and all our dealings with them carried on with justice and integrity, they would, by the Divine Blessing, soon be advanced in the scale of civilization. Then, indeed, might the Christian World look with more eager expectation, that the way was rapidly preparing in this part of the earth for their messengers of mercy, and for the enlargement of the Redeemer's kingdom: and that any attempt

is making to accomplish this glorious object, let the faithful rejoice; and let them rest satisfied, that God will, in his own due time, fulfil his gracious promises. *The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.*

On "Making a Sunday" at New Zealand.

Mr. Kendall observes, that Duaterra was desirous of establishing the observance of the Sabbath; or of "making a Sunday," as he expressed it. The following extract of a letter on this subject, from Mr. Marsden to the Secretary, will be read with much pleasure. It affords the clearest indications that Christianity will become, by its institutions as well as by its principles, the Grand Civilizer of the Nations.

In a former letter, I informed you that Duaterra was very anxious to "make a Sunday" when he returned to New Zealand. He now tells me that he made one for five moons, or months; and then his countrymen told him that they did not believe that Europeans had a Sunday. From the general conduct of the masters of vessels who had put into the Bay of Islands, they had not observed any difference between the Sabbath-day and other days. Only two masters of vessels, Duaterra told me, had been particular in this respect. When the *Active* was there, the natives went with their potatoes, &c. for sale on the Sabbath: they were informed, it was the Lord's Sabbath, or a day sacred to rest; and that they could not receive any articles from them on that day. On board the *Active* they hoisted the English Colours on the Sabbath. Terra, a chief on the opposite side of the Bay, when he saw the colours, immediately ordered colours to be hoisted on shore, where he lived. Duaterra tells me, that the natives inquired for what reason the people on board the *Active* would not trade with them on that day: he told them the same which he had often done before, that it was a day of rest; and that God would be angry with them for working and selling things on the Sabbath. They were much afraid, and told him that they now believed that there was a Sabbath. I had given instructions

to the Master of the Active to be very particular in keeping the Sabbath. At the first interview which Duaterra had with the Governor, he requested that his Excellency would give, either colours to be hoisted, or a bell to be rung, or a drum to be beaten, to call the people together. He is still anxious to have a Sabbath-day; and I trust he will see one established there, to his present and eternal happiness!

Visit of New Zealand Chiefs to Port Jackson.

The following letter, from Mr. Marsden to the Secretary, will fully explain his views in inviting various Chiefs of the New Zealanders to pay a visit to Port Jackson, and the intentions of this ardent friend of those islanders in accompanying the Chiefs on their return.

Dear Sir—

Parramatta, Sept. 20, 1814.

I am happy to inform you that the Active Brig returned safe from New Zealand on the 21st of August, after fully accomplishing the object of her voyage. My wish was to open a friendly intercourse between the Natives of that island and the Missionaries, previous to their final settlement among them.

The public prejudices have been very great against these poor heathens, both here and in Europe. Their acts of violence and their cruelties have been published to the world; but the causes that led to them have been concealed. Every act of fraud, murder, and oppression has been committed upon them from time to time, by Europeans. These Natives had no means of redress for the injuries which they suffered, but retaliation.

But as they were considered such monsters of cruelty, I did not think it prudent, in a public point of view, to send the Missionaries' wives and families, in the first instance; but to bring over some of the Chiefs to Port Jackson, and to establish a friendship with them. My old friend, Duaterra, with two other Chiefs and some of their relations, are now at Parramatta, living with me and Messrs. Hall and Kendall. There are now here eleven natives of New Zealand.

I considered that the Chiefs would learn more of civilized life, and the comforts attached to it, in two months

residence among us, than they could possibly acquire in years, in their own country, from the Missionaries. Besides, the Chiefs and their friends living with the Missionaries at present, would remove all apprehensions from the wives of the Missionaries; as a most cordial intimacy and friendship will now be formed among them. They will also see our mode of Public and Family Worship, by which their views will be greatly enlarged, and their minds opened to receive future instruction.

Duaterra is a man of a very superior mind. He is fully determined to improve his country, so far as his means and influence extend. Tools of agriculture are the only articles which he wants; and seeds to crop his ground. He assures me, that he will do all in his power to prevent future wars amongst his countrymen, and turn their minds to cultivate the land. No man could ever be worse treated than Duaterra has often been by Europeans; but he has the strongest attachment to them, from the hope, that, through their means, he may deliver his countrymen from their present degraded situation.

The Missionaries and their Families are now under no fears; but are willing and anxious to live among the New Zealanders. I doubt not but the Divine Blessing will attend their labours; and that the Society will have the satisfaction of receiving good accounts from them hereafter.

I should have gone with Messrs. Kendall and Hall, in the *Active*, had the Governor given me his permission: but this he declined. It is my present intention to accompany them, when the *Active* returns, and to see them finally settled. I think my going along with them will give weight and importance to the Missionaries among the Chiefs and their People. I have obtained the Governor's sanction: as his Excellency conceives my going now will be attended with some public advantages. Many important duties, both of a public and private nature, press hard upon me; but this I consider of more importance than any other, and feel it my call to follow the openings of Providence. As few can enter into my views, various are the opinions of my conduct. I hope to erect the standard of Christ's kingdom there; and to hear the sacred trumpet sound the glad tidings of salvation. I consider New Zealand as the great Emporium of the

South-Sea Islands; inhabited by a numerous race of very intelligent men.

From my own observation of the natives belonging to the different islands in these seas (excepting the natives of New Holland), I think they are originally the same people; their language being very similar. Should the natives of New Zealand receive the Gospel, all the other islands also may be expected to receive its blessings. As fair a prospect appears to me to be now opened, as ever was for any Heathen Nation. The Divine Governor will, in his gracious providence, order all things well. Great objects are seldom obtained without great sacrifices and many difficulties. The civilization of the natives of New Zealand, and the introduction of the Gospel among them, is a work of vast magnitude. I have no doubt but it can be accomplished, and I firmly believe that the time is now at hand.

When Nehemiah and the Jews began to build the walls of Jerusalem, *Sanballat was wroth, and took great indignation, and mocked him and the Jews.* Should Sanballat rise from the dead, faith and prayer with active zeal will again build the walls of Jerusalem.

Yours, &c.

(Signed)

SAMUEL MARSDEN.

Mr. Marsden adds, in another letter, some interesting particulars respecting the Chiefs and their occupations at Parramatta.

I shall give you the names of the Chiefs who are now at Parramatta, with those of their servants:—

Duaterra, a Chief, possesses considerable influence.

Shunghee, Duaterra's uncle, commands seventeen districts.

Kurrokurro, a warlike Chief, on the opposite shore in the Bay.

Toi, Brother to Kurrokurro, a fine young man, of good parts, learns English very fast: his father was priest.

Ponahhae, related to old Tippahee, who was shot by Europeans.

Depero, son of Shunghee, a fine boy.

Warrakee, a common man.

Mowhee, ditto, reads and writes the English language.

Pyhee, Servant to Duaterra.

Tenhanah, a fine young man, learning to make nails, &c.

Whyiattoo, a common man.

I shall send you some of the writing of Mowhee: he is at this moment taking a copy of a General Order issued by Governor Macquarrie relative to the Natives of the South-Sea Islands, which I intend to enclose.

To shew the Society the ingenuity of the Natives of New Zealand, I have sent a bust of Shunghee. Some of the Chiefs are tattooed. I told Shunghee one day, I wanted his head to send to England; and that he must either give me his head, or make one like it of wood. He asked me for an iron hoop; made himself a tool about five inches long, like a plane-iron, and tied a handle to it—took the end of an old post, and very soon made the bust which I have sent in the box directed to you. The lines and marks of the face are exact, and the whole is a good likeness of himself. His face is something fuller, and this was owing to the post being rather too small*. Shunghee is a very fine character; appears uncommonly mild in his manners, and very polite, and well behaved at all times. His districts are some distance from the Bay of Islands, in the interior. He had begun the cultivation of wheat, which I had sent to Duaterra.

Kurrokurro lives on the coast. He possesses several war canoes. He informs me that he takes a trading voyage sometimes for four moons; and goes in his canoes from the North to the South Cape of New Zealand. He describes the South Cape as very cold and stormy; and says that, at certain seasons, there is much snow and hail.

I am often greatly entertained with the accounts which they give of their country and manners.

Toi is very quick in learning. He renders great assistance to Mr. Kendall in the language. From his natural abilities, and the authority of his friends and connections, he may prove of great advantage to the Mission. A few nights ago, after Family Worship, one of my

* The bust of Shunghee is an extraordinary performance. It may be seen at the house of the Society by any of the members.

children told me that Toi could say the Lord's Prayer. I was much surprised, and asked him to repeat what he knew. He immediately repeated a considerable part very distinctly. I explained the meaning of it to him, and he seemed very much to enter into it. Should the Lord, in his infinite goodness, make known to him the way of life, he would be a great man. After conversing with him for some time upon religion, I told him he would be a Priest; and, since his father had been a New Zealand Priest, he would be an English one. He was much pleased at what passed. He spends much time with Mr. Kendall, who is very partial to him. The friendship seems to be strong on both sides.

The Chiefs coming over to Port Jackson will, I trust, lay a firm foundation for the work of the Mission, and secure the comfort and safety of those who may be employed therein. Were I young and free, I should offer myself to this work. It would be my delight and my joy.

The Chiefs are all happy with us at Parramatta, and their minds enlarging very fast. Beholding the various works that are going on in the smiths' and carpenters' shops, the spinning and weaving, brick-making and building houses, together with all the operations of agriculture and gardening, has a wonderful effect on their minds, and will excite all their natural powers to improve their own country. The idea of my visiting them is very gratifying to their minds. At present I spend all the time I can spare with them, in conversing with them on all the different subjects that appear necessary for them to be acquainted with, particularly on the subjects of religion, government, and agriculture.

With respect to religion, I talk to them of the institution of the Sabbath-day by God himself; and they see it observed by us with particular attention. They see the prisoners mustered on Sunday Mornings, their names called over, and then marched to church. They see the soldiers and officers march to church likewise; and most of the people of the town of Parramatta.

As I have many complaints to settle as a magistrate, they frequently attend; when I explain to them, afterward, the different crimes and punishments that each has committed, and what sentence is passed upon them—some men confined for one moon, and some for more, in prison, according to their crimes.

With respect to agriculture, they visit different farms, observe the plough at work, some men with the hoe, some threshing, &c. &c. They tell me, that, when they return, they shall sit up whole nights, telling their people what they have seen; and that their men will stop their ears with their fingers: "We have heard enough," they will say, "of your incredible accounts, and we will hear no more: they cannot be true."

I am fully convinced that the Chiefs, and particularly Duaterra, and Shunghee, who commands seventeen districts, will apply all their strength to agriculture, if they can obtain hoes and axes. I shall send a list of these by Captain Bunker. Mr. Kendall and Mr. Hall write to you also; and state their views and intentions.

I think no Society was ever engaged in a greater work than the Church Missionary Society is in this. The ground is wholly occupied by the Prince of Darkness; and many and powerful difficulties will, no doubt, one way or another, spring up to oppose this great work. But *the Lord is King amongst the Heathen*, and will, I have no doubt, establish his Throne there.

I am, &c.

(Signed) SAMUEL MARSDEN.

Our readers will be happy to hear that a supply of tools, &c. was forwarded, some months since, for the use of the New Zealanders, by the Northampton; and that a further supply will follow, in support of Mr. Marsden's zealous and promising exertions for the success of the Society's designs.

The following extract from the Sydney Gazette, of August 27, 1814, confirms the representations above given. His Excellency the Governor proposed, on the return of the Chiefs, to present them with a bull and three cows.

Sydney Gazette, Saturday, August 27, 1814.

On Tuesday arrived the brig Active, Capt. Dillon, from New Zealand; for which place she sailed from hence 4th of March last, for the purpose of establishing a friendly intercourse with the natives; for which purpose Mr. Kendall and Mr. Hall, by appointment of the Rev. Mr. Marsden, accompanied the voyage. She called

at the Derwent in her way; and, arriving at the Bay of Islands the 10th of June, found very hospitable treatment from the chiefs and other inhabitants of that quarter. During her stay, which was about six weeks, the *James Hays* touched there (8 days from hence), and after procuring a few spars, took her departure for Europe, all well.

Three Chiefs, one of whom has been to England, and others of inferior rank, expressing a desire to visit this Colony, they were readily received on board the *Active* as passengers. One of them is Chief of the district formerly ruled by Tippahee; and another commands an extensive territory, which contains seventeen towns. Shortly after their arrival they were introduced into the presence of his EXCELLENCY the GOVERNOR, who treated them with particular kindness, and made them presents, with which they were, as well as with their reception, highly gratified. Some of these strangers are now on a visit to Parramatta; and, it is not to be doubted, will, wherever they go, receive such treatment as to inspire in their untaught minds notions of Europeans very different from those with which the conduct of some of our mariners had, in their own country, possibly impressed them.

INDIA.

BAPTIST MISSION.

We have given repeated notices of this Mission (see particularly vol. I. pp. 170, 171, 354—359, vol. II. pp. 371—374, 448—455); and shall lay before our readers, in this and some subsequent Numbers, a brief view of its History and present State, digested from the more recent publications of the Society, and given chiefly in its own words.

History of the Mission, from its Commencement, to its Establishment at Serampore.

We have entered somewhat into detail in stating

the origin of the Mission. It is a narrative full of interest; and indicating such a combination of Christian Faith, Charity, and Zeal, as was likely to draw down the Divine Blessing upon the Institution. May this and every other Society engaged in the same great cause, cultivate unceasingly those Christian graces!

At an Association of Baptist Ministers and Churches, held at Nottingham in 1784, it was resolved to set apart an hour on the first Monday Evening in every month for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world. This resolution was attended to for about seven years with some degree of zeal and importunity.

In 1787, Mr. Carey was ordained pastor of the church at Moulton, and joined the Association. From his first entering on the work of the ministry, if not from an earlier period, his mind appears to have been deeply impressed with the state of the Heathen World. In reference to this object, he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of Christians, both of early and later ages, in propagating the Gospel. He also acquired some considerable knowledge of various languages, particularly Latin, Greek, and Hebrew; and all seemed to be directed to the same end. Whenever he met with his brethren in the ministry, he would seldom omit to converse with them on the importance and practicability of missions.

These conversations, together with the monthly prayer meetings, wrought considerably on the minds of the ministers. It seemed scarcely reconcileable with sincerity to pray month after month, and year after year, for the enlargement of Christ's kingdom, and to use no means for enlarging it.

About 1790, Mr. Carey visited Birmingham, and became acquainted with Mr. Pearce, whose kindred soul entered with ardour into all his views. Some of the leading members also of Mr. Pearce's church were much interested in his proposals, and promised to assist him.

In the spring of 1791, at a Ministers' Meeting held at Clipstone, the two sermons that were preached bore much upon this subject. One was delivered by Mr. Sutcliff, from 1 Kings xix. 10: *I have been very jealous for the Lord God of Hosts, &c.* and the other by Mr. Fuller, from Hag. i. 2: *Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.* After worship was over, Mr. Carey, perceiving the minds of his brethren impressed by what they had been hearing, was very desirous, that before they parted they

would come to some resolution on the forming of a Missionary Society. The only resolution that was formed, however, at this time, was, that, as Mr. Carey was known to have a manuscript by him on the subject, he should be requested to revise and print it.

In the spring of 1792, the Annual Association was held at Nottingham, and Mr. Carey was one of the preachers. His sermon was founded on Isa. liv. 2, 3: *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, &c.* Having observed in his introduction, that the church was here addressed as a desolate widow, dwelling in a little cottage by herself; that the command to enlarge her tent contained an intimation that there should be an enlargement in her family; and that to account for so unexpected a change she was told, that her *Maker was her husband*, who should be called the *God of the whole earth*; he took up what he conceived to be the spirit of the passage in two exhortations, viz. **EXPECT GREAT THINGS—ATTEMPT GREAT THINGS.** A resolution was passed, that, "A plan should be prepared against the next Ministers' Meeting at Kettering, for forming a Society for Propagating the Gospel among the Heathen."

In agreeing upon a plan, we had no difficulties to encounter from diversity of opinion, for in every thing of importance, there was a happy unanimity. We conversed on all subjects, without debating on any. The general principles on which the Society was formed, were, in respect of civil government, to yield a cordial and unreserved obedience in every thing consistent with our duty to God; and, in respect of Christians of other denominations, to cherish a catholic spirit towards them, and to engage in a ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of Christendom, however, it appeared to us that each denomination, by exerting itself separately, would be most likely to answer the great ends of a mission. But, so far were we from having in view the exclusive promotion of our own peculiar principles as Baptists, that we were determined from the beginning, if no opportunity appeared for sending out Missionaries of our own, that we should assist other societies already in being.

Some of the greatest difficulties which we had to encounter, were the following: We were inexperienced in the work—we knew of no opening for a mission in any one part of the world more than another—we had no funds to meet the expense that must attend an undertaking of the kind—our situation in an inland part of the country was inconvenient for foreign correspondence—the persons who would have the management would live at such a distance from each other, as to render frequent consultation impracticable—and, finally, in forming a Society there would be danger

of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work entered upon it with much fear and trembling.

On Oct. 2, 1792, the Ministers met at Kettering; and, after the public work of the day was over, retired for prayer. They then, in a most solemn manner, pledged themselves to God, and to one another, to MAKE A TRIAL for introducing the Gospel amongst the Heathen. They were not insensible of their want of experience; but hoped that He whose cause it was, would endue them with wisdom as occasions required, and guide them with his eye.—As to FUNDS, they opened a subscription at the time, the amount of which, though only 13*l.* 2*s.* 6*d.* was sufficient for present purposes. They had no idea of appealing to the public, till a more specific object could be proposed to their consideration.—In respect of FOREIGN CORRESPONDENCE, they hoped to find friends at the different sea-ports, who would be willing to assist them; which hope has been fully realized. As to the difficulty of a number of persons RESIDING IN DIFFERENT PARTS OF THE KINGDOM ACTING TOGETHER, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account, however, they found it impracticable to have a large acting committee; or, for the members of it to go out at certain periods, and others to be chosen in their stead. Finally, with respect to preserving the Society from IRRELIGIOUS INFLUENCE, though every person who should subscribe 10*l.* at once, or 10*s.* 6*d.* per annum, was considered as a member; yet as the Committee, to whom the management was entrusted, consisted either of ministers, or respectable characters in the different churches, who would act without any pecuniary reward, and whose places, as they should die, would be filled up at a General Meeting by others of like character, it was thought as great a preservative as human means could suggest; and such it has hitherto proved. The names of the first committee were, John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller. Reynold Hogg was chosen Treasurer, and Andrew Fuller, Secretary.

Mr. Pearce, of Birmingham, was present at this meeting, and entered into the undertaking with all his heart. On returning home, he stated particulars to his friends, who immediately formed an assistant Society amongst themselves, and collected 70*l.* towards the fund.

On Oct. 31, 1792, a meeting was held at Northampton: Mr. Pearce was added to the Committee, and an address to the public ordered to be drawn up.

Nov. 13, the Committee met again at Northampton. Here they learned that Mr. John Thomas, who had been several years in Bengal, preaching the Gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that coun-

try, and that he was desirous of engaging a companion to return with him to the work. The Committee resolved, that the Secretary should make inquiry concerning Mr. Thomas, as to his character, principles, abilities, and success.

Inquiry was made, and the accounts which were received proved satisfactory. It appeared that Mr. Thomas was, by profession, a surgeon; that, after having embraced the Gospel under the ministry of Dr. Stennett, he, in the year 1783, went out as surgeon of the Oxford East Indiaman; that while he was in Bengal, he felt a desire to communicate the Gospel to the natives: and that, being encouraged to do so by a religious friend, he obtained his discharge from the ship, and after learning the language, continued from the year 1787 to 1791, preaching Christ in different parts of the country. He described the Hindoos as superstitious; attached to what is called *cast*, and very immoral; but tolerant, and willing to hear whatever was respectfully addressed to them. He also mentioned a few individuals of whose conversion to Christ he entertained hope; namely, Ram Boshoo, Mohun Chund, and Parbotee. The two latter were Brahmins.

Jan. 10, 1793, a committee meeting was held at Kettering, when the Secretary reported the result of his inquiries respecting Mr. Thomas. The Committee, being fully of opinion that a door was now open for a Mission to the East Indies, resolved to invite Mr. Thomas to go out as one of their Missionaries; and to endeavour to furnish him with a colleague. Mr. Carey was asked, if he were willing to accompany Mr. Thomas? He readily answered in the affirmative.

Within the last two or three years, Mr. Carey had removed from Moulton to Leicester, but had never lost sight of this great object, nor concealed his earnest desire, whenever opportunity offered to engage in it; and though the Church at Leicester were greatly attached to him, and he to them, yet, when they heard of his consenting to go, they could not conscientiously object to it, but freely gave him up, trusting in God to supply them with another pastor.

In the former part of this meeting, Mr. Thomas was not present; the committee, however, were employed in reading his papers, which had been communicated to them. In the evening, he himself arrived at Kettering, and fully acceded to all that was proposed to him.

The Committee then resolved to support him and Mr. Carey, with their families, to the utmost of their power, till they should be able to support themselves.

The next step was to calculate the expense of sending them out, and to obtain the means of defraying it. The expense was estimated at 500*l.*, which sum it would be requisite to raise in three or four months. To accomplish this, the Committee frankly stated their plan; requesting that, so far as it appeared to be deserving

of encouragement, the public would encourage it. Letters were addressed to the most active Baptist Ministers throughout the kingdom, requesting their concurrence and assistance. The result was, that more than twice the sum which had been asked was collected; yet, when the work was finished, the actual expense had so far exceeded the estimate, that there were only a few pounds to spare. One principal cause of this was the circumstance of Mr. Carey's **WHOLE FAMILY**, with Mrs. Carey's sister, being induced to accompany him. At first, it was supposed that Mr. Carey would go out with only his eldest son, and with a view of returning; but, when things came to a crisis, Mrs. Carey consented to go with him, provided her sister would accompany her; and this circumstance, though it added to the expense, yet, on the whole, was considered as favourable to the object.

March 20, 1793, a meeting was held at Leicester for prayer, and the solemn designation of the Missionaries. At this meeting, Messrs. Fawcett, of Hebden Bridge; Hopper, of Nottingham; Mills, of Sheepshead; Blundell, of Arnsby; Staughton, of Northampton; Morris, of Clipstone; Yates, of Leicester; Bruin, of Glenn; Triinder, of Northampton; Wilson, of Olney; and Hobson, of Walgrave, were added to the Committee.

Our brethren set sail on June 13, 1793, on board the *Princessa Maria*, a Danish Indiaman. After their departure, we had time for reflection. In reviewing the events of a few preceding months, we were much impressed: we could scarcely believe that such a number of impediments had, in so short a time, been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. The thought of having done something toward enlarging the boundaries of our Saviour's kingdom, and of rescuing poor Heathens and Mahometans from Satan's yoke, rejoiced our hearts. We were glad also to see the people of God offering so willingly: some, leaving their country; others, pouring in their property; and all uniting in prayers to Heaven for a blessing. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God, were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and, instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the

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minds of Christians in our own country, it were more than equal to the expense.

After many anxious thoughts about our brethren, letters were received on July 29, 1794, informing us of their safe arrival, and containing a few particulars, as to their difficulties and their prospects. They met with Ram Boshoo soon after their arrival; but found to their grief that he had not kept himself from idols. The letters, on the whole, contained as much encouragement as could be expected. We afterwards learned, however, that, for the first three or four months, Mr. Carey was reduced to great straits and trials. Through a number of occurrences, which he could not prevent, the investment, which was taken out for their immediate support, was sunk; and he, with his wife and family, in a foreign land, were utterly destitute of the means of subsistence. Taking his family with him, he went about forty miles east of Calcutta in a boat. Feb. 6, 1794, he stopped at Dehatta, the residence of the late Charles Short, Esq. who afterwards married his wife's sister, and whose generosity and kindness, in a time of such extremity, ought never to be forgotten.

In this neighbourhood, he built him a house, or tent, and thought of taking land, and of cultivating it for his support; but early in March, he received a letter from Malda, inviting him to go, with his family, and take the oversight of an Indigo-factory. His colleague also, Mr. Thomas, who had stopped at Calcutta, under an idea of supporting himself by his profession, received, a little before, a similar invitation. Circumstanced as they were, they could not but consider it as an interposition of Providence in favour both of them and their object, and accordingly complied with it.

This undertaking, however, occasioned some reflections at home, chiefly among those who were not so fully acquainted with the terms on which the Missionaries left their country; which were, that they were to be supported by the Society till they should be able to support themselves. Conscious as they were of acting from the purest motives, the fears which were entertained by some lest they should get entangled in worldly pursuits, grieved them. The strain in which Mr. Carey wrote in his Journal at the time, is sufficiently expressive of his disinterested regard for the Mission. 'What is there,' says he, 'in all this world worth living for, but the presence and service of God? I feel a burning desire that all the world may know this God, and serve him. Oh! how long will it be ere I shall know so much of the language of the country, as to preach Christ crucified in it!'—"I am resolved to write to the Society, that my circumstances are such that I shall not need their future support, and to devote a sum monthly for the printing of the Bengalee Bible."

Mr. Carey was not able to set off for Malda till May 23, 1794. While thus detained, he seems to have felt much from the want of

Christian Society, and of being able to preach to the natives ; and yet to have been greatly supported. " I seem," says he, in his Journal of April 8, " to be cast out of the Christian World, and am unable yet to speak with any advantage to the heathens. I have no friend to stir up, or encourage me in the things of God. The infidelity of Europeans grieves me : they tell me, that the conversion of the natives is impossible. In England, I should not be discouraged by the sayings of unbelievers ; but here, I have no Christian Friend to sympathize with me, nor am I able to make the trial by preaching the Gospel. All my hope is in God. Without his power, no European could possibly be converted ; and his power can convert any Hindoo. When I reflect that HE hath stirred me up to the work, and wrought wonders in preparing the way, I can hope in his promises, and am encouraged and strengthened."

It was observed, that, under all the trials of the first year, our dear brother, in his communications to the Society, made the least of them ; and was much more concerned lest they should be discouraged, than for any thing which he himself endured.

Arriving at Malda on June 15, he found himself in very agreeable society. Next day, he preached twice in English, and his friend and colleague, Mr. Thomas, met him. His pleasure was great on this occasion, being heightened by the recollection of the last six months. " I feel," said he, " as if released from a prison, and restored to the joys of Christian Fellowship.—Surely the Lord is not thus making room for us, and removing every difficulty out of the way, without some gracious designs towards us."

Mr. Carey then accepted the superintendence of an Indigo-factory at Mudnabatty, and Mr. Thomas of another at Moypauldiggy, both in the neighbourhood of Malda ; and covenants were granted to them by the British Government. Letters were then sent to England, expressing great pleasure in their being able to decline at present any further assistance, and hoping that the funds of the Society would be employed in another Mission.

In the spring of 1796, Mr. John Fountain, offering himself as a Missionary, was accepted, and sent out to join the brethren in India.

The Missionaries being thus settled, they had each an opportunity of addressing the workmen, and of making excursions to the surrounding villages. As soon as they were able to apply themselves to the work, they set up schools at their respective factories ; preached every Lord's day, and frequently on week days ; and Mr. Thomas was particularly kind to the poor, in administering medicines and conversing with them. Many people, besides the workmen, attended their preaching ; but, for a considerable time, it seemed to be without effect.

After two years' labour, some appeared to be impressed by the word. " My pundit," says Mr. Thomas, " asks questions, sheds

tears, and requests part of the Scriptures of us." Toward the end of 1796, just at the time of Mr. Fountain's arrival, there were several Mahometans who appeared not a little promising; but none of them had resolution enough to give up their cast, nor have they since associated with Christians.

These disappointments must have been very discouraging; yet, while the parties continued promising, they served no doubt to strengthen the hands of the Missionaries. Early in 1797, they visited Boudan, and were kindly treated by the Soubah, a person in authority. The effect was, a desire, whenever opportunity offered, to introduce the Gospel into the country.

Nor were the whole of their labours in this neighbourhood in vain. Mr. Carey was situated within about thirty, and Mr. Thomas within about fifteen English miles of the city of **DINAGEPORE**, containing a population equal to Birmingham or Manchester. From this city, a letter was received, signed by five Hindoos, intimating that, about three years before that time, the Brahmin Mohan Chund had been there, and had told them a little about the Gospel of God; promising also to send them certain parts of the translation, but which had not been sent. The object of the letter was to request a sight of the translation, and some person to be sent to give them further instruction.

About the same time, they heard of Mr. Ignatius Fernandez, a gentleman of Portuguese Extraction, residing in that city, who was desirous of hearing the Gospel. Upon the whole, they determined to go. First, Mr. Fountain and Mr. Powell went over; then, Mr. Fernandez paid a visit to Mr. Thomas; and afterwards, Mr. Carey went and preached. Mr. Fernandez embraced the Gospel with much affection, and proved a most amiable and valuable character. At his own expense, he built a place for Christian Worship, and his heart and house were always open to the Missionaries. Here, also, they met with Mr. William Cuninghame, Registrar of the Civil Court, and assistant to the magistrate at Dinagepore, whose regards to them and the Gospel greatly endeared him to them. From the magistrate himself, also, they received much friendly treatment.

Mr. Fernandez was afterwards baptized. It was at his house that Mr. Fountain, Mr. Thomas, and Mr. Powell died. He is, at this time, the diligent and useful pastor of a church in the same place.

Nor was the introduction of the Gospel at Dinagepore the only permanent effect of the labours of the Missionaries in the neighbourhood of Malda. About fifty lads were taught to read and write, who would otherwise have known nothing. It was there, too, that the Scriptures were translated into the Bengales Language, ready to be printed as soon as opportunity offered. We have also of late been informed of pleasing appearances in that neighbourhood, by the ministry of some of the Native

Preachers. May they reap in joy the harvest for which the Missionaries sowed in tears!

As repeated requests had been made for more Missionaries, and particularly for one who should understand the printing business, the committee paid every possible attention to this object. In the spring of 1799, they were enabled to send out four men and four women; namely, Mr. and Mrs. Marshman, Mr. and Mrs. Grant; Mr. and Mrs. Brunsdon, Mr. William Ward, and Miss Tidd. Mr. Ward understood the printing business, and Mr. and Mrs. Marshman had kept a school.

The instructions given them were, among other things, to "be-ware, both from a principle of conscience and from a regard to their own interest, and that of the Mission, of intermeddling with any political concerns—to be obedient to the laws in all civil affairs—to respect magistrates, both supreme and subordinate, and teach the same things to others—in fine, to apply themselves wholly to the all-important concerns of that evangelical service to which they had so solemnly dedicated themselves." Moreover, that, "however gross might be the idolatries, and heathenish superstitions which might fall under their notice, they should sedulously avoid all rudeness, insult, or interruption, during the observance of such superstitions, observing no methods but those of Christ and his Apostles; namely, the persevering use of Scripture, reason, prayer, meekness, and love."

Our brethren embarked on board the *Criterion*, commanded by Captain Wickes, on May 25, 1799; and after an agreeable voyage, arrived at the Danish Settlement of Serampore, on Oct. 13, of the same year. From thence, they wrote to Mr. Carey, and waited his answer.

On the Lord's day, Oct. 27, they had public worship, and the Danish Governor (Col. Bie) with several other gentlemen, attended.—The same day, Mr. Grant was taken ill of a cold, attended with a kind of stupor; and, the following Thursday, died! The Governor, his family, and a number of Europeans attended the funeral.

Nov. 9, Mr. Fountain arrived from Mudnabatty, and was married to Miss Tidd; and, on the 14th, he and Mr. Ward set off to visit Mr. Carey at that place.

Circumstances at this time were difficult and delicate. Mr. Carey had made all the interest he could, that the four Missionaries, and their wives, might be permitted to proceed and settle in the neighbourhood of Malda; but without effect. As they could not come to him, the only alternative was, whether he should go to them, or whether they should labour separately. The decision of this question was the object of Mr. Ward's journey.

In respect of Mudnabatty, the factory at that place had, owing to the failure of the crops, been given up; and Mr. Carey, with a view to provide for the Mission, had taken a small place at Kid-

derpore, about twelve miles distant, where he intended to carry on a little business, and to erect some dwellings for the other Missionaries. The relinquishing of this undertaking would be a loss of 500*l*. They had formed a church—God had given them some Europeans for their hire—a degree of light had been diffused among the natives—a school was established—the state of things at Dinagepore was promising—the Society would be burdened with new expenses, &c. &c. On the other hand, Mr. Carey's engagements at Mudnabatty were within a few weeks of terminating—at Serampore, they would meet with protection and accommodation—the great ends of the Mission, particularly the printing of the Scriptures, were likely to be answered in that situation rather than in the other—the country was more populous. All things considered, Mr. Carey was determined to remove. It was not a light matter to him; but a necessity seemed to be laid upon him. On January 10, 1800, he arrived at Serampore; and, the next day, was introduced to the Governor, who received him in a very friendly manner.

The first object of attention was to settle a plan of family government. All the Missionaries were to preach and pray in turn; and one to superintend the affairs of the family for a month, and then another. Mr. Carey was appointed treasurer, and keeper of the medicine chest; Mr. Fountain, librarian: Saturday evening was devoted to adjusting any differences which might arise during the week, and pledging themselves to love one another; finally, it was resolved that no one should engage in any private trade; but that whatever was done by any member of the family, should be done for the benefit of the Mission.

The rent of the lodgings which they at present occupied was very high. They therefore purchased a house, by the river side, with a pretty large piece of ground. It had various accommodations, but the price alarmed them; yet the rent in four years would have amounted to the purchase.

Mr. Carey having nearly finished the translation of the Old and New Testament into Bengalee; having also obtained a press, and agreed with a letter-founder at Calcutta for types, all things were now in readiness for printing. Accordingly, the press being set up, under the direction of Mr. Ward, they proceeded to advertise for subscribers to the Bengalee Bible. And as it was necessary for their support to attend to printing in general, and to open a school to be superintended by Mr. and Mrs. Marshman, each was included in the advertisement. As an encouragement at the out-set, they were promised the Government Printing, and the teaching of the Governor's children. Some inquiry was made by the Governor-General, respecting the press; but on being informed that (official papers for the Danish Government excepted), its operations were confined to the printing of the Scriptures, and religious tracts, and that the Missionaries made it an invariable rule to print nothing of a political nature, he was satisfied.

Having thus laid before our readers the early History of the Baptist Mission in India, we shall proceed, as our limits may admit, to trace the History and present State of each Station now occupied by the Society. In the mean time, we direct their attention to the following Tables; which will serve, at once, as an Index to our future reports respecting the Society's Mission in India, and as an evidence of its rapid progress.

Stations of the Baptist Mission in India.

STATIONS.	Miles from Calcutta.	Bearing from Calcutta.	When formed.	MISSION-ARIES. Europ. Nat.
1. Serampore & Calcutta* .. }	14	N.	1799	5 7
2. Dinagepore & Sadamahl* }	240	N.	1804	— 1
3. Cutwa*	75	N.	1807	1 5
4. Rangoon	670	N.E.	1807	1 —
5. Jessore	77	E.N.E.	1807	— 1
6. Goamalty* ..	200	N.	1808	— —
7. Digah	320	N.W.	1809	2 1
8. Balasore	120	S.W.	1810	— 3
9. Agra*	800	N.W.	1811	— 2
10. Nagpore*	615	W.	1812	— 1
11. Columbo*	1220	S.S.W.	1812	1 —
12. Patna*	320	N.W.	1812	— 1
13. Bombay & Surat	1010	W.	1812	— 1
14. Chittagong ..	230	E.	1812	— 1
15. Sirdhana*	920	N.W.	1813	1 1
16. Java*	2350	S.S.E.	1813	1 1
17. Pandua*	310	N.E.	1813	— 1
18. Ava	500	E.	1813	1 —
19. Amboyna*	3230	S.E.	1814	1 —
20. Allahabad	490	W.N.W.	1814	— 1

* Schools are connected with the Stations which are marked with an Asterisk.

*Versions of the Scripture translating or printing by
the Baptist Missionaries at Serampore.*

1 Sungskrit	12 Pushtoo	23 Bikhaneera
2 Hindee	13 Punjabee	24 Oodaypoora
3 Brij-Bhassa	14 Kashmeer	25 Marwa
4 Mahratta	15 Assam	26 Jypoor
5 Bengalee	16 Burman	27 Kunkuna
6 Orissa	17 Pali	28 Tamul
7 Telinga	18 Chinese	29 Cingalese
8 Kurnata	19 Kassai	30 Armenian
9 Maldivian	20 Sindh	31 Malay
10 Gujurattee	21 Wuch	32 Hindoostanee
11 Bulochce	22 Napala	33 Persian.

Miscellaneous.

BENEFIT OF BIBLE ASSOCIATIONS.

THE following short narratives are printed in the Report of one of the Associations of the North-East London Auxiliary Bible Society. They demonstrate that deplorable state of ignorance, in which a very considerable portion of the population even of the metropolis still continues; and should stop the mouths of those who declaim against the exertions of the Bible Society as not needed. They furnish also an encouraging example of the blessing which may attend the zealous exertions of a pious and judicious individual, in discovering and removing the blindness and prejudices of many of the poor.

A woman called on me to beg a Bible: I said, "Are you too poor to pay a penny a week?" "Yes, I am," she answered: "I am a widow, with two children: my bed is straw, and my only support is sixpence a day." I called upon her, and found her story to be true: a Bible was given her, which she received with great joy.

Her aged mother, who was sick, desired to be lifted from her bed of straw, that she might stand up to thank the Society. When she recovered, she called some of her poor neighbours together, and read to them: one of them said, "I wonder who made God!" "O," replied she, "how can you think of uttering such a wicked saying? and so ignorant!" "Well," said she, "I do not know any thing about it, but I will have a Bible, and then I SHALL KNOW!"

Another poor woman shewed her Testament to a very wicked and ignorant man; and endeavoured to inform him what the Bible contained. He was surprised; and immediately gave her three-pence to get his name put down as a subscriber of that sum per week for a Bible. He went home to his wife, and said, "I have been subscribing for a Bible."—"A Bible!" said she; "WHAT IS A BIBLE?"—"A book," replied he, "that says there is to be a Day of Judgment, and that you are to be called to an account for all the wicked things you have done."—They are now subscribing for a Bible with great cheerfulness.

Another case I shall mention, is that of a family on whom I called to get security for a poor woman, who was to have a box of linen from a Benevolent Society. While one went to borrow a pen and ink, I entered into conversation with the man about some pictures that hung round the room. The story was, Joseph and his Brethren. On my observing that Joseph was represented far too young, he said with a smile of great contempt, "For my part, I know nothing at all about it. I never read a page of the Bible in my life; neither do I want to read it. This is what I amuse myself with," pointing to a piece of musick, "and this is what I delight in."—"Well," I said, "that is amusement for time; the Bible is for eternity!" The man changed countenance instantly, and made no answer. I continued the conversation. His wife, who stood by during the time, burst into tears, and said, "Oh, am I too old to learn to read it? I will pay sixpence per week to that Society which you say will let us have one for a penny, and we will go and hear the Word of God preached."—I have the satisfaction to say, that they regularly attend Divine Worship, and now read the Bible daily. By their persuasion two other families have become subscribers for Bibles.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	Former Contrib.			Present.		
Bacup (Lancashire)	£18	11	0	£13	0	0
Bedford and Bedfordshire (Collection by Rev. A. J. Crespin)	90	0	0	4	2	6
Bewdley Sunday School	21	0	0	18	0	0
Birmingham	400	0	0	35	6	0
Bristol	3400	0	0	460	0	0
Broadway Church (Westminster) 3 quarters				30	7	0
Broughton (near Kettering)	16	2	0	8	10	0
Cambridge (Ladies)	265	17	5½	18	13	6
Carshalton (Surrey)	18	19	0	25	11	6
Clifton (Warwickshire)	47	6	2	13	7	0
Glasbury	117	15	0½	12	10	0
Haslingfield (Cambridgeshire)	8	3	6	10	2	0
Huddersfield	105	5	4	2	2	0
Hull and East-Riding	536	17	6	63	2	6
Kettering	131	8	10	14	8	8
Lancaster	56	19	6	55	12	3
Liverpool (St. Mark's)	559	5	11	164	16	6
Lock Chapel	309	5	0	89	1	0
Newland	146	6	1	11	4	6
Nottingham (St. James's)	101	6	8	3	8	0
Plymouth Dock	138	16	6	20	0	0
Reading Penny Society: by Miss Maberly	32	4	8½	15	5	6
St. Antholin's	72	18	9½	7	18	7
St. John's, Bedford Row	432	8	11	133	13	8
St. John's, Horsleydown	25	2	4	7	0	0
Society of Ladies in Shropshire, by C. S.	19	17	0	10	4	0
Tamworth	144	4	3½	35	13	6
Wooburn (Bucks)	20	0	0	15	3	0
York	163	0	6½	154	5	0
<hr/>						
ANONYMOUS, LONDON	400	0	0	400	0	0
A few Gentlemen, by S. Bellbroom, Esq. ..	99	10	0	100	3	0
By Mrs. Joseph Wilson, Clapham ..	69	16	1	16	13	6
By Mrs. Smith, Little Moorfields ..	69	1	2	9	3	2
(N. B. Ten Guineas were given by John Copel, Esq.)						
By Rev. Wm. Owen, Milborne Port ..	15	1	0	7	13	6
By Rev. D. Williams	8	19	0	3	7	0
By Mr. Smith and Mrs. Croft, Hoxton ..	6	19	2	1	7	0

	Former Contrib.	Present.
By Miss Elizabeth Grey, Portsmouth	£2 12 0	£2 12 0
By Miss Maylin, Newgate Street..	6 12 0	5 10 6
By Mr. H. M. Bulmer, Pentonville	4 0 0	4 4 0
By Rev. J. Gilpin, Wrockwardine		5 8 0
By Mrs. Murray		13 0 0
Pupils of Rev. C. Davey, Guilsborough		1 3 6
Collection at Stoughton Church, by Rev. Wm. Greenwood: (Rev. G. Way)		12 9 6
By Miss Clark, Swaffham		2 12 6
Φ		5 0 0
Lieut. Col. Foy, Woolwich		5 0 0
By Miss Heseltine, Hammersmith		1 6 0
By Mrs. Flint, Cambridge Street		1 6 0

Contributions to the School Fund.

From the Hull and East-Riding Association :

Five Ladies, by Mr. J. Frost : for Joseph Milner	5 0 0
Some Young Ladies, by Miss C. Robinson: for Thomas Dikes	5 0 0
Ditto, by Miss Norman and Miss Frost: for Paul Pratt	5 0 0
A few Friends, by Miss Levett: for Samuel Knight.....	5 0 0
Mr. R. Sarties: for John Smith.....	5 0 0
Mrs. Johnson: for Anna Benigna (Second year)...	5 0 0

NOTICE FROM THE CHURCH MISSIONARY COMMITTEE.

ALL persons who collect to the amount of 1s. or upward per week, in behalf of the Church Missionary Society, are furnished by the Committee with a copy of each Number of the Missionary Register, and of the Reports of the Society, as they are published. They are considered Members of the Society, and are entitled to attend and vote at all its meetings.

Various Associations being in preparation, in places where it was not found practicable to establish them earlier, the Committee will continue to present to every person who shall become a Collector, as above, the Volumes and Numbers of the Missionary Register from the beginning, so long as the stock on hand shall enable them.

Missionary Register.

No. 29.

MAY, 1815.

No. 5.
Vol. III.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Eleventh Anniversary

WAS held at Freemasons' Hall, on Wednesday the 3d of May. At Twelve o'Clock, his Lordship the President took the Chair; and, with the occasional assistance of the Rev. William Dealtry, read to the Meeting the principal parts of the Report, it being found necessary, from the great extension of the Society's exertions during the year, to reserve many of the details for the press.

It appeared from the Report, that the issue of copies of the Scriptures from March 31, 1814, to March 31, 1815, has been

126,156 Bibles,

123,776 Testaments;

making a total issued, from the commencement of the Institution to that period, of

516,479 Bibles,

718,779 Testaments;

in all, 1,235,257 copies: exclusive of a very considerable number circulated at the charge of the Society abroad.

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The receipts of the year have been—

Annual Subscriptions...	£. 3272	10	6	
Donations and Life Sub- scriptions	} 2429	9	11	
Congregational Collections				1406
	<hr/>			£.7108 8 1
Legacies	1312	18	0	
Dividends, &c.....	1703	10	0	
Contributions from Auxiliary Societies	61,848	11	9	
Sale of Bibles and Testa- ments, the greater part of which were purchased by Bible Associations	£.27,560	6	5	
Sale of Reports, &c.....	361	1	3	
	<hr/>			27,921 7 8
	<hr/>			£.99,894 15 6

The expenditure of the year was 81,021*l.* 12*s.* 5*d.* and the obligations of the Society, including orders given for Bibles and Testaments, about 38,000*l.*

The Report having been read, his Lordship, after stating that the Lord Bishop of Salisbury would have attended, but for urgent business, and the Lord Bishop of Cloyne, but for sickness, addressed the Meeting with his accustomed judgment and piety—asserting, in strong terms, the elevation of the Society above all interference with the politics of the world, and its proposal to all the friends of man to unite in one common effort of mercy. “Wherever,” said his Lordship, “the British and Foreign Bible Society moves, it confers and it receives blessings. It is holy in its object: it is pure in its means: and it is charitable in its end;—for its object is, the glory of God; its means, the Bible; and its end, the temporal and eternal welfare of all mankind.”

The Hon. and Very Rev. the Dean of Wells, in moving the adoption of the Report, took an able survey of the great efforts and the future prospects of the Society; and

especially congratulated the Meeting, that Britain had communicated to restored Holland the blessing of a sacred zeal for diffusing the Scriptures—a country from which she herself had received the restorer of her civil and religious liberties. He feelingly adverted to the President's early and long connection with the East, and that delight with which his Lordship must have read that portion of the Report which stated the successful operations of the Society in India—a country deeply indebted to his Lordship's own efforts and example for all the moral and religious blessings which it now enjoys.

Edward Stackhouse, Esq. one of the Vice-Presidents of the Cornwall Auxiliary Society, having in a few expressive words seconded the motion of the Dean of Wells, the Report was unanimously adopted.

The Rev. Mr. Kierulf, Minister of the Danish Church in London, gratefully expressed the thanks of his country for the benefit conferred on it by the Society. He stated, that nearly all the people in Denmark can read, and that a Bible Society was wanted to furnish them with the Scriptures, for the establishment of which they were indebted to the example and encouragement of the British and Foreign Bible Society.

The Duke of Kent, while he thought himself called on to listen rather to those Clergymen who had uttered such pious sentiments as he had just heard from the Very Rev. Dean, did not think it derogatory to one who had the honour to be a soldier to say, that the knowledge and use of the Bible is the best support of a soldier in the field. The soldier who mounts the breach with the almost certainty of meeting death, or those wounds which may lead to death, will do his duty with courage, when he feels that he is obeying that book which commands the steady and faithful discharge of every duty, and which opens to the good immortality beyond the grave.

Sir Thomas Dyke Acland, Bart. in a very feeling and delicate manner seconded the Royal Duke's motion of thanks to the noble President of the Society.

Robert H. Inglis, Esq., in moving thanks to the Vice-Presidents, paid an eloquent tribute to the memory of the late Treasurer of the Society, Henry Thornton, Esq. He urged the extension of Bible Asso-

ciations by the consideration, that if but one person in thirty could be induced to contribute his weekly penny, a sum of 100,000*l.* would be secured annually to the Society.

The Rev. Dr. Collyer, in seconding thanks to the Vice-Presidents, repelled the insinuation, that the Members of the Society had entered into a conspiracy against the Establishment and the State;—"a conspiracy, at the head of which," said he, "I find their Royal Highnesses the Dukes of York, of Kent, of Cumberland, of Sussex, and of Cambridge—a conspiracy in which I see combined the Right Rev. Prelates of Norwich, of St. David's, and many others—a conspiracy, in which I see the Liberator of Africa, and the Pacificator of America—a conspiracy, in which the Opposition and the Ministry are agreed—a conspiracy never to be overthrown by that mode of attack which is employed against this Institution."

The Bishop of Norwich, in proposing thanks to the Royal Dukes for their continued patronage, paid a warm tribute of respect to his Royal Highness the Duke of Kent in particular, for his support of many charitable Institutions, and especially of the Bible Society. His Lordship observed; "If we did not but too well know that Prejudice has neither Eye nor Ear, it would be difficult to conceive how this Institution could find an enemy in this country. Yet we have found an enemy; who, by the aid of distorted facts ill supported by inconclusive reasoning, has succeeded in raising suspicion in some quarters against the Society. I am happy to say that a Reverend Friend near me has within these few days published an answer, which, if it do not make a convert of every man in the kingdom, will at least secure us from the attacks of ignorance, prejudice, or malevolence."

Capt. Hawtrey, in seconding the Bishop, gratefully acknowledged his obligations to his Royal Highness the Duke of Kent, when serving under him at Gibraltar; and expressed his delight in now beholding him, not only the protector of the widow and the orphan, but the patron of the outcasts of Israel and the friend of the Bible. When a soldier himself, he had found a Saviour by the means of the Bible alone; and he could not but heartily congratulate the Society on its successful labours.

Robert Grant, Esq. traced in a very forcible manner the importance which the objects of the Society derived from a comparison with the fleeting and changing scenes of the world; and eloquently eulogized the memory of departed friends of the Society—of Professor Jowett—of the Rev. Thomas Charles—of the Rev. Dr. Buchanan—of the Rev. Dr. Brunmarck—of the Rev. David Brown—of the Rev. Henry Martyn—“And as the march of a victorious army,” said he, “may be traced by the graves of its heroes, so may the swift progress of the Bible Society be marked by the tombs of these its friends which rise in the far distant regions of the earth, and which connect this Institution with the remotest countries.”

The Rev. Dr. Thorpe, as the Representative of the Hibernian Bible Society, communicated much important information respecting the progress of that Institution. Before the establishment of the Society, the Scriptures could be purchased only in a few of the principal towns, and at a high price: now the Society has opened Depositories for their sale in more than a hundred towns. Dr. Thorpe stated many interesting facts, in proof of the increasing demand for the Scriptures throughout Ireland, and that among the Roman Catholics themselves.

Mr. Wilberforce, in moving thanks to the Treasurer, Mr. John Thornton, bore a most affecting testimony to his lamented predecessor. His long friendship revived recollections which almost overwhelmed him. He eloquently traced the delight of such Meetings, as contrasted with others often jarring and tumultuous.

The Right Hon. Lord Headley having seconded Mr. Wilberforce, Mr. John Thornton, in acknowledging the thanks of the Meeting, expressed himself persuaded that the Society would rejoice to hear that the Word of God, which, in the minor as well as the greater concerns of life, had been his uncle's guide, was his support in the hour of death, and is now the consolation of his widow and family.

Thanks to the Secretaries being moved by John Thornton, Esq., the Rev. Peter Roe, Minister of St. Mary's, Kilkenny, in seconding the motion, assured the Meeting, that a great moral improvement had taken place within a short period in Ireland, chiefly by the circulation of the Scriptures; and stated some affect-

ing proofs of the influence of superstition over the minds of multitudes.

The Rev. C. F. Steinkopff expressed his gratitude to the Society for the kind notice taken of his labours; but more especially his unfeigned thankfulness to Him, who had deemed him worthy to be employed in so noble a work.

The Rev. Joseph Hughes earnestly wished that his claims were but equal to the expression of the thanks of the Meeting. If he could in any manner assist the deliberations of the Committee, or promote by journeying in summer or in winter the objects of the Society, he trusted he should ever remain their willing servant.

The Rev. John Owen apologized for the Secretaries occupying but a short portion of the important time of the Meeting; and expressed thanks to the Right Rev. the Bishops who had condescended to watch over the deliberations of this great Religious Assembly. He thanked in particular the Lord Bishop of St. David's, for his Lordship's patronage and protection of the Society. He would himself persevere in his labours, because he considered that he was doing right, and because he was convinced that he was doing good to the never-dying souls of his fellow-men.

Baron Anker, from Norway, could not, even upon a superficial view of the proceedings of the Society, but feel for it great veneration. Very little had yet been done for Norway. He was returning to his country, and willingly tendered his services to promote there the objects of the Society.

The Bishop of Norwich moved thanks to the Presbyteries in Scotland. Every one who prefers his own views of the Bible must nevertheless rejoice at the blessed effects that have resulted from the union promoted by this Society.

The Rev. Hugh Pearson seconded the motion.

The Rev. William Dealtry, in proposing thanks to the Auxiliaries, noticed the increase of 8000*l.* in the contributions of those Societies during the past year, and also the reduction in the number of Bibles and Testaments drawn from the Depository of the Parent Institution; as shewing that a larger portion of their funds was left disposable for foreign purposes.

The Right Hon. Lord Gambier seconded the motion.

Thanks to the President being moved by Baron Anker, were seconded by the Rev. John Owen, as the Representative of the Chancellor of the Exchequer; a letter from whom he held in his hand, stating, that, notwithstanding previous arrangements, business had unavoidably prevented his attendance at the present meeting.

Modern Greek Testament.

The Rev. Henry Lindsay, Chaplain to the British Embassy at Constantinople, has addressed to the Society the following Letter, enclosing the Declaration of the Archbishop of Constantinople and Patriarch of the Greek Church, in favour of the Greek Testament published by the Society.

British Palace, Constantinople, Jan. 12, 1815.

I inclose for the Society a paper from the Greek Patriarch of Constantinople. What gave occasion to it was this: Upon making inquiry relative to distributing, either gratis or by purchase, the Modern Greek Testaments, which the Society had entrusted to my care, I was generally given to understand that the Greek Priests would do all in their power to thwart and render ineffectual any such distribution. I determined, therefore, to go at once to the Patriarch, and, if possible, procure his sanction. Accordingly I got translated a large Extract from the "Summary Account" of the Society, which I left with him, together with a Copy of the Modern Greek Testament. When I next saw him, he told me that he considered the object of the Society highly laudable, and presented me with the enclosed Declaration.

As the present Patriarch is considered a person of great literary attainments, the opinion of so competent a judge, respecting the version adopted by the Society, may be thought in itself satisfactory; but I conceive the Declaration may be also extensively useful, if the Society should think proper to print and prefix it to each copy of the Romaic Testament which may hereafter be issued. I have been credibly informed, that many Greeks have

scrupled to purchase, or even receive the Scriptures, without some such authority; and I understand, that the persons acting for the Society at Zante are of opinion, that the sale of the Testaments, transmitted there, has been materially retarded by those scruples.

The Archbishop's Declaration is written in modern Greek. The Society has circulated among its members a fac-simile of this Declaration, and has subjoined the following Translation:—

Cyril, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch.

Our Lowliness notifies by this present Patriarchal Declaration, that, having examined accurately, and with the necessary attention, the Edition of the New Testament in two languages, Hellenic and Romaic, published in England by the Society there established, of British Typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten of the incarnation of Christ our Saviour, we have found in it nothing false, or erroneous; wherefore we have judged right to give permission for it to be used, and read by all pious, united, and orthodox Christians; to be sold in the Booksellers' shops, and to be bought freely by all who wish it, without any one making the least hesitation; for the manifestation of which, this our present Patriarchal Declaration has been issued, in the thirteenth day of the month of December, 1814.

CHURCH MISSIONARY SOCIETY.

The Fifteenth Anniversary

Took place on Tuesday, the 2d, being the First Tuesday in May.

The Rev. Edward Thomas Vaughan, M. A. Vicar of St. Martin's and All-Saints, Leicester, and Rector of Foston, Leicestershire, preached the *Anniversary Sermon* before the Society, at the Parish Church of

St. Anne, Blackfriars, from 1 John v. 11, 12. *And this is the record, that God hath given to us eternal life, and this life is in his Son. He, that hath the Son, hath life; and he, that hath not the Son of God, hath not life.* From which words the Preacher argued in a most convincing manner, that THE RECEPTION OF CHRIST IS ESSENTIAL TO SALVATION; and then forcibly applied this position to illustrate the lost condition of the Heathen, and the absolute duty of all possible exertions to communicate to them the knowledge of the Saviour. The Collection amounted to 219*l.* 4*s.*

The *Annual Meeting* was held at Two o'Clock, at Freemasons' Hall.

The President, the Right Hon. Lord Gambier, opened the business of the Meeting by congratulating the Society on its successful exertions during its Fifteenth Year; and, after reading the introductory part of the Report, called on the Secretary to finish the details of the proceedings.

The Report was received throughout with cordial approbation by one of the fullest and most respectable assemblies accustomed to meet in that Hall. Many of the Vice-Presidents of the Society were present; upward of sixty Clergymen, from various parts of the kingdom; and twelve or thirteen hundred members and friends of the Society.

The details on which the Report touched either have been already given, or will soon appear, in our pages. We will, therefore, content ourselves with stating, that the income of the Society has risen to *Sixteen Thousand Pounds* in the last year, and that its opportunities of prudent expenditure are keeping a due proportion to its increase of income. We refer our readers to the Report itself, as a guide to

them through the details given in our pages, and as conveying the deliberate judgment of the Society on its own progress and prospects.

The Gentlemen who moved or seconded the various Resolutions were—the Hon. and Very Rev. the Dean of Wells, Mr. Wilberforce, and Mr. James Stephen, Vice-Presidents of the Society; the Rev. Dr. Thorpe, of Dublin; the Rev. T. B. Simpson, of Bristol; Mr. Lewis Way; the Rev. Daniel Wilson; the Rev. Charles Simeon, of Cambridge; the Rev. Thomas Conolly Cowan, of Bristol; the Rev. Basil Woodd; and the Rev. R. P. Beachcroft, of Blunham, in Bedfordshire.

The Rev. Dr. Thorpe attended the Anniversary at the united request of the Parent Society and of the Hibernian Auxiliary, and communicated to the Meeting much interesting information on the zeal and exertions of the Auxiliary of the sister Island.

We shall not attempt to detail the different speeches which were addressed to the Meeting, as our limits will not enable us to do them justice. We cannot, however, but remark that the spirit which breathed throughout them all was most perfectly congenial with the grand aims of the Society. They came warm from the heart; and, without wearying the attention already exercised on the previous proceedings of the day, they diffused over the Assembly those feelings of Divine Charity which glowed in the breasts of the speakers.—Mr. Wilberforce, in particular, carried away with him, even more than usual, the hearts of his hearers, by that full stream of Christian feeling and sublime piety which flowed from the lips of this distinguished man.—Mr. Stephen followed his relative, on the subject of the Divine Retribution which

appeared to be pursuing the obstinate adherents to the Slave Trade, in a style of grand and vehement eloquence that has made, we doubt not, an indelible impression on the minds of the Assembly. We refer our readers to his remarks on this subject at the Special General Meeting of the Society, held on the 18th of July, in the last year, on the revival of the Slave Trade by the French: see our Second Volume, pp. 265, 266. But he was carried even beyond himself, while depicting the base ingratitude and daring impiety of nations who, in the moment of a miraculous deliverance, could proclaim to the world their settled conviction that it was a crime to enslave their fellow men; but that they would, in the face of Heaven, persist, for a petty and paltry gain, for years to commit that crime! Who did not see the retributive arm made bare on the instant—Europe begin to shake to its centre—and confusion and dismay to pour, like a sudden torrent, over the guilty nation!

The Rev. Mr. Cowan, in moving thanks to the Vice-Patrons and Vice-Presidents, introduced, by desire of the Committee, a proposition for opening a Separate Fund for the establishment and maintenance of a regular intercourse, by means of a vessel under the Society's controul, between Western Africa and this country; and suggested that the vessel should bear the name of a distinguished Vice-President of the Society, the great and unwearied friend of Africa—WILLIAM WILBERFORCE. He was seconded by the Rev. Basil Woodd, who proposed that a Collection should be made at the doors in furtherance of the important object suggested. This was unanimously acceded to, and a Collection made at the doors amounting to nearly 90*l*.

We have touched on this subject here, as part of the proceedings at the Meeting; but we refer our readers to the next article for a more ample statement of the rise and the motives of this measure.

It gave us great pleasure to meet, on this occasion, so many members of the Associations, both Clergy and Laity, from various parts of the country; as we are persuaded that they will carry back a renewed zeal in behalf of the Heathen to their respective circles, and refresh the spirits of their associates in this work of mercy. These first weeks of May will become every year, we doubt not, increasingly attractive; and will give a new impulse to the Christian Heart of the country, and enable it to throw back the vital stream with vigour to the remotest extremities of the empire.

On Wednesday evening, the *Annual Sermon before the Members of the Associations in and near the Metropolis*, was preached, by the Rev. Basil Woodd, M. A. at the Church of St. Lawrence Jewry, Guildhall, from Luke ii. 14. The Collection amounted to 85*l.* 13*s.* 6*d.*

WEST-AFRICAN MISSIONARY SHIP,

THE

"WILLIAM WILBERFORCE."

We have already introduced this subject to our readers, in our report of the Anniversary of the Society; and shall now lay before them the proceedings of the Committee in pursuance of the Resolution of the Annual Meeting; with a view of the advantages to the Society's designs in Africa which may be expected from the measure in question.

The Secretary laid before the Committee Extracts of Letters which had been addressed to him, by the Rev. Christian Ignatius Latrobe, Secretary of the United Brethren's Society for the Furtherance of the Gospel. To that zealous Friend of Missions the Secretary had applied for information, derived from the experience of the Brethren, in order to assist the Committee in their deliberations. The narrative is so interesting that we shall lay it, at large, before our readers.

Origin, History, and Manner of Conducting the Intercourse of the United Brethren with their Settlements, by a Vessel of their own.

The Mission of the United Brethren on the coast of Labrador was undertaken at the desire of Government, with a view to humanize the Esquimaux Nation, and to render those Indians less fierce in their opposition to Europeans who might attempt to settle in Labrador. In the year 1764, when Sir Hugh Palliser was Governor of Newfoundland, a serious affray took place between the crew of an English ship of war and the natives; when seven Esquimaux were killed, and a woman, Mikak, and a boy, Karpik, seized and brought to England.

Mikak was treated with great kindness, and sent back to Labrador, loaded with presents. Karpik was given to the Brethren, and sent to Fulnek for education, where he made some proficiency in learning to read and write. He also received an abiding impression of the truths of the Gospel, which were blessed by God for his conversion, through the kind and fatherly instruction of the Rev. Laurenz Drachart, a venerable Missionary from Greenland, who had arrived in England, on his way to Labrador. Karpik, however, took the small pox; and, having been baptized on his death-bed, departed this life in reliance on the merits of our Saviour, as the first-fruits of the Esquimaux Nation. The Esquimaux Language having been discovered to be a dialect of the Greenland, this led first to the idea of employing Missionaries from the latter country to begin the work.

Government soon laid aside all intention of keeping up a regular communication with the coast of Labrador; though, by the exertions of the Missionaries Drachart and Haven, a fair prospect of successful labour had opened: it now remained, therefore, with the Brethren at home to provide the means for it; as a Mission, once begun, is never abandoned by them, without urgent necessity.

In earlier years, when the Brethren first formed Establishments in North America, they had a vessel of their own, for the convenience of their Missionaries, and that they might keep up a correspondence with their Brethren, in a regular way, independent of those accidents which frequently prevent merchants from sending out ships, or keeping to the particular time first appointed for their sailing, when they are waiting for cargoes, or, from other causes, by which Missionaries, going in them, and sometimes the most necessary articles and stores are detained, to the great inconvenience and detriment of the cause. The first vessel belonging to the Brethren was a SNOW, called IRENE, built at New York. (See Crantz's History of the Brethren, pp. 390, 416, and 478.) Having lost that ship by capture, they ventured to build another, the HOPE. The Hope was built by some individuals; and the Missionaries, sailing in it, paid a moderate freight. The scheme was, at length, given up; the frequent opportunities between Britain and her Colonies rendering it unnecessary.

When, however, the Brethren were under the necessity of establishing a communication with the Mission in Labrador, some members of the Brethren's Society for the Furtherance of the Gospel, in 1769, formed a Company, and invited persons in our Congregations to take shares at 10*l.* each, by which a sufficient sum of money was raised, to purchase and fit out a brig of about 120 tons burden, which should make an annual voyage to Labrador, carry out goods suitable for trade with the Esquimaux, and bring home what they might give in barter.

The vessel was the property of the said Company; and, on her return, by an agreement entered into with the Society for the Furtherance of the Gospel, and in just consideration of the Society's maintaining all the persons who managed the ship's business in Labrador, the profits were divided into five parts, two of which were

given to the Society, and three retained by the Company; out of which they paid dividends to the Shareholders, and provided for the next outfit—the Society allowing a specific sum, as freight, for the provisions and necessaries sent to the Missionaries, and also for all passengers.

For several years the bartering-trade with the Esquimaux answered so well, that the share-holders received more than common interest for their money, and the Company was able to procure a larger vessel. But, in the year 1780, she was captured on her return from Labrador by a French Privateer, which proved a great loss to the Company, though it did not interrupt the annual intercourse between the Society and the Missionaries; as would have been the case, had she been taken on her passage out.

Another ship having been provided, the same plan was adopted; and, in the beginning, seemed to succeed. But, in the year 1784, the Esquimaux were tempted by the English Settlers in Chateau Bay, to repair to that Settlement for trade. It lies from 200 to 300 miles south of Hopedale, the southernmost Settlement of the Brethren. There they were supplied with articles in barter which the Missionaries had carefully and kindly withheld from them, viz. spiritous liquors, guns and powder, and many useless trinkets. Several of the baptized were among these roving Esquimaux; and the Settlers even boasted of destroying all religious habits and moral principles among them. The visits of Heathen Esquimaux to the Missionary Settlements became less frequent; a rage for going to the south to obtain the above-mentioned articles prevailing throughout the whole coast, to the great hurt of the poor deluded Indians, and loss to the Mission, both in a spiritual and temporal view.

It now became next to impossible to support the cost of a vessel: and the agreement between the Company and the Society could not be adhered to; as the sale of the cargo, for many years, by no means covered the expense of the outfit.

After much deliberation, the Society resolved, in hope against hope, to undertake the whole concern; and, in the year 1797, the Company was dissolved, each Shareholder receiving the full amount of his shares, and interest upon the same at 5 per cent. from the period of

cessation of the payment of the dividends. The Society thereby contracted a very considerable debt; but, from that time, it pleased the Lord to bless the undertaking. The cargoes from Labrador increased, so as to afford a sufficiency, not only for the payment of the expense of outfit, but for the gradual liquidation of the debt; and hitherto the average profits of the voyages have covered the charge of this mode of communication; sometimes even contributing towards defraying the expense of the Mission, which is very great, as every article of subsistence must be supplied to the Missionaries from this country. The intense cold and barren soil of Labrador will not admit of agriculture; and the food of the natives, which consists chiefly of blubber, and whale and seal's flesh, is destructive to an European constitution. The small supply of rein-deer flesh, hares, and moor-game, obtained by fire-arms, is not to be depended upon; though, when it can be procured, it is most acceptable, as a corrective to the constant use of salt provisions.

The *Committee* of the Society is considered as the managing body. By the Committee, a Treasurer and Ship's Husband are appointed. The latter is the acting Owner, and takes charge of the concerns of the ship; reporting, at times, to the Committee such things as require consideration and advice, and receiving from the Treasurer the sums requisite for outfit, repairs, and other charges. The Ship Account, however, is kept separate from that of the Mission; and a report made annually, or as may be required, by the Committee, of the state of the balance.

The sums which are received for the support of the Mission, by the Society for the Furtherance of the Gospel, are strictly applied to that sole purpose, and not to the support of the ship; which, we hope, by the blessing of God, will keep herself afloat, by the little trade carried on in her, and perhaps sometimes, by extraordinary success, even contribute towards defraying the expenses of the Mission, and help to pay off arrears on that score. but, though it has happened that she has done this in some years, yet, in general, the average profits of the trade go no farther than to keep up the annual communication by the vessel sent out. The trade is not carried on but as a secondary consideration. In each Settlement

there is a Store, supplied with articles, useful to the Esquimaux. They come, therefore, to the Settlements in their neighbourhood for what they want of European goods, and bring skins and oil in barter. By a mutual agreement, so much is given for one, and so much for another article, according to its value, and so as to satisfy the customer. But no brother goes out upon a trading expedition. For that, they have neither time nor inclination. What is thus procured is sent home, and sold by auction, as in other cases, or by private contract.

At present, neither the captain nor any of the crew are members of the Brethren's Church; but it has pleased God to give us a worthy man as Captain, long tried and approved for his skill and integrity; and also a Mate, who, after serving some time on board, and thus becoming acquainted with the Brethren, joined our Congregation. The crew consists partly of foreigners, Danes and Germans, who know the time of the ship's sailing; and, preferring that service, generally come of their own accord, and enlist into it. There has seldom been any uneasiness or disturbance among them. Even during the last war, when it became extremely difficult to procure sailors, a sufficient and well-disposed crew was always obtained for the navigation of this vessel; which, among many other mercies, we ascribe to the favour of God alone, who now, for 45 years, has protected, and not suffered our communication to be interrupted.

But there are REAL advantages obtained by keeping a vessel of your own, which would be worth the risk, if there were no absolute necessity for it, as in the case of Labrador. We now know exactly the time when it is most convenient for the communication to take place; and our Brethren abroad are sure that they will be supplied at a proper season of the year, without fear of disappointment by collateral engagements; which might occasion delay and perhaps a total failure, as to the arrival of what they expect if depending on a chance opportunity. Again the vessel which we built, is furnished not only with room for stowing goods, but with convenient accommodations for passengers, in which our Missionaries are as much at home as in their own dwelling; and are undisturbed by the intrusion of persons of

very different character and conduct, as they frequently must be, on board a vessel not their own. The regularity of arrival at the Missionary Stations, so far as wind and weather will admit of it, is a consideration of vast importance to our Settlements in Labrador, and the comfort experienced by the Missionaries, in the sure hope of the ship's visiting them at the stated time, is an object well worthy of attention, as it enables them to proceed in their work without any distressing cares. And when they see it arrive, their joy is undescrivable, and is well worth a year's purchase. Even the dogs in Labrador, by some peculiar instinct, have a presentiment of it; and, about the time the vessel may be expected, run up the hills, turn their noses sea-ward, prick their ears, wag their tails, and stand all day on the look-out, till perhaps at an immense distance perceiving the ship's topsails rising above the waves, they give notice by howling, (for a Labrador Dog never barks), jumping, and every possible expression of delight, truly partaking in the general joy. Pardon this digression.

When I attended the Anniversary Meeting of the Church-of-England Missionary Society, which I did with sincere participation in its interests, I listened with attention to the proposition relative to your having a vessel at your disposal and command. As the proposal was carried, as it were, by acclamation, there was no opportunity, nor indeed any necessity, for reference to the experience of others, and to matter-of-fact, in defence of such a measure. You might otherwise have quoted the experience of the Brethren, who, with all their poverty and inability to undertake any thing great, yet were so well assured of the convenience and advantage attending it, that even, when not driven to it by absolute necessity, as in Labrador, they for several years maintained, as I have already stated, a ship for the use of their Colonists and Missionaries.

It is not the intention of your Society, I conceive, to carry on trade on your own account, which circumstances compel us to do in Labrador, but merely to secure the important advantages of regular and commodious intercourse with your Settlements. In that respect, I think, you will have an advantage; for trade is always connected with more or less risk, from a variety

of circumstances not necessary to be detailed,—and yet, in my opinion, not so much to be dreaded, but that, if the vessel could not otherwise be kept afloat, it ought to be adopted, rather than part with the many advantages gained by having your own ship.

As to the Captain, I should not doubt of your finding one whose heart would feel engaged in the concern, and who would faithfully perform his duty *as unto the Lord*; and, as to the crew, you will generally find that saying, *Qualis Rex, talis grex*, to be true at sea as well as on shore.

I like the name which you have given to your vessel—the “WILLIAM WILBERFORCE;” a name above all the magnificent names given to our wooden bulwarks, and which will engage the affections and the prayers of all the African World, now and in future ages, for her safety and preservation.

By such a vessel, you may, also, every now and then, by a member of your Committee, hold a visitation in your different stations; and, in short, make her destinations subservient to the attainment of every beneficial purpose: whereas if you have to depend upon the usual accidental conveyances from place to place, instead of fixing so many weeks or months for a visit to your Missions, you may be kept in uncertainties, connected with a prodigious waste of time, for perhaps a whole year. Your means are ample; and, while you disinterestedly devote them to the promotion of the cause and kingdom of our Blessed Redeemer, He will go with you, protect and bless you, and cause you to rejoice, as we do, in most singular and manifest proofs of His favour and protection. Even at Lloyd’s the protection afforded to our little brig for so many years, in a most dangerous navigation along the rocky coast of Labrador, is considered and appreciated; and any one engaged in insuring her, thinks it a very safe speculation.

I have thus stated the mode, by which our annual intercourse with our Settlements in Labrador is maintained; and will detain you no longer, than ^{as} that sincere and cordial participation in the success of the labours of your Honoured Society, which I may say is felt by all my Brethren of our Church, as well as by myself: praying, that the name of our Lord Jesus Christ may be glorified, by both your and our endeavours to make it known among the Heathen; and that we may

rejoice together, in our several stations, at the Victory which He will grant His servants to gain over all the powers of darkness, yet reigning in so many parts of the earth, by the Divine Power of the Word of the Cross, preached in humility and in dependance upon the Almighty Aid of His Holy Spirit.

With sincerest esteem and affection,

I remain ever, Dear-Sir,

Your most faithful and affectionate Servant,

(Signed)

C. I. LATROBE.

Dr. Buchanan's Sentiments on Missionary Ships.

This subject was not new to the Church Missionary Society. Five years since, at its Tenth Anniversary, the Preacher of that year, the great Buchanan, enlarged on this topic before the Society in the following impressive manner:—

The time seems to have arrived, when more effectual measures ought to be adopted for the promulgation of Christianity, than have hitherto been employed. It appears to be now expedient for us, to open a more direct and regular communication with our Missionaries in foreign countries. It is not enough that there be ample contributions at home, and that we meet in large assemblies to hear and to approve; but there must be greater personal activity, and a more frequent intercourse with the converts and their instructors abroad.

LET SHIPS BE PREPARED TO CARRY THE GLAD TIDINGS OF THE GOSPEL TO REMOTE NATIONS.

The auspicious circumstances of the present time and the blessing that hath hitherto evidently attended the labours of the general body of Missionaries, seem to justify the adoption of these means. There is nothing new in the proposal, if it be not, that it is new to us. You have seen with what facility the Romish Church can open a communication with distant nations, by ships of war and commerce. You see with what facility commercial men at home can open a communication with remote regions, at a very small expense, sometimes merely on speculation; and, if they do not succeed in one country, they go to another. *The children*

of this world are wiser in their generation than the children of light. Let us follow their example in conducting the commerce of knowledge. Let societies, let individuals, according to their ability, contribute towards supplying ships for this very purpose. Much of the expense may be defrayed by judicious plans of commerce. But let the chief and avowed object be *the merchandise of the Gospel.*

In support of the perfect expedience of this measure, we shall submit to you the following considerations:—

1. A chief obstacle to persons proceeding as Missionaries to remote regions, is the want of CONVEYANCE. Were a facility afforded in this respect, many individuals and families would offer themselves for the work, who would not otherwise ever think seriously on the subject. Experience has shewn how difficult it is to procure a passage, in a COMMERCIAL ship, for a religious family of humble condition. Nor is it proper that a family of pure manners, who never heard the holy name of God profaned in their own houses, should be exposed during some months, to the contaminating influence of that offensive LANGUAGE which is too often permitted on board ships of war and commerce belonging to the English Nation.

2. The success of a Mission abroad depends much on frequent correspondence with the patrons at home. By this communication the interest and reputation of the Missionaries are better supported, at their respective places of residence. And they always need this support; for, in every place, they are exposed to some degree of persecution.

3. The Missionaries need regular supplies, for their comfortable subsistence, and for the prosecution of their work. The want of subsistence is more frequent in certain climates, than is generally supposed, And the regular transmission of such supplies as are connected with the prosecution of their proper work is indispensable. The object of the Missionaries, in the East in particular, is to print and publish the Holy Scriptures; and a fresh supply of the several materials, essential to the further prosecution of this purpose, is required every year.

In the first promulgation of the Gospel, the preachers were endowed with "the gift of TONGUES;" and thus

they may be said to have carried about with them the instruments of conversion. In its present promulgation, the Providence of God hath ordained the Gift of the SCRIPTURES: and the materials for printing these Scriptures must be sent out to the preachers. There is likewise this further preparation by the same Providence; that most of the languages of the East have become, in the course of ages, WRITTEN languages. As the art of Printing extended the knowledge of the Gospel to our own country, at the Reformation; so the art of Printing must now convey it to the other nations of the world.

4. A further and very important consideration is this. It is proper that a Missionary should have an opportunity of returning to his native country, when ill health or the affairs of his family may require it. When he goes out as a Missionary, we are not to understand that he goes necessarily into BANISHMENT. We do not read that St. Paul went forth to his work as an EXILE. On the contrary, we know that he returned home, at least for a time, and kept up a personal correspondence with JERUSALEM. In like manner, many of the preachers who are now abroad, suffering from declining health, and sinking under the pressure of an enervating climate, if they had the means of conveyance, would be glad to revisit THEIR JERUSALEM; that they might again return to their labours with renewed strength and spirits.

It may be further observed, that the communications of such persons would be very valuable to the Church at home. This may be exemplified in the instance of the worthy clergyman of New South Wales, who lately visited England*; whose communications were not only serviceable to the general interests of Religion, but were, in many respects, very acceptable to Government.

5. The last advantage which we shall mention, is that of VISITATION, by men of learning, prudence, and piety; who would make a voyage with no intention of remaining; but, induced by motives of public service to the Church, would visit their brethren in distant lands, to inform themselves fully of their state and progress, to

* The Rev. Samuel Marsden.

animate and exhort them, and to report to their respective societies concerning new plans of usefulness.

Remarks on this Subject.

Dr. Buchanan confirms his views by a reference to the practice of the United Brethren; and it will be obvious to our readers, how entirely his opinions, respecting the moral and religious advantages to be derived to Missions from this method of intercourse, coincides with the judgment of Mr. Latrobe, matured by long experience.

The Church Missionary Society itself derived great benefit from the visit of the Rev. Samuel Marsden to this country, of which Dr. Buchanan speaks, in the formation of those plans in behalf of New Zealand on which it is now entering with such good prospect of success.

The more recent visit from Africa, of its Missionary, the Rev. Leopold Butscher, has given to the Society full evidence of the advantages which such intercourse may be the means of conferring on Africa; and of the distresses, and dangers, and losses, which the Missionaries and the Society may probably escape by its being established. If Mr. Butscher's shipwreck, with its delays and evils, off the coast of Ireland in 1806, when first proceeding to Africa, with his companion Nyländer and Prasse, in the Margery and Mary, was not owing to the want of those advantages which the proposed mode of intercourse will afford, of which we are more than doubtful; we can entertain little doubt that to the want of such advantages was owing his second shipwreck in 1813, off the coast of Africa, in the Charles, with its distressing alarms, imminent perils, great destruction of property, serious delay of

the Society's plans, and even loss of several lives, when returning to his labours with his new married wife and various companions. Such events must be expected, after the utmost care; and ought to be met by a Christian Society and its Missionaries with that spirit of resignation with which it pleased God to enable all parties to meet these calamities: yet it is the duty of a Society to make all possible provision against them by the wisdom of its measures.

The advantages already enumerated are confessedly very great. The regularity of arrival out, so far as may be practicable, and the consequent freedom from distressing care on the part of the Missionaries; the seasonable nature of the supplies; the greater safety of the vessel; the convenient accommodations for passengers; their freedom from improper society; the advantage of visitation by members from home, and of the occasional visits of Missionaries from abroad; all these are benefits not to be secured, in any desirable degree, but by an arrangement which shall place the intercourse under the Society's controul.

But other advantages are connected with these, or grow out of them, which the experience of the Society already enables us to mention.

Missionaries will know the exact time of their sailing, and the place of their embarkation. They will not be harassed and diverted from their studies by intelligence ever varying, respecting the means and the time of their departure. Nor will they be compelled to embark at a distant port, at great fatigue and expense; nor be obliged to embark and disembark, according to the variations of the wind, which is particularly distressing to females; nor will they be left behind, because the parties have been in-

different to their feelings, and not very scrupulous respecting their own obligations : all which inconveniences the Society's Missionaries have suffered. A more perfect knowledge of the actual state of the Society's Mission will result from the intercourse in question, and a consequent more economical management of its concerns, with an early prevention of evils.

But on this point it is unnecessary to enlarge. Such advantages as these would be cheaply purchased, at any reasonable pecuniary sacrifice.

If, however, the Settlements to be visited were in parts of the world far distant one from the other, it would be necessary to take various circumstances into consideration, before the practicability or expediency of such a regular visitation as we have spoken of could be determined. Dr. Buchanan, indeed, in his Sermon before the Society, seems to anticipate the time when a Missionary Ship shall be employed to circumnavigate the globe, for the common comfort and benefit of all the faithful labourers in this great work. "As there ought," he says, "to be no jealousy among men promoting the same object, the same ship might, in her voyage, visit all the stations in her way—render every grateful service—communicate with all—afford supplies to all. There are, at this time, upwards of thirty different places where Missionaries are preaching, in foreign lands. If but a single ship were employed for the general use of all the Societies, it might be an auspicious beginning." The glowing anticipation of the preacher may possibly be one day accomplished, and vessels employed, by common consent and support, on this circumnavigation of mercy ; but the intercourse of the Society with its Settlements in

Western Africa is a question which lies in a much narrower compass.

It is of much the same nature with that of the establishment of a vessel between New South Wales and New Zealand, which has been recently effected for the Society by Mr. Marsden. We refer our readers to the statements on this subject, in the present Number, under the head of "New Zealand."

Proceedings respecting the "William Wilberforce."

The importance of establishing a proper intercourse with Africa had been several times a subject of consideration with the Committee. Some inquiries had been made upon the business, and negotiations entered into thereon. The building and outfit of a suitable vessel, to be named, after Africa's Friend, the "William Wilberforce," would be undertaken at Hull (the birth-place of that distinguished man) at cost-price. An intelligent and worthy Captain had offered his services; and engaged, with proper officers, to train twelve of the elder liberated Black Boys to navigate her. At that time the idea was, that the Society should own the vessel, and make what advantage it could from freight and passage-money; but, as it was likely to require a larger sum of money in the first instance than could be prudently diverted from the Society's funds, under the present rapid extension of its concerns, the consideration of the subject was deferred.

At the Second Anniversary of the Bristol Church Missionary Association, the Secretary, in his Address to the Meeting, having mentioned the subject of a vessel, was much surprised and gratified by the intelligence, a short time after, that the matter had been taken up with most affectionate zeal, and with

unexpected success, by a few friends. An Anonymous Letter to him from the individual with whom the effort originated, is imbued with such unaffected and elevated piety, that we are sure our readers will thank us for the following extracts.

The writer, after expressing the deep interest excited by the proceedings in the Guildhall, and the earnest desires which were awakened thereby to render efficient aid to this great cause, adds, speaking of an attempt to raise from the Friends of Missions contributions for providing a ship, in order that the general funds of the Society may not be entrenched upon—

I know not if the thought has been anticipated: I know not the sum that is requisite: but I do assuredly know, that if the Lord want one ship, or a fleet of ships to carry on his glorious purposes, he CAN, and he "WILL provide."

Animated by this conviction, I began the work (where I wish to begin every thing) at the Throne of Grace. I spread the case on my family altar, committing it to Him, into whose hand *all power is given in heaven and in earth*, and who has promised to be with his Missionaries *always, even unto the end of the world*.

When our services were ended, I called on my little circle of children, ten in number, for a practical commentary upon the subject which I had brought before them. A few shillings only remained of their limited weekly stipend, which had been some time reserved for, and was now nearly exhausted by, the recent welcome demands of the Society; nothing having been held back but for the purpose of contributing, on the morrow, at our own stated place of worship.

"What can be done?" was the question eagerly agitated. They appealed to me: but I never dictate on such occasions, wishing for none but voluntary and cheerful offerings from them, in HIS cause who voluntarily *became poor that we through his poverty might be rich*.

It soon occurred to one of them, that they might contribute their weekly allowance for the whole of the ea-

suing year, if I would advance it for them. To this proposal, which was adopted with general delight, I thankfully acceded: and twelve guineas were raised, in less than as many minutes, the first Donation being made by the YOUNGEST.

But, my Dear Sir, something better remains. One of my servants requested to speak to me alone. Perfectly ignorant of the transaction among my girls, she simply stated, that she wished to give something, anxious that the Heathen should hear of Him whom she has lately been brought to know as HER Saviour. She had no money left, but could do very well without butter; and begged to give what that article cost in her consumption of it: sweetly observing, that she should look on her dry bread with far greater pleasure, than if it were spread over with gold. I thanked her for the poor Heathen, in the name of Him whom her soul loves. She has since added a quarter of a year's wages, due to her in May.

Another of my servants whose heart, I trust, *the Lord has opened*, and brought to cry *God be merciful to me a sinner!* has just requested me to appropriate half-a-guinea (all that remains unpaid of her wages) to the ship, and expresses great regret that she has expended the rest.

With a heart full of joy, and overflowing with praise to Him who so immediately owned my feeble design, I carried the case to a dear friend, who has far more influence in every way than myself, offering him our 25*l.* to begin with, if he would take up the cause. He cheerfully acquiesced, and added to our mite 100*l.* Another friend has given 30*l.*, another 10*l.*, several others 5*l.*: in one word, in four days our collection amounted to 200*l.* (8*l.* 12*s.* of which has been given by female servants) beside some ornaments of value.

I had no intention, my Dear Sir, of addressing you on the subject; but, in one instance, where I hoped for willing contributions, I was answered by an opinion, that such a measure might be disapproved by the Society. I confess, I cannot comprehend WHY; but acknowledge myself quite incompetent to exercise judgment, (nor is it my province so to do) upon this little scheme of love to Christ and to my Heathen Brethren. It is sufficient for me to know, that He, who looketh to the heart, has declared that a cup of cold water given

from love to him, is accepted of him, and shall be blessed by him.

The Friend to whom the Anonymous Benefactor of the Society committed its cause, was the Rev. Thomas Conolly Cowan, by whose liberality and unwearied endeavours, many hundred pounds were collected in a few days.

As Mr. Cowan purposed to attend the Annual Meeting of the Society, he was requested to bring forward the subject. The result we have already stated in our Report of the Meeting.

The Committee have since taken the matter into deliberate consideration; having the advantage of numbering among themselves men who are perfectly acquainted with these subjects, and competent, therefore, to view them in all their bearings. It appeared to them desirable, as it was in this case considered practicable, that the Society should avoid the risks attendant on the ownership of a vessel; but should secure the due controul over one, so as to answer all the great ends in view, for a stipulated sum per annum. This plan will, in consequence, be pursued: and we are most happy to add, that, in the course of inquiry of ship-owners and ship-brokers who might be likely to enter into proper engagements with the Society for the security of all its great objects, the Committee learnt, that some liberal friends of African Civilization and Improvement have long had it in contemplation to establish a regular intercourse with Western Africa, twice a year, for the purpose of stimulating the Black Settlers, in particular, to industry, by affording them opportunities of exchanging its produce for European Articles. A negociation is on foot with these benevolent persons, to secure to the So-

ciety all the objects which it proposes, by the establishment and maintenance of the good ship the "William Wilberforce;" and there is no reason to doubt but that the purposes of both parties will be thereby more certainly and speedily obtained.

We cannot avoid calling the attention of our readers to these coincidences of Christian Plans and Exertions, as a token for good to Africa. Grievous, indeed, are the trials which the Missionaries are still called to encounter. Bashia, the Society's principal Settlement, has been again twice set on fire, and is now little else but a deplorable scene of ruins, much valuable property of the Society having been destroyed. Yet we will not despair of Africa, while we see Christians in their retirement originating schemes of mercy toward the Heathen, which others take up with zeal, and move forward with vigour; while difficulties, which, by a religious society, should be avoided when it is practicable to do so, are voluntarily removed, by others, out of the way.

Separate Fund for the "William Wilberforce."

Our readers will hear with pleasure of the prosperity of the Separate Fund, opened thus auspiciously for the attainment of this important purpose, without trenching on the General Funds of the Society. It already amounts to about 1000*l.*, contributed by persons of various classes, from very small sums, up to 100*l.* each. It will be kept distinct from the Society's general fund; and it is confidently hoped, that, when this subject comes to be known to the numerous friends of injured Africa, this fund will derive ample support, not only from the members of the Society, but from many other

benevolent persons, who wish to remunerate Africa for her wrongs, by facilitating the means of her instruction and improvement.

Contributions to the West African Missionary Ship Fund, will be thankfully received by the Secretary of the Society, the Rev. Josiah Pratt, at the Church Missionary House, Salisbury Square. The names of the Contributors will be printed.

Manchester and Salford Association.

In our last, we stated the formation of this Association; and now proceed to give, as we then promised, some further particulars.

The sermons and collections were as follows; no collections being made after three of the sermons.

Sunday Morning, April 9.

St. Clement: by Rev. Josiah Pratt, B. D.,
(Rev. Edward Smyth, Minister); from
Matt. vi. 10.

St. Stephen, Salford: by Rev. Daniel Wilson, M. A., (Rev. Ebenezer Booth, Minister); from Ezek. xlviii. 35.

St. Luke: by Rev. Wm. Jowett, M. A., (Rev. Edward Smyth, Minister); from John

x. 16 L. 28 2 8

Sunday Afternoon.

St. James: by Rev. J. Pratt, (Rev. Henry Heap, Minister); from Isa. xl. 3—8 . . 87 17 6½

St. Thomas, Ardwick: by Rev. Wm. Jowett, (Rev. Mr. Cooke, Curate); from Luke
x. 2.

Sunday Evening.

St. Clement: by Rev. D. Wilson; from 2
Cor. ii. 14 60 13 3½

Sunday Morning, Afternoon, and Evening.

St. George, Bolton: by Rev. Edward Burn, M. A., (Rev. Wm. Thistlethwaite, M. A. Minister); from 1 Thess. i. 8, Col. i. 20, and Rom. xv. 29 70 2 6

Monday Evening.

St. Clement: by Rev. E. Burn; from Col. i.

20 23 8 7

Tuesday Evening.

St. Stephen: by Rev. D. Wilson; from Isa.

xix. 23—25 37 13 0

Wednesday Evening.

Billinge, near Wigan: by Rev. D. Wilson,

(Rev. Samuel Hall, M. A., Minister);

from 2 Cor. ii. 14 22 6 8

St. John: by Rev. Wm. Jowett, (Rev. John

Clowes, M. A., Rector); from Eph. iii. 3 31 6 7

Thursday Evening.

St. James; by Rev. D. Wilson; from Isa.

liii. 2 40 0 0

The Subscriptions and Benefactions which are collecting will carry the whole amount, it is hoped, to 1000*l.*; which liberal assistance to the Society, granted under some unfavourable circumstances, must be ascribed, in a great degree, to the zeal with which its friends at Manchester had prepared the way by the wide diffusion of information respecting the objects and proceedings of the Society.

The system of Weekly Contributions, by which small sums are collected from a great number of individuals, is peculiarly adapted to the sphere in which the Manchester and Salford Association have to act; and it cannot be doubted but the Society's friends will lay judicious plans for availing themselves of this method of obtaining a steady support to the funds.

In our last, the Meeting was, by mistake, said to have been held on Thursday the 13th of April: it was held on Monday the 10th.

St. John's Chapel Association.

The Congregation of St. John's Chapel, Bedford

Row, have contributed very liberally to the Society for several years. A regular Association is now formed, an account of which has been circulated as follows:—

At a Meeting held at the house of the Rev. Daniel Wilson, on Monday, April 24, an Association was formed in aid of the Church Missionary Society.

The design of this Association is, to diffuse information concerning the state of the Heathen and the measures of the Church Missionary Society, to stimulate to prayer for God's blessing on such measures, and to afford the Congregation of St. John's Chapel the greatest facility for combining such exertions as they may be disposed to make in this great cause.

There are four departments of contributions:—the first, of Annual Subscribers, a Guinea a-year constituting a Member;—the second, of Benefactors; Ten Guineas entitling the donor to be considered as a Member for life;—the third, of Collectors, who engage to collect from others, or to contribute themselves, such sum as they may be pleased to make themselves answerable for. Each Collector of 1s. per week, or 2l. 12s. per annum, will be considered a Member of the Association, and will be further entitled to a copy of the Missionary Register monthly, and to the Annual Reports of the Parent Society. The fourth department is, Congregational Collections: these already amount, from the five collections, which have been made in this chapel in the years 1811, 1812, 1813, 1814, and 1815, to 566l.

The Members of the Association will meet quarterly, for the purpose of receiving subscriptions, donations, and contributions; and for imploring the blessing of God on the designs of the Society, and the extension of his kingdom in the world.

Such Gentlemen as may be disposed to contribute to any of the four departments of the Association, will be kind enough to send their names to the Rev. D. Wilson, President; to the Rev. Mr. Bartlett, Secretary; or to T. Bainbridge, Esq. Guildford-street, Treasurer.

The first Quarterly Meeting will be held at the Rev. Mr. Wilson's, on Monday, July 24, at seven o'clock in the evening.

A similar Association was formed among the Ladies of the Congregation, on Monday the first of May.

Both branches of this Association have already received very liberal support.

The Second Anniversary of the Southwark Association

Was held on Thursday Evening, April 27, in the Spiritual Court at St. Saviour's Church. Charles Barclay, Esq. Member of Parliament for the Borough of Southwark, was in the Chair. The Chairman succeeds the late Mr. Thornton as President of the Association.

After the Report had been read by the Rev. W. Mann, the Secretary of the Parent Society addressed the Meeting. The Chairman entered at length, and with great ability, into the subject. The Rev. Daniel Wilson, the Rev. Mr. Mann, and other Gentlemen followed. The Meeting was very numerous, and highly respectable; and we doubt not but the proceedings of the evening will greatly strengthen the interest of the Society in that quarter of the Metropolis.

(LONDON) MISSIONARY SOCIETY.

Twenty-first Anniversary.

On Wednesday, May 10, Sermons were preached, in the morning, by the Rev. Angus M'Intosh, M. A. Minister of the Parish of Tain, North Britain, at Surrey Chapel, from John xvii. 8; and in the evening, by the Rev. James Boden, of Sheffield, from Zech vi. 15.

The Annual Meeting was held on Thursday Morning at the City Chapel, Grub Street; Thomas Wilson, Esq. in the chair. The Report having been read, many Gentlemen addressed the Meeting with much effect.—The Rev. John Hyatt, of London, preached in the Evening, at Tottenham Court Chapel, from Isaiah lv. 10, 11.

On Friday Morning, at St. Luke's Church, Old Street, the last Sermon was preached by the Rev. Martin Richard Whish, M.A. of Bristol, from Matt. xxviii. 19. In the Afternoon, the Society met for business, at the Committee Room of Sion Chapel; and, in the Evening, the Lord's Supper was administered at Sion, Orange Street, and Silver Street Chapels.

We shall, as soon as practicable, furnish our readers with a full abstract of all such parts of the Report as may not have already appeared in our pages.

JEWS' SOCIETY.

The Sixth Anniversary Meeting

Was held at Freemasons' Tavern, on Friday, the 5th of May; two Sermons having been previously preached; one on Thursday Evening, at St. Lawrence Jewry, by the Rev. J. W. Cunningham, M.A. Vicar of Harrow; the other on Friday Morning, at St. Ann's, Soho, by the Rev. W. Dealtry, M.A. Rector of Clapham.

In the unavoidable absence of his Royal Highness the Duke of Kent, Patron of the Society, Sir Thomas Baring, Bart. M.P. President, took the chair at the Meeting.

The Report stated, that means had been afforded to liberate the Society from the whole pressure of its debts; and gave a satisfactory account of the Jews that had been baptised, and of the children which had been admitted to the Schools during the last year, with the progress making in the publication of the Hebrew Testament.

Thomas Babington, Esq. M.P. in moving the adoption of the Report, declared himself convinced of the necessity of a distinct Society for promoting the conversion of the Jews. We had a Bible Society, which was employed in circulating the Word of God, in every quarter of the globe: and surely we could not forget, that the Jews occupied a principal place in that Bible. We had Missionary Societies, which were sending preachers of the Word into all the World: let us remember that Jews were the first Missionaries; nor was it improbable that they were intended to be the last, since their dispersion into every nation of the earth seemed peculiarly to fit them for that service, when converted to the faith of the Gospel. He could not therefore but look on this Society as the crown of that Corinthian Pillar which was now raising to support the temple of God.

The Rev. Dr. Collyer said, he was happy to have an opportunity of expressing the affectionate regard which he had ever felt, and should ever feel, towards this Noble Institution. He hailed the dawn of the day, when the oppression of the Jewish Nation would cease. We should all feel and pray for a people, who had drank of the very dregs of the cup of bitterness, and in whose place we ourselves were now standing. Their final restoration was as certainly declared in God's Word, as their degradation had been. He had never stood in that place, without considering himself as surrounded by Brethren: nor did he feel less so now, though, in consequence of the late change in the constitution of the Society, he saw himself encircled by Ministers and Members of the Established Church. When the success of the great object which they all had in view required that he should resign his office of Secretary, he had, as a Dissenter, readily withdrawn; but his heart would never cease to breathe a fervent prayer for the success of the Society.

The Hon. and Very Rev. the Dean of Wells, proposed a vote of thanks to his Royal Highness the Duke of Kent, for his continued patronage of the Institution. He felt happy in the enjoyment of a patron, so highly distinguished for his unwearied zeal in promoting every benevolent cause. Objections had been urged against this Institution.—It was said, "This is not the time." In what time, he would ask, are we forbidden to attempt to bring men to the knowledge of the true God and of Jesus Christ whom he hath sent? Let an impartial man look at the signs of the present day: he would be inclined to think that this is the time. The best writers on the subject have considered the conversion of the Jews as intimately connected with the propagation of the Gospel throughout the world.—Others have said, "The heart of the Jews is so hard, that it is in vain to attempt their conversion." This would never be urged by any man who knew well his own heart! St. Paul knew that the Jews had crucified the Lord of Life and Glory; yet he could say, his heart's desire and prayer to God for Israel was that it might be saved.

Mr. Wilberforce rejoiced to see the same zeal displayed in behalf of this Institution, as for others. It would be strange indeed, if we could allow the objection of the hard-heartedness of the Jew to check our attempts. Was there any heart that Almighty Power could not mollify? Besides, let us ask ourselves, Have THEY ONLY been hard-hearted? Surely Christians had to reprove themselves. They have not shewn to them that decisive mark of true Christianity—mutual love. We might, however, anticipate a blessing on our present labours. The very desire to do good was an omen of success. Besides, we served a Gracious Master, who would say *It was well that it was in thine heart*. We saw, however, a growing sense of the importance of the cause. Nay, much had been already done. Was it not a great thing to give to the Jews the Gospel of Christ? Was it not a disgrace to the Christian Church that near 2000 years should have elapsed without having, in any competent way, accomplished this work? The change in the constitution of the Society, though, in some respects painful, yet might afford matter of joy. He was satisfied that there would still be a common heart, though not a com-

mon hand. It was delightful to behold the true principle of union displayed in the moment of separation. As to objections, let us live them down. It was the peculiar honour of this country that it had so many excellent institutions for promoting religious knowledge among the nations; and it was the peculiar glory of this Institution that it was, as it were, the Key-stone of the Arch which he trusted was erecting to the glory of God. Our vessel had been in danger, but she was now righted. She had got a skilful and zealous commander at his post; and he hoped for a blessed gale from above, to convey her to the haven where she would be.

The Rev. Charles Simeon was abundantly gratified, when he considered the spirit in which the late change had been effected. He hoped that it would have a tendency to improve all in that Christian Love which was the crown of Christianity. All the doctrines and precepts of the Bible were nothing to us, unless as they conduced to form our souls more and more to the image of the God of love. It appeared at first as if the division had something in it of disunion: but every thing had been done as we could wish to have done it, had we been on our death-bed. Dr. Collyer's speech was a specimen of the spirit which had prevailed. What had occurred was a signal to all Christians to run the race of love. —The circumstances of the Society had made the change indispensable. When that was known, all would be satisfied. Before the idea of union had carried us forward: now he hoped a separation, accomplished in a truly Christian spirit, would do the same, and that we should agree to differ.

The Rev. Wm. Dealtry said, that this was the first Annual Meeting of the Institution which he had attended. His absence had been designed. He had always wished well to the cause, but had conscientious scruples respecting the constitution of the Society. He had always been ready to unite with his Dissenting Brethren, when he thought good would result from it. With respect to the cause itself, his judgment was convinced of its importance; and he, therefore, now came forward to support it. It was a noble Institution, formed for the most magnificent purpose. The Jews would be brought to the true faith: why should not we be the

instruments of effecting it? We must begin somewhere, and where so well as at home?

The Hon. and Rev. G. T. Noel, trusted that the last and worst captivity of the Jews was drawing to a close, and that we might soon ask them without offence, to *sing us one of the songs of Zion.*

Mr. Frey observed, that this was to be a year of rest to him; but he might be preparing himself for greater future usefulness, either at home or abroad. He would tell all objectors, that one hundred and forty-two Jewish Children had been received into the schools, under Christian instruction. And he could add, that fifty-one adult Jews had been admitted into the Church of Christ by baptism: if he were asked whether they were true converts, he could refer to that sign which God himself gave of the conversion of St. Paul, *Behold he prayeth!* Other Jews were preparing themselves for the ministry: but although an evil spirit might tempt him to fear lest they should eclipse himself, yet he was thankful that he had grace given him to say, as Moses did, *Would to God that all the Lord's people were prophets!*

Mr. Lewis Way, the Rev. Messrs. Cowan, Courtney, Wilson, Grimshaw, Beachcroft, Woodd, and Hawtrey, and the Hon. Mr. Vernon, also addressed the Meeting. We regret that our limits will not allow us to report even the substance of their remarks. Our readers will judge of them, when we assure them that they breathe the same catholic spirit as those which we have recorded; and will rejoice with us, that the Church of this land is placing herself in an attitude which will occasion joy to the heavenly world, while, looking on Jews, Mahometans, and Heathens, with an eye of pity and love, she exclaims, in words which an eloquent speaker at the late Anniversary of the Church Missionary Society selected for her: *O earth, earth, earth! hear the Word of the Lord.*

PRAYER-BOOK AND HOMILY SOCIETY.

The Third Anniversary

Took place on Thursday, May 4th. A very appropriate *Sermon* was preached in the morning at Christ Church, Newgate Street, by the Rev. John Sargent, M. A., Rector of Grafham; after which, the *Annual Meeting* was held, at the Albion Tavern, Aldersgate Street. The Right Hon. Lord Gambier, one of the Vice-Presidents of the Society, took the chair; supported by the Right Hon. Lord Calthorpe; W. Wilberforce, Esq. M. P.; Thomas Babington, Esq. M. P.; and a very numerous assemblage of the members and friends of the Society. The Report of the Committee stated, that 9,331 Prayer-books, 975 Psalters, and 55,500 copies of the Homilies of the Church of England, printed as Tracts, had been issued from the Society's Depository, during the last twelve months.

The statement of the efforts which the Committee have made, to supply the inhabitants of New South Wales, and the prisoners on board the hulks and in Newgate, with the excellent Formularies of our Church, highly gratified the Meeting.

Among many other excellent objects, it is hoped by the friends of this Society, that they may, in course of time, be enabled to translate the valuable Formularies of our Church into the different languages of the Heathen World, and thus to render that assistance to the efforts of the different Missionary Societies in the Church, which would be peculiarly within the sphere of this Society. The

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funds will, however, need much extension, for the attainment of this important object.

The Depository of the Society has been lately removed to No. 134, Salisbury-square, Fleet-street.

Foreign Intelligence.

PERSIA.

CHURCH MISSIONARY SOCIETY.

THE Society has long had this great kingdom in view; and is taking measures, as we shall report hereafter, to supply it in due time with the Scriptures, Prayers, and Religious Tracts. The Committee had a conference with the Rev. John Paterson on this subject, last year, before his return to Russia, in the service of the Bible Society, and received from him much valuable information. The following letter to the Secretary opens such a sphere of probable usefulness for a few well-informed and devoted young clergymen, that the Committee cannot but hope that it will be the means of effectually drawing the attention of some such persons to the proposal therein made.

Rev. John Paterson to the Rev. Josiah Pratt.

Rev. Sir— St. Petersburg, 23d March, 1815.

You may perhaps think me guilty of forgetfulness or negligence, in my deferring so long to write to you on the subject of our conversation the morning I breakfasted with you, previous to my leaving London; but I can assure you that I have neither forgot nor neglected the subject. The Bible Society has a paramount claim on my time and my services; and, on my return to Rus-

sia, I neither could nor durst think of any thing else; until I got every thing in order. Thank God, this is now the case; and we are proceeding rapidly with the printing of the Scriptures in twelve different languages, to the number of 92,000 copies. It still requires much attention to keep the machine in order; but I am able to steal an hour now and then for correspondence and especially on the extension of the Kingdom of our Lord and his Christ.

You, no doubt, recollect that the subject of our conversation was, a suitable station for Missionaries from the Church Missionary Society, on the confines of Russia; and that I pointed out the lately-ceded provinces of Persia, as the most proper field to be occupied by the Missionaries belonging to your Society.

Since my return to Petersburg I have reflected much on this subject; and have had frequent conversations with my friends here, who are perfectly acquainted with the country situated on the shores of the Caspian, and with the character of the inhabitants. Sir Gore Ouseley has communicated much valuable information; and, from all that I have been able to learn, Persia appears to be a most promising field for Protestant Missionaries. The circumstance of the Roman Catholics having had Missionaries in that country for so many years, is a sufficient proof of the practicability of propagating the Gospel in that kingdom.

All are of opinion, however, that if any are sent out, they ought not to go under the character of Missionaries, but of Men of Learning: and that they ought to confine themselves, in the first instance, to learning the language, and distributing the Scriptures; and, as opportunity may offer, to enter on discussions with the learned Persians on the subject of religion, of which they are said to be particularly fond; and although they maintain their tenets with warmth, are never offended with the warmth of their opponent, provided he does not revile their Prophet, or call them Infidels. They seem to think, that under the character of Learned Men, they may travel all over the country without danger.

But my friends are of opinion, that, if any of the Mahometans were to renounce their religion, they would be persecuted to death, unless protected by Government.

This protection they can only enjoy on the confines of the British Dominions in the East, or of Russia.

After the Missionaries had made themselves perfect masters of the language, and had become acquainted with the situation of the country and the character of the inhabitants, they would be able to judge for themselves, and fix on a station which perhaps would be preferable to any pointed out to them by men who had not explored the country with a Missionary Eye. All agree, that any who go must be men of sterling piety; must have a considerable acquaintance with the world, be men of great prudence, and have a respectable share of learning and an aptness to acquire foreign languages.

I would advise that two young men should at first be sent, who were well prepared for entering on such an important Mission; and that others should be held in readiness to follow them as soon as they had fixed on a scene of labour. The neighbourhood of the Caspian Sea is a most central situation. Here they would have access to Persians, Armenians, Georgians, Turks, and Tartars; distribute the Scriptures in all these languages; and make themselves generally understood to them all, through the medium of the Persian alone.

It would appear, that the Great Head of the Church has especially designed your Society to labour among the Mahometans, and to be the instrument of calling them to the knowledge of the Gospel. The present state of this people, all over the world, seems to indicate an approaching change amongst them; and it is a most encouraging circumstance, that, at this very moment, the Holy Scriptures are printing in Arabic, in Turkish, in Tartar, and in Persian, the four great languages of the votaries of the False Prophet. If your Society follow up its plans, and print suitable Tracts in these Languages, and send out Missionaries to distribute them, and, by oral instruction, to enforce the doctrines of the Gospel, you have every reason to expect success.

I think it unnecessary to communicate more information on the subject, until I hear from you that you are resolved to take it up.

Accept of my most sincere thanks for the publications of your Society, which you had the goodness to send me. They have been acceptable to many. May I hope that you will send me those which you have

printed since, through the same channel. Wishing the blessing of God to rest on all your endeavours,

I am yours, with much respect,

(Signed)

JOHN PATERSON.

INDIA.

BAPTIST MISSION.

HAVING given, in our last Number, the early history of this Mission, before we proceed to each separate station, we shall abstract from the Society's publications the following

VIEW OF THE PRESENT STATE OF THE MISSION.

In this general view, the first object is, *the Translations of the Scriptures.*

In a letter from Dr. Carey, at the close of 1813, the following gratifying information is communicated:—

The increasing and pressing demand for the Holy Scriptures is so great, that though we have ten presses constantly at work, the demand cannot be supplied. It is near six months since we have had a copy of the New Testament in either the Bengalee or Hindee Languages; yet so repeated and urgent are the applications from all parts of the country, that we are forced to give away the Gospels of the new edition, before the other parts can be printed off. Besides the translations going on under our own superintendence, which are now twenty-one in number, and of which sixteen are in the press, we are printing a large edition of the New Testament in Chinese, and the Hindosthanee version in the Persian Character, by the late Mr. Martyn; and are about to commence two editions of the Malay Bible—one in the Roman Character for Amboyna, and the other in the Arabic Character for Java. Letters are also casting for printing an edition of the whole Bible in the Armenian Language.

Religious Tracts, compiled chiefly of Scripture Extracts, are printed in different Languages, and have for several years past been very widely circulated.

The Missionaries, at the close of their Fifth Memoir on the Translations, say:—

When we contemplate the prospect presented by the completion of the versions of the Scriptures, now in a course of translation (and of which, we hope, taken as a whole, the work is now more than half done)—and unite with these the versions already made in the Malay, the Tamul, the Cingalese, the Persian, and the Hindosthanee Languages, together with the translations which probably have been completed in Tartary—we perceive *the greater part of the heathen world will have the word of God in their own tongue wherein they were born.* For although there will then be many languages still left without it, the population through which they extend is so small, that they scarcely amount to a tenth of the supposed population of the earth. What a cheering thought, that in a few years, *nine-tenths* of mankind may probably hear in their own language the word of God, which is able to make them wise unto salvation! And we have in some degrees seen what He can do by his Word alone. To a part of his Word contained in a tract, we owe our late brother Petumber; to another, our brother Futika, whose joyful deaths are well known;—our brother, Deepchund, who has long preached the Gospel; and our brethren, Kanai and Kanta, who have long adorned it by their steady walk; neither of whom had we ever seen till the frequent perusal of a tract written by our beloved Petumber had turned their hearts towards the Gospel. To a New Testament left at a shop in a village, we owe our brother Sebukrama, and Krishna-dass; two of the most acceptable and useful native preachers we have; as well as several other brethren from the same village: and to an English New Testament we owe Tara-chund and Mut-hoora, two brethren whom the Lord has given us this year, who several years ago, by reading an English Testament, were stirred up to inquire about our Lord Jesus Christ, and meeting with one in Bengalee, in the beginning of this year, found their way to us, and have since been baptized. Thus what the Lord can, and what he may do, among the nations of the earth by his Word alone, even where his people may be unable to gain access in person, is known only to his infinite wisdom.

Since the date of the above letter, information has been received from Dr. Carey, that the Gospel of Matthew is printed in the Kassai and the Sindh; as also in

six others, viz. Napala, Bikhaneera, Oodaypoora, Marwa, Jypoora, and Kunkuna.

The Missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages, at Serampore or Calcutta. "The annual expenditure for eighteen languages," they say, "amounts, at present, to nearly three thousand pounds sterling, of which somewhat less than a thousand covers the expense of learned natives who assist in the various translations." Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the Languages of the East.

In respect of the opportunities of *publishing the Word of God*, Dr. Carey says:—

God has enabled us to set up near twenty stations; and, to these, many more might be added, if we had men fit for them. I this week received a letter from the President of Amboyna, pressing me to consult with our brethren, and to send as soon as possible an able Missionary thither, where he says, there are 20,000 professing Christians (Malays), without any adequate means of instruction. There are schools, places of worship, and every thing that can be desired; and he promises protection as long as he is Chief there. One European, and six or eight born in this country, ought to be sent immediately. In short, there are loud calls on every hand. Pray ye to the Lord of the harvest, to send forth more labourers.

The Mission has lately been much extended in all its parts. Every one is employed, in some way or other, who is at all able to do any thing in the work. Schools are set up in almost every direction, and still more openings daily present themselves. I must break off: I am full of labour now in learning five new languages, and in writing grammars.

On the subject of *Education*, Dr. Carey writes:—

There are about a thousand scholars in all the Schools belonging to the Mission. Heathen School-masters teach the children to read the Scriptures without making any objection. May we not hope that, in time, this sys-

tem of education will sap the bulwarks of heathenism, and gradually introduce a change which will be highly important in its consequences to the people in the East? God alone can give the blessing; but we have many encouragements to look to him, and to expect from him every thing which his word holds out to our faith.

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

The Necessity and Advantages of a Vessel under the Society's Controul.

WE have already said much on this subject, in the present Number, as it applies to Western Africa. Our readers have been apprized that Mr. Marsden has purchased the Active Brig, for the maintenance of the same kind of regular and commodious intercourse between Port Jackson and New Zealand, as we have before spoken of between this country and Western Africa; and they will find that Mr. Marsden states much the same reasons for the step which he has taken, as those which we have already urged.

We shall first extract from the Eleventh Report of the Society, a part of a letter written by Mr. Marsden to the Secretary, so far back as the close of 1810, on the more extensive scheme of freighting a ship from England, to establish an intercourse among all the South-Sea Islands.

Nothing can be effectually done, with the natives of the South-Sea Islands, without the means of keeping up a constant communication with them from Port Jackson. The Missionaries can neither be safe nor comfortable without this. A communication cannot be maintained without a ship. One vessel of about 150 or 200 tons would visit all the islands in these seas, be a protection to the Missionaries, and bring such natives to and from Port Jackson, as may from time to time wish to go in her. The produce of the islands, brought to Port Jack-

son, and sold, would pay all expenses. If I had the means within my own power, I would not hesitate one moment on this plan. It is what I have recommended for the last ten years. I wish some of the merchants in London would undertake to fit out a vessel for this service; not on the account of any public society, but on their own private account. This would be doing more toward promoting the instruction of the natives in these seas, than can be otherwise effected by all the money which they may throw into any public purse. We will readily, in this Colony, second any plan of this nature, so far as our exertions and means will extend. I can answer for myself and friends here, to the amount of 1500*l*. The Missionaries would then be safe in the islands. There would be something to call forth their industry, and that of the natives: viz. the collecting the natural productions of the islands, and sending them to market. They would be able to supply all their own wants, independently of the Societies to which they belonged. The most friendly intercourse would be kept up between Port Jackson and all the natives of the different islands. The South-Sea Whalers would also be safe, when they wanted supplies from New Zealand.

I wish some gentlemen would turn this subject over in their minds. Be assured, it is of vast importance to the cause of Missions. I think the risk and the expense comparatively nothing to the benefits which may be expected to result from it.

This suggestion of Mr. Marsden was recommended by the Committee to the attention of mercantile men. A proposal which afterwards came before them, attended with most liberal offers of support, to establish a vessel to visit the South Seas direct from this country, was fully discussed, and the proper inquiries were entered into; but so many difficulties arose, in respect of the union of different Christian Societies in the object, and the risk of managing such distant and complicated concerns by public bodies, that the plan was not brought to maturity.

It is, however, matter of surprise, that some opulent merchants, of whom there are not a few who

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devote themselves and their wealth to the glory of God, have not felt this subject with the glowing zeal of Dr. Buchanan, or viewed it with the enlightened and practical mind of Mr. Marsden. With the means of economical management of such concerns possessed by mercantile men, the employment of Missionary Ships between this country and the South Seas, and among the islands and upon the coasts of the Asiatic Continent, would be a noble use of the new liberty of access to the countless population of these latter countries, and would probably more than repay the expenditure; but, if a few thousand pounds were sacrificed annually to so great an object, it would be an application of their abundance most perfectly in character, and likely to bring down from Heaven an especial blessing on all their enterprises. We cannot relinquish the hope of seeing such a dedication of wealth and intelligence to the greatest cause which can occupy the mind of man.

Both the Society and Mr. Marsden, despairing of the accomplishment at present, of the more extensive scheme, the brig *Active* was purchased for the more limited purpose of maintaining a regular intercourse between Port Jackson and New Zealand. For this step, the following extracts from letters of Mr. Marsden to the Secretary assign conclusive reasons:—

Rev. Samuel Marsden to Rev. Josiah Pratt.

Dear Sir—

Parramatta, Sept. 22d, 1814.

I beg leave to submit a few observations to the Society, relative to the maintaining of a vessel in New South Wales, for the sole purpose of promoting the good of the Mission to be established in New Zealand.

1. The comfort and safety of the Missionaries will, at least for some time, require a vessel to visit them, en-

tirely under the direction of the Society's agent, or of some Christian Friends.

2. Nothing could contribute so much to the civilization and improvement of the New Zealanders in all useful knowledge, as a free and open communication with Port Jackson. Men from report can form little idea of the comforts of civil life: these comforts are so far out of their reach, that, when they are told of them, they can give no credit to the relation.

3. The wanton acts of oppression, robberies, and murders committed on the persons and properties of the natives of New Zealand, have completely destroyed all confidence in Europeans. They manifest every wish to cultivate our friendship; but woeful experience has taught them not to trust us too much. Nothing but a practical knowledge of the ENGLISH CHRISTIAN'S CHARACTER can remove their prejudices and jealousies. If the Society had a vessel wholly under its own direction, in which the natives could freely pass from New Zealand to Port Jackson, and back again to their own country, and be kindly treated while on their voyage, and cordially received on their arrival, a most favourable impression would soon be made upon them, as they are naturally a very superior race of men, of very quick and comprehensive minds. If such arrangements could be made, every reasonable hope might be entertained, that the greatest success, under the Divine Blessing, would attend the Mission. If no measure of this kind is adopted, the Mission may still succeed; yet, according to human estimation, the prospect of success will not be so promising.

The expense, I admit, will be very considerable, where provisions, naval stores, and seamen's wages are very high. The annual expense of the *Active*, I estimate at 1500*l.*, as near as I can form an idea. I have no doubt but that the timber and other productions which the *Active* will bring to Port Jackson, will make a return of 1000*l.* per annum, and probably more: she may even clear her own expenses. After I have visited New Zealand, and examined its natural productions, I shall be a better judge.

The object is, however, of incalculable importance. The whole inhabitants of that great and populous island are literally sitting in darkness and in the region and shadow of death. Should its natives, through the

blessing of God, be subdued by the sword of the Spirit to the obedience of faith, all the neighbouring islands will be likely to fall under the same Almighty Influence, as they are inhabited by a race of men who speak the same or a similar language.

New Zealand must be always considered as the great emporium of the South Seas, from its local situation, its safe harbours, its navigable rivers, its fine timber for ship-building, its rosin, native flax, &c. &c., specimens of which I intend sending to the Society by this conveyance. I trust the Society will not be discouraged on account of the weighty expenses that will necessarily and unavoidably attend the first establishment of the Mission.

I have no doubt but the Great Head of the Church will provide; for *the gold and silver are his, and so are the cattle upon a thousand hills.* I shall feel it my duty, as well as pleasure, to give every support to the Mission, so far as my personal exertions, my pecuniary means, and my influence in this Colony may extend.

The owners of South-Sea Whalers will, I think, readily contribute their aid to the Society in this undertaking, as their ships on the coast of New Zealand may safely put into the Bay of Islands, and obtain such refreshments as they may require, when once the Missionaries become resident there, without any apprehensions of their crews being cut off: whereas, at present, they are in considerable danger.

I need not point out to the owners of South-Sea Whalers, how much it is, in general, against their interest for any of their ships to put into the harbour of Port Jackson for refreshments. Their captains and crews are almost certain to be ruined, from the dangerous connections which they there form. It would, therefore, be greatly to the pecuniary advantage of all those concerned in the Sperm Fishery, to give every support to the Mission at New Zealand.

His Majesty's Ministers, I should think, will also take the Mission into their favourable consideration, from the official communication which his Excellency, Governor Macquarrie, has made to them on the subject. His Excellency is fully satisfied, that much may be done for the improvement of the natives of that island; and has given me his full sanction to visit the island with the Missionaries and the Chiefs, who are at present living

with me. His Excellency has been kind enough to victual the Chiefs, and their Attendants, from his Majesty's stores, during their stay in this Settlement, which is the highest testimony of his approbation, and will very considerably lessen the expense of their support. His Excellency hath further manifested his good will, by promising, on the natives' return, to present each of the Chiefs with a new suit of clothes; their coats to be made of scarlet cloth: and each of them with a cow from his Majesty's herds. From what has taken place, and from present appearances, I trust, the Society will be fully satisfied, that there is now a fair opening at New Zealand for the introduction of the everlasting Gospel of our blessed Lord, and I most ardently pray that the attempt may not fail for want of pecuniary assistance; and am confident it will not.

With my most respectful compliments to the Society,
I beg to subscribe myself, Rev. Sir,

Your most obedient humble servant,

(Signed)

SAMUEL MARSDEN.

I have had (says Mr. Marsden, in a subsequent letter) the most ardent wish, for some years past, to see these islands receive the blessings of civilization and the Gospel; and now, I trust, the time is come when the great work will be entered on. Had the Active returned without obtaining the object of her voyage, it was my intention to sell her immediately; and not to call on the Society for any money on her account: but the object of the voyage has been more than answered. When I purchased the vessel, she was then bound to the Derwent on government account, which made the voyage, altogether, ten weeks longer than it otherwise would have been, and consequently increased the expenses. She had a larger complement of men the last voyage, than she will ever want again; as I did not think it prudent to send the vessel without a sufficient number of men to protect her, in case any unforeseen circumstances had taken place. She will now be navigated in a great measure by the natives of New Zealand, and her expenses, on that account, not so great.

It will be seen from this letter, that the Society's intercourse between Port Jackson and New Zealand is on the same footing as that of the United Bre-

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thren with Labrador—the exchange with the Natives of articles of convenience to them, for the productions of their soil or industry. This system was as necessary in the one case as in the other. With Western Africa the Society is enabled to pursue a different course, for reasons which have been assigned. In both cases, and in all others as they arise, pursuing those plans which Wisdom sanctions, and Faith authorises, the Divine Blessing, which alone can give success, may be confidently expected to rest on these and similar designs.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

Arrival of the Willding at Sierra Leone.

WE are happy to report the safe passage of the Willding to her destination, with the Rev. J. C. Sperrhacken and his Wife, Mrs. Hartwig, and their Companions. They left the Cove of Cork, as we before stated, on the 5th of January; and reached Madeira, after a pleasant sail of twelve days, on the 17th. Passing the Canaries with a very strong breeze, they were near being run down by another vessel, but were mercifully preserved; as they had also been on leaving Madeira, where, through the violence of the gale, some of the convoy were driven on shore and left behind.

The Peak of Teneriffe (says Mrs. Hartwig) was now and then to be seen. Its appearance was truly sublime. The softened and silvery clouds were collected into different masses, and hung, like so many bells, suspended on the bosom of the mountain. The imagination cannot picture to itself any thing more majestic than the Peak of Teneriffe, with its huge cone tapering to a point

and the summit partly covered with snow. This amazing mountain is said to be almost 4000 feet high; yet, from the effect of the sea-atmosphere, the snow remains on it only for a few months in the year.

They were detained a week at Goree, by the business of the vessel, and arrived at Sierra Leone on the 13th of February. The weather had been generally pleasant during the passage, and had enabled them occasionally to maintain Divine Service on board.

They were received, on their arrival, with cordial affection, by Mr. and Mrs. Butscher; and by Mr. Renner and Mr. Wenzel, who were lately come to the Colony from the Rio Pongas; and were greeted the next day, by Mr. Nylander, who paid them a visit from the Bullom Shore. Mr. Hughes was immediately to enter on his office of Schoolmaster; and Mr. and Mrs. Sperrhacken to proceed to the Bullom Shore, to join Mr. Nylander, who proposed that Mr. Sperrhacken should keep an English School morning and evening, and he himself would teach Bullom in the afternoon. The relatives of Jellorum Harrison, the young native who accompanied Mr. Brunton from Africa, were living: after paying them a visit, he was to enter on his office of Schoolmaster under the Society. The Settlers began eagerly to press Mrs. Hartwig to open a School again for their female children, who stood in great need of instruction; but her whole attention was, for the present, occupied by her afflicted husband, who had arrived at the Colony far gone in the dropsy.

Ill Effects on the Natives of the expected Revival of the French Slave Trade.

The arrival of the Missionaries and stores by the Willding was peculiarly seasonable. The trials and

sufferings of the Missionaries in the Rio Pongas, the affecting details of which we have lately given, appear to have not only been continued, but to have been so much aggravated, chiefly by the effect of the expected revival of the Slave Trade on the minds of the Chiefs, that they had entertained serious thoughts of relinquishing the Settlements of Bashia and Canoffee, and of retiring to Sierra Leone.

On this painful subject the following extract of a letter from Mr. Butscher, dated Sierra Leone, Dec. 14, 1814, two months before the arrival of the Willding, will throw much light.

It appears to me that the Susoos still entertain the opinion that the Missionaries are the cause of the British sloops of war entering the Rio Pongas to liberate slaves. Formerly this smuggling Slave Trade was nearly confined to the White Traders; but, as most of these are now gone, this trade is, at present, limited to some of the Susoo Chiefs; who may now probably come forth as greater enemies to the Missionaries than ever the White Traders were, of which there are already some appearances: and I have little doubt but that a great Palaver or Meeting of the Headmen, which was to assemble, as Brother Renner informs me, a few days since, is called together for the defence and protection of the Slave Trade. As these Chiefs are already apprised that Goree and Senegal are to be restored to France, and the Slave Trade permitted there, they will certainly carry it on: and, if they cannot find means of smuggling the slaves from off their own rivers, or of sending them to Goree by sea, it will be no difficult matter for them to send their slaves by land: and, in order to keep this traffic secret, they will, in all probability, charge the Missionaries not to correspond with this Colony on the subject, or will at once order them out of the rivers. It is, indeed, melancholy to think that the Slave Trade is permitted in those two places; for this whole Western Coast will again be brought under the influence of this horrid traffic. God, however, who has overruled many events for good, can overrule this also, if it shall appear right to his Infinite

Wisdom. Let us, therefore, look unto Him in every event, as his children, and not as his counsellors.

Our readers know, and our friends in Africa probably by this time know it too, that God has, indeed, overruled events, first to the liberation of the Western Coast from the operation of the revived French Slave Trade, and then to the entire Abolition of that whole trade itself.

The meeting of the Susoos, of which Mr. Butcher speaks, was held on the 5th of December. The alledged cause of its assembling, was an expectation of war with the Foolahs: but more was evidently intended; for the resolution of the Palaver was, that they would defend themselves against their enemies, "both those to the North," the Foolahs; and "those to the South," the British armed vessels—for they count them enemies to their country, when they endeavour to root out that traffic which is its greatest bane. The Missionaries were to be allowed to stay in the country, on condition of selling their tobacco and powder by a larger measure, and buying their rice by a smaller!

These and other circumstances induced the Governor to retain in the Colony, for the present, a number of the liberated children, who had received the names selected by their benefactors in England, and who were destined for the Rio Pongas. We shall lay before our readers, at an early opportunity, many interesting particulars on these subjects.

It may be hoped that the entire and final abolition of the French Slave Trade will change the aspect of things; and that a beneficial commerce will gradually arise, by which the natives may be stimulated to the cultivation of their soil, and those articles be sent them in exchange for its productions with which the Slave-Traders have been used to supply them.

The Missionaries have strongly urged the great importance of such a regular intercourse being opened with the African Rivers as may establish such a commerce. "Dr. Buchanan," says one of them in a late dispatch, referring to the passage which we have quoted in this Number, "judged very wisely in his Sermon preached before the Society at its Anniversary." The Missionary who writes this (Mr. Wenzel) has suffered most severely for want of obtaining regular and seasonable supplies. The natives attributed his refusal to purchase their rice, not to its real cause—his want of European Articles, but to his becoming independent of them by the rapid increase, under his culture, of the natural productions at Canoffee; and, in the most wanton manner, spread before his face ruin and devastation over his flourishing plantations; and, soon afterward, during his absence at Sierra Leone, they carried their contempt and enmity so far as to build, under the sanction of M. Chatee himself, almost close to the Church erecting at Canoffee to the glory of God, a house dedicated to the devil!

But the consummation of cruelty and ferocity appears in the

Destruction of Bashia Settlement by Fire.

You will receive (says Mr. Wilhelm, in a letter dated Bashia, Jan. 28, 1815) from the Brethren Renner and Wenzel, a circumstantial account of the afflictive Providence that befel us on the evening of the 21st.

The roof of Brother Renner's dwelling-house having been set on fire, in a quarter of an hour our two principal dwellings were consumed by the flames. Brother Renner has saved very little of his clothes or furniture. Both our libraries have been entirely destroyed. The door of the printing-office was already on fire: a few minutes' delay would have occasioned its total destruction, and that of the store-house; but we succeeded in

extinguishing the flames just before they reached the Printing-press.

Mr. and Mrs. Renner made the Church their asylum, taking all the female children with them. I betook myself for refuge to our carpenter's hut: the boys having the school-house left for them.

We felt happy that none of the children were hurt; and we intended to flutter, as it were, with one wing, till the other should grow again.

But one stroke more was inflicted on us on the 23d in the morning, at five o'clock, when the roof of the school-house was set on fire. Our consternation was still greater on this alarm, than at the first fire, as we apprehended that some of the boys might be so fast asleep as to become victims to the destructive flame: but God, in mercy, prevented this. The school-books, boards, and slates, with the exception of a very few, were all destroyed.

This second stroke puts us entirely at a loss how to proceed. As we shall be long in obtaining the instructions of the Society hereon, the Brethren Renner and Wenzel depart to-morrow morning for Sierra Leone, to take the matter into mature consideration with Mr. Butscher, and our English Friends in the Colony.

The circumstances of this atrocious case leave no doubt on the minds of those who are acquainted with them, that this crime has been perpetrated at the instigation of a slave-trader, who had publicly threatened to burn both Bashia and Canoffee. Nay, M. Chatee, the very man who was under all those obligations to protect these benefactors of his country, which an African is accustomed to think most powerful, "sent his own people," as one of the Missionaries reports, alluding to what we have already mentioned, "not long ago, to Canoffee, to make havoc there, and to trouble Brother Wenzel without any reasonable cause. At present, his people mock at our calamity; and he gives us not the least encouragement to build up the place again. If we would erect a Slave-Factory, he would send all his people to help us in building!"

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	Former Contrib.			Present.		
Ashby-de-la-Zouch	£69	13	4½	£14	0	3
Bedford and Bedfordshire (Mr. Gregory's Subscription).....	94	2	6	2	2	0
Birmingham	435	6	0	100	0	0
Blackfriars	179	4	6	49	0	0
Christ Church (Newgate Street) ..	81	11	0½	13	18	2½
Creton (Northamptonshire)	76	3	3½	13	14	3
Dewsbury (including Collection at Mirfield, 12l. 15s. 6d. See Register for September)	74	0	6	71	10	10
Hastings and Oare (with School Fund)	37	1	6	66	10	7
HIBERNIAN AUXILIARY SOCIETY						
(with School Fund)	1072	17	2	45	0	0
Knaresborough	159	18	4	37	11	0
"Ladies' Association," by Miss Gasons	374	4	6	133	10	10
Lock Chapel (Mrs. Frere's Contrib.)	398	6	0	2	12	0
Nottingham	116	14	8	18	3	0
Percy Chapel (including Donations by Messrs. Bevan and Forster) ..	415	9	1½	73	11	0
Southwark	600	0	0	152	11	1
Stebbing and Bardfield	30	9	3	7	12	6
Suffolk and Ipswich	390	0	0	7	16	0
COLLECTIONS AND BENEFACTIONS.						
By Mr Whyte, Tower ..	15	7	0	2	0	0
St. Swithin's Sunday School	12	19	3	4	14	3
By Mr. Smith and Mrs. Croft, Hoxton	8	6	2	2	0	3
By Miss Peat, Doncaster	1	16	0	1	9	0
By Rev. R. Bassett, Lantwit Major	4	4	0	3	19	0
By Rev. W. B. Fennell, Penton....	12	12	0	10	10	0
By Rev. E. Phillips, East Tytherley	5	0	0	6	4	0
By Miss Payne, Lamb's Conduit St.	16	0	0	6	0	0
Mr. James Wylie, Broadway, Worcestershire ..				200	0	0
Alexander Gordon, Esq., Old Broad Street				21	0	0
Samuel Knight, Esq., Milton, Cambridgeshire ..				10	10	0
John Mason Good, Esq., Caroline Place				10	10	0
Widow's Mite, by R. C.				10	0	0
From Londesbrough; by W. Gimber, Esq.				7	7	0
By Miss Adamson, Padiham, Lancashire				10	8	0

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Mrs. Mort's Young Ladies, Newcastle.....	L. 2	2	0
By Miss Paget, Atherstone	1	0	0
By Rev. J. Hughes, Landvillo	3	0	0
By Mrs. Parker, Woolwich	2	0	0
By Rev. W. A. Erck, Tavistock Chapel	1	6	0

CONGREGATIONAL COLLECTIONS.

St. Anne, Blackfriars, at the Anniversary; by Rev. E. T. Vaughan, M. A.	219	4	0
St. Lawrence Jewry, at ditto, by Rev. Basil Woodd, M. A.	35	13	6½
Loudwater Chapel, Bucks; by Rev. William Pryce: Tenth Collection (Nine, 271l. 11s. 0¼)	28	0	0
Bromsgrove, Worcestershire; by Rev. Robert Cottain, M. A.	38	10	2½
Ypsitt, Denbighshire; by Rev. J. Hughes	6	0	0
In Staffordshire:			
Cheadle; by Rev. Delabere Pritchett, M. A. Vicar	23	0	0
Lane End; by Rev. W. Jowett, M. A. (Rev. Thomas Cotterill, M. A. Minister)	18	15	0
Newcastle; by Rev. Daniel Wilson, M. A. (Rev. Clement Leigh, M. A. Minister) ..	46	0	0
Stafford; by Rev. Thomas Cotterill, M. A., St. Mary's 26l. 3s.; Castle Church, 5l. 10s. 6d. (Rev. Edw. Dickenson, Minister) ..	31	13	6
Stoke; by Rev. Daniel Wilson, M. A. (Rev. Tho. Yeoman, Curate)	31	7	3
Tamworth and Fazeley; by Rev. Josiah Pratt, B. D. (Rev. Francis Blick, M. A. Vicar) ..	58	6	9½
Uttoxeter; by Rev. W. Jowett, M. A. (Rev. T. Best, Curate)	32	11	0

Contributions to the School Fund.

Miss Elizabeth Wylie, Broadway, Worcestershire, a Benefaction for <i>Elizabeth Wylie</i>	100	0	0
Hibernian Auxiliary Society: from			
Mrs. Leigh: for a Boy to be named <i>Porteus</i> ..	5	0	0
Miss Lodge: for <i>Letitia Lodge</i>	5	0	0
Miss Mary Lodge: for <i>Mary Lodge</i>	5	0	0
A Seminary of Young Ladies: for <i>Samuel</i>	5	0	0
Anonymous: for <i>Edward March Phillips</i>	5	0	0
Anonymous, by W. Gimber, Esq.: for <i>George Perrott</i>	5	0	0
Hastings and Oare Association: for <i>Henry David Erskine</i>	5	5	0
Dorcas Society, of Newbury, by Mr. John Berry: for <i>Dorcas Newbury</i>	5	0	0

Missionary Register.

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No. 6.
Vol. III.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

IN our last Number, we gave an outline of the Proceedings at the Eleventh Anniversary of the Society, with the amount of copies of the Scriptures issued, and the State of the Funds.

The Eleventh Report is just published; and, though we were filled with grateful surprise as we followed his Lordship, the President, through the details of the Proceedings, as the Report was read at the Meeting, we confess that our surprise is greatly augmented, on a calm contemplation of this extraordinary record—the most extraordinary, as a report of the progress of the Word of God, we will venture to say, that was ever presented to the world.

We cannot answer the great ends of our work better than by presenting our readers with the following

ABSTRACT OF THE ELEVENTH REPORT OF THE SOCIETY.

The details which we shall extract might be given, perhaps, more properly under the head of Foreign Intelligence; but we think it best to bring them together in this place at one view.

At the last Annual Meeting, the Members of the British and Foreign Bible Society were encouraged to indulge the pleasing

hope, that the pacification of Europe, which then happily prevailed, would lead to a more extensive adoption of the principle of their Institution; and your Committee, in reporting their Proceedings during the Eleventh Year of its establishment, have the satisfaction to be able to state that this expectation has been amply verified.

The Bible Societies which have been instituted on the Continent, during the period in question, are equally numerous and important.

Your Committee will first notice, in regular succession, those Societies, the formation of which was materially assisted by the presence, advice, and exertions of their zealous and active coadjutor, the Rev. Robert Pinkerton, during the course of his return to Russia.

The Netherlands National Bible Society

Was established at Amsterdam, under the Presidency of his Excellency Mr. Roel, Minister of the Interior. Among other encouraging circumstances attending its formation, it is gratifying to remark that many Catholics subscribed themselves Members of it.

The example of Amsterdam was almost immediately followed by Rotterdam and other places. There are now 31 Bible Societies in the United Netherlands, all of them considered divisions of the Parent Institution at Amsterdam.

A plan has been adopted for instituting Bible Associations at Amsterdam and in its environs. That city and its suburbs, comprising nearly 200,000 inhabitants, will be divided into 32 districts, in each of which a Bible Association will be formed.

The Grand Duchy of Berg National Bible Society

Is the next in order. It was established at Elberfeld, in Wupper Valley, equally famous in Germany for the extent of its manufactories, its diversity of religious denominations, and the pious character of its inhabitants. *In the cause of the Bible they were all united.* The sphere of operation of this Society includes a very large population, of which a great proportion are Catholics.

It is affecting to add the information reported by Mr. Pinkerton on good authority, that many thousands of them never saw a Bible; and that among some, even the meaning of the word Bible was totally unknown. Of this Society his Excellency Baron Von Gruener, Governor-General of the Grand Duchy of Berg, was chosen President.

A letter from one of the Secretaries of the Society concludes with these words: "We thank you for having drawn our district also into the circle of your union; and join our prayers to yours."

that the Spirit of our Lord Jesus may powerfully carry his word to the hearts of men."

The Hanoverian National Bible Society

Is next to be noticed. "In Hanover, as in Petersburg, I saw," says Mr. Pinkerton, "the Lutheran, Calvinistic, and Catholic Clergy, join hands to promote the good cause; and some of these persons assured me, after the Meeting, that though they had been teachers of the same religion in this city for many years, yet they had never had an opportunity of speaking to each other. Oh! what a blessed plan, which is capable of bringing together the long divided parts of the Christian Church!

"When the chief Catholic Priest entered the room, he came straight to me, grasped my hand in the most cordial manner, and, with a countenance beaming with joy, said, 'I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion that the Scriptures should be put into the hands of every class of men, and that even the poorest and the meanest should have it in their power to draw Divine Instruction from the Fountain Head.'"

The President of this Society is his Excellency Baron Von Arnswalt, Minister of State, Privy Counsellor, and President of the Ecclesiastical Court.

His Royal Highness the Duke of Cambridge has obligingly complied with a solicitation to be its Patron.

Prussian National Bible Society.

The zeal of Mr. Pinkerton was no less favourably received at Berlin, where the Prussian Bible Society has been established under the Presidency of his Excellency Lieutenant-General Von Dierecke, Tutor to the Crown Prince of Prussia. The Plan of the Society having been presented to his Prussian Majesty, he was graciously pleased to approve it, and to confirm its Laws; and as a further proof of the interest which his Majesty feels in its success, he has granted to the Society the freedom of the Letter-Post.

Your Committee cannot resist the temptation of gratifying the General Meeting with an extract from a letter, addressed to the British and Foreign Bible Society, by the President, Vice-Presidents, and Committee of the Prussian Bible Society.

"Blessed are ye, revered Gentlemen, for devoting the earthly treasures with which the goodness of the Most High has enriched your favoured Isle, not only to the alleviation of the temporal distresses, but also to the propagation of heavenly blessings, that you may communicate the glad tidings of that salvation procured to the human race at a price infinitely more precious than that of

silver and gold, to all nations, for their permanent benefit. The Divine Author of this salvation pronounced the preaching of the Gospel to the poor, one of the symptoms of his first advent; and thus may the dissemination of the same blessed Gospel in the cottages of the indigent, prove an auspicious omen, that He, whom so many have entirely disowned, is again at hand; and that the children of men are preparing themselves anew to receive Him into their hearts, and to consecrate their life, in all its various relations, to Him in whose name alone salvation and true joy are promised to the world."

Your Committee feel authorised to indulge the pleasing expectation of the happiest results from the proceedings of a Society, under the direction of persons impressed with such feelings, particularly as its object is so fully in unison with the sentiments of the King, and the Ministers presiding in the principal departments of the Government.

It may be proper to add in this place, that the Bible Society which had existed at Berlin since the year 1805, and with which your Committee had maintained a most pleasing and useful correspondence, has now merged in the National Institution of the Prussian Bible Society.

Saxon National Bible Society.

From Berlin Mr. Pinkerton proceeded to Dresden, where he had the happiness to witness the establishment of the Saxon Bible Society, under the Presidency of his Excellency Count Hohenthal, the Minister for Religion. For a most interesting account of the formation of this Institution, your Committee must refer to a letter from the Rev. Dr. Doering, Chaplain of the Court of Saxony, regretting that the limits of their Report admit only the following selection from the conclusion of it:

"Thus the Saxon Bible Society was formed. Universal was the impression, and loud the gratitude expressed both towards the Parent Institution in London, and its worthy Member, Mr. Pinkerton. Tears of joy glittered in many an eye, and the name of the Lord was glorified. May he command his blessing on this holy union!"

Polish National Bible Society.

Mr. Pinkerton, in passing through Warsaw, held also a preliminary meeting in the palace of Prince Czartorisky, a nobleman of the first rank, talents, and respectability, for the purpose of forming a Polish Bible Society; at which meeting, certain regulations were proposed and adopted, subject to the approbation of his Majesty the Emperor of Russia.

Of Poland, it is asserted, there is such a want of the Scriptures

in that country, that a copy of the Bible is scarcely to be obtained at any price. It is to be hoped, therefore, that the proposed Institution will be regularly formed, and that its exertions will be commensurate to the spiritual wants of the people, and bestow on them that blessing which they so greatly need.

The Societies which have been enumerated, were established in less than three months after the last Annual Meeting. Of all, it may be observed, that the proposal for their institution received a most ready and cheerful acquiescence; that at the Meetings convened for this purpose, the greatest joy and harmony prevailed; and finally, that from the rank, abilities, and respectability of the Presidents, Vice-Presidents, and Directors of these Associations, there is every reason to hope, that their example will have an extensive influence, and their exertions a most beneficial effect.

Russian National Bible Society.

The course of their Report having conducted your Committee towards the Russian Dominions; they will now advert to the transactions of this Society, in connexion with the North of Europe, beginning with the Bible Society at St. Petersburg, which has now assumed the title of "The Russian Bible Society." Of this Institution, formed under the immediate patronage of his Imperial Majesty, and superintended by a nobleman not less distinguished by his piety and abilities than by his high rank, it may be generally observed, that its proceedings are conducted with a zeal and energy which promise substantial benefits to the inhabitants of the widely extended Russian Empire. The great object to which its exertions are directed, is, to procure a large number of copies of the Holy Scriptures for distribution at the lowest rate; and for the accommodation of various classes, its Committee have ordered them to be printed in seven different languages, while the Committees of Auxiliary Societies in connexion with the Parent Institution at St. Petersburg, are printing them in several other dialects. The number of Bibles and Testaments now printing by the Russian Bible Society, is stated at 92,000 copies.

Among other works now in the course of execution by the Bible Society at St. Petersburg, your Committee point out to the particular notice of the General Meeting, the printing of the Persian Translation of the New Testament, by the late revered and lamented Henry Martyn. A copy of it was brought to St. Petersburg by his Excellency Sir Gore Ouseley, Bart. Ambassador Extraordinary from his Britannic Majesty to the Court of Persia, who has obligingly undertaken, during his continuance in Russia, to superintend the press.

The zeal, the learning, piety, and diligence of Mr. Martyn afford the most satisfactory assurance of the accuracy of this

Translation. That the diction is easy and simple, and the explanation of the sacred original clear and luminous, a singular testimony of rare authority, may be adduced from the interesting letter of Fateh Ali Shah Kajar, the King of Persia, to Sir Gore Ouseley, for the information of the British and Foreign Bible Society; copies of which have been generally circulated among the Members of the Institution. Under the countenance of this Sovereign, there is encouragement to hope, that the Persian New Testament will be extensively read; and as most of the western provinces of Persia are now subject to the Russian Authority, they afford a wide field for its circulation.

Various intelligence from the Crimea, received by the Committee of that Society, authorises the pleasing expectation, that the circulation of the Tartar New Testament, printed at Karass, with the aid of the British and Foreign Bible Society, will prove a blessing to the Mohammedans in that quarter, where also a Turkish Edition of the Scriptures is much wanted. A Musti, whose title designates his connexion with the Mussulman Priesthood, and to whom a Tartar New Testament had been presented, accepted it with exultation, and with many expressions of gratitude: he has become an annual Subscriber of fifty rubles to the Society at St. Petersburg, and has signified an anxious wish to become a Member of it. He has also expressed a solicitude to obtain a copy of the Bible in his own language, the Turkish.

Your Committee are proceeding with a version of the Calmuc New Testament; the translator of which residing at St. Petersburg, the Bible Society in that city has kindly undertaken to print it, at the charge of the British and Foreign Bible Society. As this dialect is likely to be understood by other Mongolian tribes in Siberia, and the confines of China, they look to the beneficial effects of this work with pleasing anticipation.

For much important information relative to the Græco-Georgian Church in Georgia, Imeretta, and Mingrellia, your Committee must refer to the communications of the Georgian Archbishop Dositheos, as stated in a letter from Mr. Pinkerton, which will appear in the Appendix. His Grace is a Member of the Russian Bible Society, and by his influence, the Royal Family of Georgia, and many of his countrymen, had also become Members of it.

The two following facts cannot fail to excite a deep and anxious interest:

That the number of professed Christians in the three provinces abovementioned, exceeds half a million; and

That in the 2000 churches which they contain, there are not 200 copies of the Bible.

The Members of the Society will therefore learn, with no small satisfaction, that not only an edition of the Georgian New Testament is printing at Moscow, as beforementioned, but that the Archbishop most heartily agreed to promote the establishment of

a Georgian Bible Society on his arrival at Tiflis, the capital. They will also hear with pleasure his sentiments on the utility of the Bible Societies.

"It is my opinion, that the Bible Societies will be the means of spreading the knowledge of the Gospel among all nations, and of fulfilling the prophecies of our Lord in regard to this part of our faith. But such Institutions are not only most eminently calculated to bring the heathens to the faith of the Gospel, but also to rouse the churches of Christ, in different lands, from that spiritual ignorance and slumber in which many of them are lying, and to bring them again to the fountain of all truth and blessings."

As a token of his esteem for the British and Foreign Bible Society, he presented to them, through Mr. Pinkerton, a copy of a Georgian Bible, with an inscription, expressing his "sincere and hearty desire to co-operate with them in their exertions, pleasing to God, to spread the word of the Lord among all nations of the earth."

Your Committee have further to report, under this head, that the first Annual Meeting of the Russian Bible Society was held at St. Petersburg on the 20th of last September. On this solemn and interesting occasion, the first Dignitaries of the Greek, Catholic, Armenian, and Georgian Churches attended, in their sacerdotal garments, united in amity and peace.

The proceedings of the day were conducted by the universally beloved and respected President, Prince Galitzin. For particular details on this interesting subject, your Committee must refer to the Appendix. It is sufficient to state here, in the words of Mr. Pinkerton, "that the universal silence which prevailed while the Report of the Committee was reading, burst in mutual expressions of astonishment, gratitude, and joy, over the gloriously simple principles and blessed effects of their beneficent Institution."

The immediate effect of this Meeting was the accession of three Metropolitans, five Archbishops, and two distinguished Laymen, to the list of Vice-Presidents to the Society.

The total number of Auxiliary Bible Societies connected with the Parent Society at St. Petersburg, is now nine; two of which have lately been instituted at Woronesk, and Kaminesk, in the south of Russia, and others are in contemplation.

At a Meeting of the Committee of the St. Petersburg Society, subsequent to the General Meeting, the project for Bible Associations was considered, and unanimously approved; and each Vice-President and Director had his district assigned to him, in order to carry the plan into effect.

Your Committee will conclude their Report respecting Russia, with the following quotation from a letter addressed to the Right Honourable the President, by his Excellency Prince Galitzin.

"The object of the Society is from day to day becoming more generally known and understood from its beneficent effects; its

funds are increasing by the subscriptions and donations of many thousands of new Members and Benefactors. Thus our Institution is enabled, as it advances, to extend the sphere of its operations, and through the increasing aid which it receives from all classes of people in the Empire ; among whom the Russian Clergy, by their own liberality and persuasion of others, are peculiarly distinguished. The peasantry in the villages lay together their rubles and kopecks, to support the good cause of the Society ; thus manifesting, that they have right ideas of its pious work. The demand for Bibles increases from day to day so much, that the Society knows not how to satisfy it. Such, my Lord, are evident marks of the grace of God, that bringeth salvation to all men, and leadeth them, therefore, to the knowledge of the word of life."

Such a description cannot be heard without suggesting the most heartfelt prayers to God, for his blessing on an Institution formed for supplying the spiritual wants of the almost innumerable subjects of the Russian Empire ; and in consideration of the vast and extensive field of operation, and the energy with which the Russian Bible Society continues to prosecute its object, your Committee have voted a third donation of 1000*l.* in aid of the general fund of that Institution.

Swedish National Bible Society.

Your Committee, having closed their Report respecting Russia, have now to solicit the attention of the General Meeting, to the proceedings in Sweden, in reference to the object of this Society. Of the activity displayed by the Evangelical Society at Stockholm, no further proof is necessary than that it has printed 40,600 Testaments, and 13,500 Bibles.

Your Committee have now to report, with feelings of unfeigned regret, an event which cannot fail to excite a general correspondent sympathy, the death of the Rev. Dr. Brunnmark, in August of last year. How strongly he felt the importance of the British and Foreign Bible Society, and how zealously he laboured to promote the object of it, particularly in his native country, Sweden, where his loss has been most sincerely deplored, has been attested by abundant proofs. In truth, it may be said, that his life was a sacrifice to his indefatigable exertions in this cause. For, to quote the words of a correspondent, " while eagerly pressing on towards the summit of his prayers and wishes, that the Bible Society in Sweden should furnish every man and woman in Sweden with the Holy Scriptures ; he was regardless of his health, and undertook journeys far and wide, neither minding the severest cold, rain, or storm, so that he could arrive at his appointed place, to do the work of his heavenly Master."

In concert with the Reverend Secretary of the Evangelical So-

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ciety at Stockholm, he formed the plan of a General Swedish Bible Society*.

Danish National Bible Society.

The prospect in the neighbouring kingdom of Denmark is not less promising than in Sweden.

The connexion of the British and Foreign Bible Society with the Danish Dominions, has been hitherto principally directed to partial efforts for supplying some of their poorer inhabitants, as well as the prisoners of war in Great Britain, with copies of the Holy Scriptures: they have now the satisfaction to report their hopes of a more intimate union and efficient co-operation for the circulation of them in that country.

On the 22d of May, 1814, a most respectable Meeting was convened in Copenhagen, at which the Right Rev. Dr. Münter, Bishop of Zealand, (a name which identifies the union of profound and extensive learning with genuine piety,) presided, when a proposal for establishing a Danish Bible Society was made and adopted. The resolution of the Meeting having been submitted in a Memorial to his Danish Majesty, he was pleased to express his approbation of it in the following terms, extracted from the Danish Gazette:

"With peculiar pleasure we learn, that the Right Rev. Doctor Münter, Bishop of Zealand, and several others, exert themselves to establish in our kingdom of Denmark a Bible Society, with a view of spreading religion, by distributing Bibles to the people, either gratis or for a moderate payment. We therefore do hereby grant to the said Society, under the name of 'the Bible Society,' in our kingdom of Denmark, our highest protection."

The Report then details the objects of the Danish Society—proceedings with respect to Iceland—the flourishing state of the Finnish Bible Society—the establishment of various new Societies in the northern part of Germany and in Switzerland, and the pro-

* Intelligence has been received since the Report was read, that the Swedish National Bible Society was formed at Stockholm, on the 26th of April, under the patronage of the King, and the Presidency of Baron Rosenblad, Minister for the Home Department. The Meeting was held in the largest room in Stockholm, and was most numerously and brilliantly attended. All the Bishops and Clergy from different parts of the kingdom who were attending the Diet were present, together with a numerous concourse of all ranks. The Crown Prince, who is the first Honorary Member, presented the Society with 6000 Rix-Dollars, and has further given a very handsome sum to encourage the formation of a Bible Society for the kingdom of Norway.

gress of others which had been previously established. —We extract, from this part of the Report the two following interesting communications.

The following extract of a letter from Mr. Gilbert Van der Smitsen, one of the Secretaries of the Hamburg-Altona Society, will be heard with great interest.

"May it please God to bless the earnest endeavours of the sincere friends of the Bible, in such a degree, that not only the poorer classes of the people may be duly supplied with the same, but the rich also, induced, by the renewed acknowledgment of the high value of the gift bestowed on mankind through the Bible, to emulate each other in reviving in their houses and families the ancient custom of our revered forefathers, of a daily and respectful perusal of this sacred volume! Then, and then only, the pious expectations of genuine friends of the Bible, among all religious professions, names, and nations, will be realized."

A letter from the Committee of the Bible Society at St. Gall, mentions the following interesting circumstances:

1. That the Canton of St. Gall contains upwards of 100 Catholic Parishes, in which the reading of the Scriptures was formerly prohibited to the people, but that eighty or ninety of the parishes which form part of the Diocese of the Bishop of Constance, have received free permission to peruse them; and,
2. That the acquaintance of the Catholics with the Scriptures becomes more and more general among them in those parts.

Turkish Translation of the Bible.

The Report then proceeds—

Your Committee, under the head of Continental Affairs, have to report, that having received information from Mr. Pinkerton, of a Turkish Translation of the whole Bible in manuscript, which had been deposited for a century and a half in the archives of the University of Leyden, they have happily obtained the temporary possession of it, through the kindness of the respectable head of that University, Mr. Professor Kemper.

It is now consigned to the care of his Excellency Baron Von Diez, Counsellor of Legation to his Prussian Majesty, and formerly Ambassador at Constantinople, for the purpose of being printed at Berlin, at the expense of the British and Foreign Bible Society.

The Committee have the satisfaction to add, that this venerable nobleman, who, with the knowledge and talents requisite for the task, unites a cordial zeal for the propagation of Divine Truth, has most obligingly undertaken to revise the version, and superintend the printing of this valuable manuscript. He has already examined it sufficiently to pronounce the translation accurate, and the style most excellent.

Modern Greek Testament.

Your Committee have also the pleasure to report, that they have received, through the Rev. Mr Lindsay, Chaplain to the Embassy at Constantinople, an official Declaration from the Œcumenical Patriarch of the Greek Church, in favour of the accuracy of the Modern Greek Testament, printed by this Society, and authorising the free sale and perusal of it. A fac-simile of the original document, together with a literal translation, will appear in the Appendix.

Much information, of a very interesting import, might still be added to the preceding details, from the correspondence of individuals. With this general remark, your Committee beg leave to refer to the letters inserted in the Appendix; concluding their report of the continental connections of the Society, with an extract of a letter from the Catholic Professor of Divinity, at the university of Marburgh, the Rev. Leander Van Ess. It will furnish a gratifying proof of the influence of the Holy Scriptures which he has distributed.

“Most of the New Testaments have been gratuitously distributed in Catholic Schools.”

“A new spiritual life, a sense and taste for religion, an aspiration after higher heavenly objects, have been excited in many a youthful breast; and impressions have been made on their hearts, which justify the most pleasing hopes with regard to future generations. Nor less evident is the blessing which parents have derived from that knowledge of the Scriptures which their children have obtained.”

American Bible Societies.

From the Continent of Europe, your Committee will next proceed to America; and it is with the highest satisfaction that they report the rapid increase of Bible Societies within the United States, as a most agreeable and convincing proof, that the zeal for the circulation of the Holy Scriptures is no less ardent and active in the western hemisphere, than in the old Continent. In the month of March 1814, they amounted to thirty-eight, and their number is now stated to be sixty-nine, with a prospect of three more.

The spirit of cordiality which animates these Societies, and the filial regard expressed by them for this Institution, are calculated to enhance the gratification excited by the wide adoption of its principle within the American Union.

The following quotations from the Correspondence of the Secretaries of the Virginia and New York Bible Societies, will sub-

stantiate these remarks; and your Committee introduce them with the greater pleasure, as they are confident that the sentiments which they exhibit would be adopted by all the Bible Societies in America.

The Managers of the Virginia Bible Society consider "all Bible Societies forming one grand Institution, whose simple and benevolent design is to make known the salvation of Jesus Christ to all nations. They, therefore, rejoice in the prosperity of all; and particularly they wish it to be understood that they experience the liveliest satisfaction in contemplating the continually increasing resources and the continually extending operations of the British and Foreign Bible Society."

The Secretary of the New York Bible Society thus concludes his letter: "And while we behold our Forefathers and Brethren across the Atlantic, pressing forward with vigour, and outstripping us in the race, our hearts exult in the view. We bid them God speed, and strive to imitate so glorious an example."

The capture of a vessel, conveying a considerable quantity of Bibles and Testaments to the Cape of Good Hope, by an American privateer, has afforded to the Bible Society at Massachusetts another opportunity of displaying its paternal regard for this Institution.

The Treasurer and Assistant Treasurer, on the first notice of the arrival of the captured books, purchased them on their own responsibility.

Their proceedings were ratified at an Annual Meeting of the Society, whose thanks they received for their anticipation of the wishes of every Member; and the Corresponding Secretary of the Society communicates information of the transaction, with a notice, that the redeemed Bibles and Testaments were again the property of the British and Foreign Bible Society.

Your Committee most sincerely rejoice at this opportunity for repeating their cordial acknowledgments for the truly Christian and liberal conduct of the Bible Society at Massachusetts; and have, in return, placed the Bibles and Testaments at the disposal of that Society.

The attention of your Committee to supply the American Prisoners of war has been noticed by the Secretary to the Bible Society at Virginia, in terms which will be heard with pleasure.

"The Managers of our Society had a Meeting this day, when for the first time it was communicated to them, that the American Prisoners in England had received the particular attention of your Agents in the distribution of the Bibles. I will not attempt to express the pleasure which this communication afforded. Who, that has the feelings of a man or a Christian, will not be delighted to see, amidst the calamity of war, the mild genius of Christianity dispensing its blessings and affording its consolations?"

It is due to the benevolence of the writer, the Rev. J. H. Rice, to mention, that before the institution of the Virginia Bible Society, he distributed among the British Prisoners of war a number of Bibles, which were well received.

For more particular details with respect to the Transatlantic Societies within the United States, your Committee must refer to the letters which will appear in the Appendix to this Report. They have only to add on this subject, what they are persuaded the Members of the Society will cordially adopt, the expression of their sentiments of fraternal regard for all the Bible Institutions in America, and a most earnest inclination to adopt the pious wish of the Secretary of the New Jersey Society—

“That as Brethren, who dwell together in unity, we shall cordially unite in extending the limits of the Redeemer's kingdom.”

The Report then relates the exertions of the Society with respect to Surinam, the British Dominions in North America, the West Indies, South Africa, and Western Africa, and then proceeds to the East. We shall extract the whole of this part of the Report, except what relates to Ceylon, that having been already detailed from the Report of the Colombo Bible Society, in pp. 98—100 of this Volume.

East Indies and China.

Your Committee have now to report the measures carrying on in the East Indies and China, for promoting the circulation of the Holy Scriptures; beginning with the information transmitted by the Secretary to the Corresponding Committee of the British and Foreign Bible Society in Bengal.

A most interesting Memoir presented to your Society, through that Committee, by the Missionaries at Serampore, exhibits a detailed account of their progress in translating, printing, and publishing the Scriptures in eighteen eastern dialects, eight of which are in use within the British Dominions in India, and ten out of them. From later intelligence it appears that their translation has been extended to twenty-five languages, of which twenty-one are in the press.

Your Committee cannot but express their highest admiration of the great and successful exertions which have been made by the Missionaries at Serampore for communicating the treasures of Divine Truth and Knowledge to the Natives of the East, in the dialects familiar to them. In aid of their works, grants have been voted by your Society, through its Corresponding Committee in

Bengal, at different times, amounting to upwards of 13,000*l.*, including the purchase of 2000 reams of paper, to replace that which was destroyed by fire in the year 1812.

Among other languages into which the Scriptures are translating, the Chinese requires particular notice, for the purpose of stating an improvement effected by the Missionaries in printing it, by the invention of moveable metallic types, in substitution of the wooden blocks, formerly used. The advantages of this invention, independently of the superior beauty of the characters, are these: that it will ultimately save both time and expense in a degree scarcely to be conceived; while it will admit all those improvements in the course of translation which must necessarily be progressive in such a work for many years. A copy of the Gospel of St. John in Chinese, printed with metallic types, has been received by your Committee.

Exclusively of the Versions made by the Missionaries themselves, they have been employed by the Corresponding Committee in printing Sebastiani's Persian Translation of the four Gospels, and Sabat's Arabic Version of the Gospel of St. Matthew. The labours of Sabat, which were for a time discontinued, have been resumed; and it is hoped that, by the application of his talents and learning, a perspicuous translation and neat edition of the whole New Testament may be obtained. The peculiar importance of a correct style in both these languages is well known; and it is therefore the desire of the Corresponding Committee to promote such translations as shall be at once acceptable to the learned, and intelligible to the common people.

The printing of the Hindostanee Translation of the New Testament, by the late Mr. Martyn, in the Persian Character, was completed. Three thousand copies of the Gospels and Acts have been previously printed and circulated; and the Corresponding Committee have the satisfaction to be enabled to state, that wherever the Hindostanee Testament has been received, it has obtained the high approbation of the learned, has been generally understood by the natives, and had proved a source of instruction and comfort to many.

Your Committee have received the Third Report of the Calcutta Auxiliary Bible Society. It will be recollected that the professed object of this Institution was to furnish Christians in India with the Holy Scriptures; and your Committee will now very briefly state the measures which have been adopted for the attainment of it.

The circulation of the Portuguese New Testament has met with obstacles in the religious persuasion of those for whose use it was intended; but if it has not been adequate to the wishes of the Society, it has not been so limited as to afford ground for discouragement.

One thousand copies of the Tamul Version of the New Testa-

ment, of which the typographical execution has been highly admired, have been sent to the Rev. Mr. Cæmmerer, successor to the late Dr. John, Head of the Danish Mission at Tranquebar. The remaining 4000 copies will be forwarded as required to Tanjore, Trichinopoli, Madura, Tinevelli, and other parts of the Peninsula where the Tamul Language is current.

Two thousand copies of the Cingalese Version of the New Testament have also been printed, and the four Gospels have been sent to Ceylon. The type and execution have been admired, and the edition has proved highly acceptable to the native Christians for whose benefit it was undertaken. On this subject some further information will be given in a subsequent part of the Report, under the head of Ceylon.

The Malayalim Version of the New Testament, intended for the use of the native Christians on the Malabar Coast, has not yet been completed. The four Gospels were printed at Bombay; the remaining Books of the New Testament have been translated, and the whole is now under the revision of the Malabar Syrian Bishop. It appearing, however, that this translation is better adapted to the Syrian Christians, than for general use, it is in contemplation to begin an entire new Translation.

The Calcutta Bible Society has been under the necessity of relinquishing its intention of printing the Scriptures in the language of Canara, for the benefit of the native Roman Catholic Christians in the vicinity of Goa, as the Archbishop of that place has discouraged the proposal submitted to him for that purpose. The subject has since been referred to the Auxiliary Bible Society at Bombay.

A new work of prime necessity has been, however, undertaken by the Society at Calcutta, the printing an edition of 2,000 Armenian Bibles, the copies of which are so scarce in Bengal, as to be only attainable by the wealthy. The Armenians are scattered all over Asia. They have Churches in various parts of the Gangetic side of India: at Madras, Bombay, Surat, Bagdat, Busheer, Muscat, and other places. Jerusalem, Diarbeck, and Constantinople, are patriarchal seats.

The printing an edition of the whole Scriptures in the Malay Language, to which the Government at Fort William had agreed to contribute the sum of 10,000 rupees, as mentioned in the last Report, is still suspended for necessary information; but the Bible Society at Calcutta has determined to print 3,000 copies of the New Testament only in Malay, for the benefit of the Schools at Amboyna.

In the list of Benefactions received by the Bible Society at Calcutta, it is pleasing to remark their acknowledgments of the sum of 1,000 dollars from an Association established in America under the denomination of "The American Board of Commissioners

for Foreign Missions." They have also received an addition to their Funds by Subscriptions at Fort St. George, where no Bible Society has yet been instituted. A letter from Dr. Carey, at Serampore, concludes with the following encouraging information: "It is a fact, that though we have ten presses constantly at work, we have not had a copy of either the Bengalee or Hindostanee New Testament the last six months, and are obliged to give away a single Gospel as soon as it leaves the press; yet we have demands from every quarter for copies."

Your Committee are happy to close this account with adding, that the greatest harmony prevails among all their fellow-labourers in Bengal.

From a deep sense of the importance of encouraging the exertions now making in Hindostan for the circulation of the Holy Scriptures, your Committee have extended the assistance of the Society in proportion to their increasing magnitude, and have agreed to supply the Corresponding Committee of Bengal with the sum of 6,000*l.* for expenditure in the years 1813, 14, and 15; to which they have since added a further grant of 2,000*l.* for the year 1814, upon receiving the important information above communicated.

They have also voted to the Bible Society at Calcutta the sum of 500*l.*, to enable them to reduce the prices of Bibles and Testaments for the use of the poor Europeans in India; and have also sent 500 English Bibles and 1,000 Testaments for sale or distribution, at the discretion of the Corresponding Committee. For these books, together with a further quantity ordered by the Calcutta Auxiliary Society, and a large supply of printing paper forwarded to their Corresponding Committee, the Honourable the Directors of the East-India Company have liberally granted freight to the Society free of expense.

The intelligence from Madras relates principally to the distribution of English Bibles and Testaments forwarded for that purpose, and it is very satisfactory.

From intelligence communicated by the Rev. Mr. Thomson, it appears, that the demand for the Scriptures at Madras, in the native languages, is still considerable; and in proof of it, mentions that three Brahmins had applied to him for New Testaments; and one of them, a Gentoo Teacher, wishing for the Scriptures in that language, offered to translate them from the Tamul. He also mentions, with feelings of the deepest regret, the death of the Rev. Dr. John, Senior of the Danish Mission at Tranquebar; a man, to use Mr. Thomson's words, "most worthy in every respect to be placed with a Swartz and Gericke." In the whole world not a man perhaps more heartily rejoiced in the institution and progress of the British and Foreign Bible Society, and its wide spreading Auxiliaries; not a man perhaps poured out more prayers and praises to God in its behalf, feeling the benefit of it in his Schools, particularly in the

supplies which we were able to send him occasionally of the English and Tamaal Scriptures."

Your Committee have not received any information from the Bible Society at Bombay, subsequent to the letter mentioning its establishment: they have voted to it the sum of 1,000*l*.

On the 4th of June, 1814, an Auxiliary Bible Society was established at Batavia, in the Island of Java, under the sanction of the Hon. Lieutenant-Governor Raffles.

The first efforts of this Society will be directed to print the Scriptures in the Low Malay Dialect, into which they have not yet been translated.

The contributions at Batavia have been liberal, and your Committee have assisted the operations of the Java Bible Society, by a grant of 500*l*. They have the pleasure to add, that the Dutch Governor-General of Batavia, lately appointed in Holland, was one of the first Subscribers to the English Bible Society at Amsterdam.

From the preceding statement of facts, it appears, that the eastern part of the world is not only a field of immense exertion, but affords good reason to hope that these exertions will prove efficacious in spreading the knowledge of the true God and Jesus Christ.

It only remains, under this head, to lay before the Society the information received from China. At the commencement of the last year, the translation of the New Testament into the Chinese Language had been completed by the Rev. Robert Morrison, who professes to have derived considerable aid from the Manuscript of a portion thereof in the British Museum; and from later advices, it appears that the whole had been printed.

Your Committee add, with great satisfaction, that a practicable and sure mode of circulating the New Testament has been adopted by the Rev. William Milne, Mr. Morrison's Colleague, among the numerous Chinese Settlers in Java, Malacca, and Penang.

He distributed nearly 750 copies of the New Testament, among the Chinese at Java; together with 500 copies of the Book of Genesis, and very judiciously supplied eight Chinese Schools with Testaments for the Schoolmasters, by whom they were used as School-books.

He has had various applications from the Chinese for copies.—It is due to his Excellency Lieut.-Governor Raffles, to mention, that Mr. Milne received from him every encouragement and assistance in the prosecution of his charitable labours.

Your Committee have encouraged a further edition of Mr. Morrison's Chinese New Testament, for the benefit of the vast population, to which access can with facility be obtained, by an additional grant of 1000*l*.

By the joint labours of Mr. Morrison at Canton, and of the

Missionaries at Serampore, it may be expected that a perfect version of the Chinese Scriptures will be accomplished.

On this subject, your Committee quote the candid declaration of the Rev. Dr. Marshman, in reference to Mr. Morrison's translation :

"Should we have wisdom rightly to profit by each other's labours, I suppose that the translation of the Scriptures will be brought to as great perfection in twenty years, as they might have been in the hand of one for the space of fifty."

We have not thought it necessary to quote those parts of the Report which enumerate the various sums given by the Committee in aid of the various Foreign Institutions. Liberality has, as usual, been combined with a due regard to the circumstances and prospects of the different Institutions.

Nor will our limits allow us to detail the proceedings within the United Kingdom. The immense sum of money contributed to the funds, and the multitude of copies of the Scriptures which have been circulated, speak for themselves.

We subjoin, however, with much satisfaction, the following passages.

Assistance to the Funds from Bible Associations.

With cordial pleasure your Committee observe, that the institution of Bible Associations has not only become more general in the United Kingdom, but that it has been adopted at St. Petersburg, Amsterdam, and other parts of Continental Europe. They sincerely hope that these examples will produce extensive imitation: in the fullest conviction that experience will prove, in Foreign Countries, as it has in this, that by interesting the mass of the population in the distribution of the Holy Scriptures, the veneration for them will be increased, and the means of circulating them facilitated and enlarged. Nor should it be overlooked, that while these humble Associations leave, by their natural operation, a larger disposeable fund at the service of the Parent Society, and accomplish so much of its work as relates to the supply of the inferior orders of the Society, without occasioning it trouble or expense, they generate and cherish those moral-sentiments and feelings in the mass of the community, which are in a high degree conducive to personal virtue and to public happiness.

Distribution of the Scriptures by Bible Associations.

Under this division of their Report, your Committee have lastly to advert to the distribution of the Holy Scriptures. To the assiduity and assistance of the Auxiliary Societies, Branch Societies, and Bible Associations, in this department of duty, they have already expressed their obligations. They cannot, however, omit stating, that the distribution effected by Bible Associations is particularly entitled to the notice and the gratitude of the Society. When it is considered, that of the purchases made at the Depository in the last year, amounting to more than £7,560*l.*, the greater part has arisen from Penny Contributions, it will appear how greatly the Society is indebted both to the liberality and industry of these its humble, but zealous and effectual supporters.

After recording the amount of issues of copies of the Scriptures by the Institution, which, as we stated in our last Number, has been no less than ONE MILLION, TWO HUNDRED AND NINETY-NINE THOUSAND, TWO HUNDRED AND EIGHTY-TWO, the Report awakens our Christian Feelings and Hopes by the following devout and solemn

Conclusion.

Your Committee, having now discharged their duty in communicating the most material transactions connected with the British and Foreign Bible Society during the last year, conclude with some brief reflections, suggested by the facts stated in their Report.

That an Institution formed for promoting the circulation of the Holy Scriptures, and restricted to that object alone, would approve itself to the good sense, piety, and benevolence of the Christian World, was reasonably to be anticipated; and the result has exceeded the most sanguine expectations.

Whether we look at home or abroad, we see an ardent active zeal for diffusing the heavenly light, which was graciously revealed to guide the benighted pilgrims of the earth to the mansions of eternal rest, peace, and joy; moving in a wide circle of Christian Charity, whose circumference embraces the whole human race: a zeal which breathes the spirit of the heavenly hymn, when the Angel announced the birth of the Saviour of the World, "Glory to God in the Highest, and on earth peace, good will to men."

Let us freely indulge the delight excited by contemplating this cheering and animating spectacle; although the political horizon no longer displays that serenity, which enlivened the prospects and exhilarated the hopes of the Society at the period of its last Anniversary. It is to be remembered, and confidence is connected with the recollection, that the foundation of the British and Foreign Bible Society was laid in a time of war; and that its fabric has been reared in all its fair proportions, and has acquired solidity and extension, during the prevalence of storms which threatened the annihilation of social order in Europe, and with it the destruction of religion itself.

Let us advert to the piety of those Foreign Nations, which, depressed by the calamities of war, and impoverished by its devastations, during even the continuance of it, have witnessed a good confession in this holy cause; and let this Country, which only heard from a distance the thunder of the tempest which burst on the Continent of Europe, be grateful, that it was blessed with the means and disposition to supply that assistance, which alone was wanted to give operation and activity to the pious zeal of our Foreign Associates.

Let us hail the extensive manifestation of that spirit, which, during the interval of public tranquillity, has enlarged the continental connexions of the Society: in the fullest confidence, that if the late change in the political circumstances of Europe should in any degree limit its operations, they will be renewed with the vigour of recovered elasticity, when the pressure is removed.

In the preceding considerations, your Committee not only see grounds for exultation and hope, but the most powerful motives for the unrelaxing continuance of the Society's exertions. If much has been accomplished, much still remains to be done, in order to bring the work to its desired perfection. The fostering care of the Society is more than ever necessary for the support of Institutions which it has planted. The voice of the stranger is still heard, pleading for its assistance, in the plaintive solicitation of the man of Macedonia, "Come and help us!" The prodigious operations carrying on in the eastern quarter of the globe, for dispersing the gloom of ignorance and idolatry, demand all the aid and encouragement which this country can bestow; while millions even of the household of faith can hope to obtain only from the benevolence of their Christian Brethren, that bread and water of life for which they are hungering and thirsting. It is not of a single territory only of which it is said, "There is such a want of the Scriptures in this country, that a copy of the Bible is scarcely to be obtained for almost any money."

Your Committee, now offering, for themselves and the Members of the Society, the tribute of unfeigned gratitude and devout thanksgiving to Almighty God, and humbly imploring the continuance of

the Divine Favour on the proceedings of the Society, have only to express their hopes, that an increasing sense of the infinite importance of the Holy Scriptures to the temporal and eternal well-being of mankind, will impart new vigour and activity to that zeal which at this period animates Christians for the diffusion of them; that the charity which has been consecrated to this pious use, will never cease to flow, until it shall have watered all the parched and barren spots of the habitable globe; and that the seed of the Word, which has been so extensively sown, may bring forth the fruits of righteousness even an hundred fold.

Whatever may be the final result of the efforts now making for promoting the happiness of the human race, by supplying them with the best means of moral and religious improvement, enough has appeared in the Records of the British and Foreign Bible Society, and in those of its several Auxiliaries, to shew, that in this respect the Scriptures have not been distributed in vain; that numerous instances have occurred in which they have proved sources of joy and consolation to the desolate and afflicted; and that even the moral and religious state of communities has been greatly meliorated by the perusal of them, as well as by the Christian Feelings awakened through the Associations made for their distribution. The unfeigned anxiety which has been exhibited in many countries where the Bible is scarcely procurable, to obtain a copy of it, affords a gratifying presumption, that the possession of this invaluable treasure is considered, and has proved, what a gracious God intended it to be, a real blessing.

It shall come to pass, says the Almighty by the mouth of the Prophet, that "I will gather all nations and tongues, and they shall see my glory." It is not for us to know the times and seasons, which God has kept in his own power; but we may be permitted to indulge a humble hope, that the distribution of that Revelation which displays his glorious perfections, may be made instrumental to the accomplishment of the prophetic word.

Let it be our care to improve the times and seasons which are given to us, for making known the ways of God upon earth, and His saving health to all nations; and to encourage, by our example and assistance, that zeal which has been so happily kindled: inculcating, both by our conduct and recommendation, a strict adherence to the principle of our Institution; to the gravity of its object, and the importance of its end; as the surest means of consolidating that spirit of Christian Love which harmonizes the various Societies co-operating in this sacred cause, and of rendering the Institution itself both permanent and extensively beneficial.

Above all, let us pray that the influence of that Holy Book which we circulate, may not only be felt in our hearts, but exhibited in our lives; that the Members of this and every other similar Institution may let their light so shine before men, that their Heavenly Father may be glorified; and finally, that those who

distribute and those who receive the Holy Scriptures, may be found among the number described by the Apostle in his Apocalyptic Vision :

" After this, I beheld, and lo, a great multitude, which no man could number, of all nations, kindreds, people, and tongues, stood before the Throne, and before the Lamb, clothed with white robes, and with palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb."

CHRISTIAN KNOWLEDGE SOCIETY.

FROM the Report for 1814 we have collected the following information.

Abstract of Receipts.

Benefactions and Legacies	L.5,390	19	3
Annual Subscriptions	6,525	0	10
Dividends of various Funds	6,030	0	8

L.17,946

To which may be added—

Received from the Lords of the Admiralty, by the hands of the Chaplain General	L.1,500	0	0
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Received from Members, on account of Books	13,736	11	2
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L.33,182 11 11

Missionary Expenditure.

The amount of salaries and gratuities to the Missionaries in the East Indies was, last year, 1,384*l.* 18*s.* 8*d.*

Issues of Books, Tracts, and Papers.

Books and Tracts have been sold to the Members, gratuitously, or circulated in the Royal Navy, on account of the above-mentioned grant

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 from the Lords of the Admiralty, from April 8,
 1813, to April 21, 1814, as follows:—

	Members	Gratu.	Barry.	Total.
Bibles	21,890	351	524	25,765
New Testaments and Psalters	40,310	716	6,288	47,314
Common Prayers	52,106	330	4,792	56,698
Other bound Books	46,350	600	2,366	49,316
Small Tracts	480,357	7,825	528	488,710
Grand total				607,727

Beside the above, there have been circulated
 12,500 copies of a General Account of the Society;
 10,000 copies of the Annual Sermon and Report;
 52,106 copies of "Directions for the Devout Use
 of the Common Prayer;" and 70,000 other tracts
 and papers.

Enlargement of the Society's House.

For several years the premises occupied by the Society
 have been found inadequate to its increasing concerns.
 The lease of an adjoining house offering, the two
 house were thrown together. A larger room has thus
 been obtained for the Meetings of the Society; and
 apartments have been fitted up for the Secretaries, and
 distinct offices for the Clerks; which were all much
 wanted. Great facilities will hence ensue to the accu-
 racy, punctuality, and dispatch of the Society's transac-
 tions; which had frequently been considerably impeded
 from the sole operation of the cause here specified.

Diocesan and District Committees.

The Board continues to feel the great importance of
 this branch of their concerns to the maintenance and
 progress of the Society.

With regard to the Committees reported in preceding
 years, the difficulties and discouragements attendant on
 the novelty of their institution have in most cases been
 surmounted: and they continue to carry on their several
 undertakings, with different degrees of efficiency and
 success indeed, but, on the whole, with a zeal and power

which in the aggregate cannot but be extremely beneficial to the cause of godliness, and gratifying, in the contemplation, to the best feelings of the Christian.

Through their influence, the number of the Members of the Society has been very greatly enlarged, and still continues increasing: a more wakeful attention has been excited to the spiritual necessities of the indigent and afflicted, to schools, and hospitals, and other public charitable institutions: the number of books dispersed has increased also, and there is good reason to believe that they have been distributed to greater advantage, and with a more scrupulous attention to the character and wants of the receiver.

Hampshire Diocesan and District Committees.

By way of illustrating the efficiency of the system of Diocesan and District Committees, the Report states the following particulars respecting Hampshire.

The whole of that County has been brought into close co-operation with the Society, by District Committees: these Committees follow the ecclesiastical divisions of the country, each comprising one or more Deaneries: the amount of donations received is 1240l. 12s. 6d. and of annual subscriptions 524l. 6s. 0d.: and up to the date of the close of these their first year's proceedings, there have been issued from the different depôts only, exclusively of what have been obtained by Members from the Board in London, upward of six thousand Bibles, New Testaments, Common Prayer Books, and Psalters, beside School-books and Religious Tracts in very great numbers.

The practice adopted in this Diocese of the several District Committees making their Annual Reports severally to the Diocesan Committee at Winchester, which in its turn reports collectively their proceedings and its own to the General Board, produces an uniformity, zeal, and concentration in their efforts, to which a part of this success may justly be ascribed.

That our readers may judge of the extensive support derived to the Society from this organization,

we have compiled from the last and present Reports, and arranged according to the Dioceses, the following

List of the Diocesan, Decanal, Archdiaconal, and District Committees.

ST. ASAPH.

District :—Corwen—Denbigh—Holywell—Machynlleth—Welsh Pool—Wrexham

BANGOR.

Diocesan :—Bangor

District :—Beaumaris—Carnarvon—Conway—Dolgelly—Llangenni—Llanidloes—Pwllheli—Ruthin

BATH AND WELLS.

Decanal :—Wells—Bridgewater—Castle Cary—Crewkerne—Taunton—Yeovil

District :—Bath—Frome

BRISTOL.

Diocesan :—Bristol

Decanal :—Bridport

Archdiaconal :—Blandford

CANTERBURY.

Diocesan :—Canterbury

CARLISLE.

Diocesan :—Carlisle

District :—Appleby

CHESTER.

Diocesan :—Chester

District :—Bolton—Macclesfield—Manchester—Ulverston

CHICHESTER.

Diocesan :—Chichester

District :—Hastings

DURHAM.

Diocesan :—Durham

Decanal :—Alnwick and Bamburgh

ELY.

Diocesan :—Ely

District :—Cambridge—Wisbeach

EXETER.

Diocesan :—Exeter

Archdiaconal :—Honiton

District :—Bodmin—Truro

GLOUCESTER.

Diocesan :—Gloucester

District :—Cirencester—Stow-in-the-Wold

HEREFORD.

Diocesan :—Hereford

District :—Shrewsbury

LINCOLN.

Diocesan :—Lincoln

District :—Alford and Spilshy—Bedford—Boston—Horncastle—Huntingdon—Leicester—Louth—Newport Pagnel

LITCHFIELD AND COVENTRY.

Diocesan :—Litchfield

Archdiaconal :—Coventry

District :—Derby

LONDON.

Decanal :—Barstaple Deanery

COLCHESTER.

District :—St. Albans—Bishop Stortford—Chelmsford—Halstead—Hertford—Stepney

NORWICH.

Diocesan :—Norwich

Archdiaconal :—Ipswich—Swaftiam

District :—Bury—North Walsham

OXFORD.

Diocesan :—Oxford

PETERBOROUGH.

Diocesan :—Peterborough

District :—Northampton—Oundle

ROCHESTER.

Diocesan :—Rochester

District :—Seven Oaks—Tunbridge

SALISBURY.

Diocesan :—Salisbury

Decanal :—Newbury

District :—Reading—Swindon—Trowbridge—Windsor

WINCHESTER.

Diocesan :—
and } —Winchester

Decanal :—

Decanal :—Alton—Andover—Bp

singstoke — Fareham — Ford-
ingbridge — Southampton
District : — Chertsey — Newport
YORK.
Decanal and } — Leeds
Archdiaconal }
Decanal : — Richmond
District : — Nottingham — Retford
(East) — Wakefield

SODOR AND MANN.
Diocesan : — Sodor and Mann
NOVA SCOTIA.
Diocesan : — Halifax
District : — Charlotte Town, Prince
Edward Island — Fredericton,
New Brunswick — St. John's,
Do. — St. John's, Newfound-
land.

The Isle of Man Diocesan Committee

Was established with the express approbation, and not without the active personal exertions, of the Lord Bishop of that Diocese. Beside the ordinary advantages to be looked for from an increased exertion, much special benefit is anticipated in regard to that which has been for many years one particular branch of our designs, the Manks Impression. A Committee on the spot will be particularly serviceable in assisting in the management of that concern; and will be competent to offer such suggestions to the General Board, as may tend to make it best answer the pious wishes of the excellent prelates, Bishops Wilson and Hildesley, by the former of whom it was first set on foot, and by both zealously supported.

Halifax (Nova Scotia) Diocesan and District Committees.

In connexion with these Committees a wide field is opened for contemplation; and abundant cause administered for thankfulness and joy. It is remarkable, that, at the moment when the Society, on occasion of the appointment of the Lord Bishop of Calcutta, was first venturing to express the wishes which they had long cherished, that a great Institution might arise in the East, embracing in friendly combination the several grand designs carried on by this Society, in the promotion of Christian Knowledge, a like establishment was taking place in the West, under the special patronage of the highest constituted authorities in Church and State there; and which, it is confidently hoped, may be a model and example to others, whereby the pure, reformed faith of the English Church may be further propagated, and increasingly confirmed in those regions.

Education and Schools.

The progress making in this department of Christian Edification in every part of the kingdom, and especially under the happy auspices of the National Society, is such as continues to bear some proportion to the dignity of the subject. That Institution reports an accession of schools united with it, during the last year only, in which are contained upward of 20,000 children. And it is certain that very many other schools have been newly erected, or enlarged, and otherwise improved, of which no Report is yet made to the National Society. From these facts some imperfect estimate may be formed of the magnitude and importance of that branch of this Society's concerns, which consists in the supply of elementary books of instruction, and of Bibles, Prayer-books, &c. to as many of these establishments as shall make their application to this Board.

Supply of Books to Revenue Boats.

A representation having been made to the Board, that a chain of boats has been established by the Revenue Boards, round the coast of England and Wales, for the purpose of preventing smuggling, and the gentleman (Lieut.-Col. Burgess) who made this representation further adding, that the men thus employed have very few opportunities of attending public worship—upon his benevolent petition in their behalf, a Bible, two New Testaments, and two Common Prayer Books, together with a copy of the Society's Selection, in two volumes, from the Sermons of Bishop Wilson, and twelve copies of the Old Chaplain's Farewell Letter, have been granted for the use of each boat's crew; and a request has been made that one of the Sermons may be read every Lord's day.

By the interposition of the Gentleman above referred to, who is officially connected with the establishment now spoken of, the commanders of the boats have engaged to use their utmost endeavours that the books may be carefully preserved, and rendered profitable to the common benefit of the men for whose use they are given by the Society.

Family Bible.

The General Board have the satisfaction of stating, that the Family Bible, the publication of which was announced in the last Annual Report, has had a very rapid and extensive sale. In the course of about ten months, two editions of this important work on royal paper, (the first consisting of 2500 copies, and the second of 2000 copies,) have been disposed of; and, in the same space of time, upwards of 7000 copies of the edition, on medium paper, have been sold in Parts or Numbers.

We are happy to see, among the New Books taken on the list in the last year, that the Church Homilies, in separate Tracts, have been admitted.

The Report of the state of the Society's Missions in India will appear, if possible, in our next Number.

CHURCH MISSIONARY SOCIETY.

Departure for India of the Rev. Messrs. Norton, Greenwood, and Schroeter.

In our Number for March we related the circumstances attending the long detention of these worthy Missionaries in this country. We are happy to announce, that the Chapman being at length prepared for her voyage, they embarked at Portsmouth, after experiencing unwearied kindness from Mr. and Mrs. Dusautoy and other friends, on the 9th of May. But their faith and patience were to be still further exercised. They were detained by contrary winds till the 27th, till which day they had only reached Yarmouth (Isle of Wight), having been prevented during the former part of this interval from communicating with the shore by very blowing weather.

The following extract of the last letter received from them will be acceptable to our readers. It is from Mr. Norton to the Secretary.

On board the Chapman, Yarmouth
Dear Sir— Roads, May 27, 1815.

We are now weighing anchor, to make another attempt, as the wind is blowing a fresh breeze from the South-east. I pray the Lord that, if it be his will, we may proceed, and have no more of these painful hindrances. You will be glad to hear that we commenced Divine Service on board last Sunday. I read prayers, and preached from John iii. 3. The weather being fine, we had service on deck. We were very thankful to see the men attentive. In the afternoon I catechized the ship's boys; when I took the opportunity of speaking to them on the nature of the Catechism, and the importance of being acquainted with its truths. On the evenings of other days, several of them attend us for the purpose of hearing them read.—The Bibles which you gave me have been thankfully received. I cannot but hope, that God has mercifully brought us on board this vessel for good; and that he will, by our endeavours, graciously work in the hearts of some at least with whom we sail. May these hopes be realized, in seeing the ignorant made wise unto salvation, and the stout-hearted sinner humbled at the foot of the Cross, imploring mercy through Jesus Christ! We beg, dear sir, that you will bear us in mind at the Throne of Grace, that our hearts may be filled with the Saviour's love, and that we may ever duly estimate the value of souls, and have our eyes steadily fixed on promoting the glory of God.

*Departure of the Rev. John Henry Schulze, and
Mrs. Schulze, for Africa.*

We mentioned the delay and marriage of Mr. Schulze, at p. 4 of the Number for January. No convenient opportunity having since offered, they have been obliged to submit to this long and expensive detension in this country. A small schooner, the Kirkman, Captain John Sealy, being about to sail for Sierra Leone, Mr. and Mrs. Schulze took

their passage on board her, and left town for Gravesend on the 22d instant, anxious to follow their friends to that scene of missionary labours which has been appointed for them.

The First Anniversary of the Hull and East Riding Association

Was held on Thursday, the 1st day of this month; Charles Lutwidge, Esq. in the Chair.

The Chairman introduced the business of the day in a manner calculated to give a right tone to the Meeting.

Let us not be discouraged (he said) by any difficulties. The greatest difficulty has been overcome. It did not lie in Africa: it did not lie in India: it lay in our own inactivity and want of feeling. It has been said, that the attempt to convert the Hindoos has done mischief. I ask, When? It has been said, that the attempt is vain. I ask, When was India without Missionaries, and without Christian Converts? Our own Church has had Missionaries in India for a century past. And even the historian Gibbon, an enemy of Christianity, allows that when the Portuguese first went to India, the Christians of St. Thomas had been there for many ages. And then what does he acknowledge? "In arms, in arts, and possibly in virtue, they excelled the other inhabitants of Hindostan."

The Report, which was read by the Rev. John Scott, after detailing, in a very lucid and succinct manner, the origin, progress, and proceedings of the Church Missionary Society, stated the remittances of the Association to the Parent Institution to have amounted, within the first year, to the sum of 800*l.*; acknowledged the cordial co-operation of young persons, particularly of some young ladies, in the collection of small subscriptions; urged the extension of these exertions, so conducive to the advantage of the young persons themselves, as well as to

that of the Society; and congratulated the Association on having delegated to it from the Parent Society, the superintendence of a Young Missionary Student from their own neighbourhood, of whom there is every reason to hope that he may one day prove an humble and devoted Missionary.

In reference to this subject the Report thus concludes:

Nothing, assuredly, will give the Committees of future years higher pleasure, than to report many instances of young men thus rising up and going forth from the town and neighbourhood of Hull, to carry *the Everlasting Gospel* to the remotest nations of the earth. Hull has furnished eminent examples of this kind among other denominations of Christians: the Established Church, it may be hoped, will not fall behind them in proofs of zeal for Christ, and love to the souls of men.

Mr. Avison Terry, in alluding to the state of the Heathen, said that the mind was lost in the contemplation of their immense numbers of millions and of hundreds of millions.

It may be worth while (he said) to bring the subject home. Let us consider the town in which we live as representing the whole world. What, then, would be our feelings, if, in this town, out of seven families or individuals, with whom we are connected or acquainted, only one was a Christian even but in name?

His own views led him to think that one of the most effectual means to promote the cause of Christianity in this and other countries, was to support the doctrines and admirable Liturgy of the Church of England. We were too apt to suppose that the forms made use of in our Book of Common Prayer were merely adapted to our individual case as a nation; whereas a very superficial view of it would shew, that, with few exceptions, there is little of a confined or partial nature. He had often been struck at the almost entire absence of what might be called party-spirit. With little alteration it seemed to be easily adapted to the wants of all in every age, and every clime, who call on the name of the Lord Jesus. He knew no

such rallying point as our incomparable Liturgy, for a standard of soundness of principle, and purity of precept. The solemnity of the Services of the Church, and the unobjectionable nature of her Ceremonies, removed on the one hand from superstition and vain parade, and on the other from irreverence or familiarity, were admirably calculated for the purposes of Public Devotion.

The Rev. H. J. Maddock, of Bonsall, and the Rev. W. Jowett, about to proceed to Malta, attended the Meeting, at the request of the Parent Committee, as the Representatives of the Society.

Mr. Maddock having forcibly appealed to the Assembly on the principal topics of the Report; Mr. Jowett, after dwelling on the efforts of the Society in New Zealand and in Western Africa, added, with reference to Africa—

But it remains for me, with the fidelity of truth, to mention one most painful circumstance. The number of the Society's Settlements was four: it is reduced, as we have reason to fear, to three. Where then is the fourth? Is it swallowed up in an earthquake, or sunk to the bottom of the sea? Would, sir, that such had been its fate, rather than it should have met its destruction in the manner I have to relate. And here, sir, it will be necessary for me to go back a little, and trace the source of the evil which we deplore. Although the British Parliament could, by a single act of the Legislature, abolish the Slave Trade; yet it was not in the power of one or of a thousand individual or national acts to abolish the spirit of the trade, which was deeply imbibed by the Chiefs of the various tribes and countries of Africa. These, accustomed to enjoy British Produce at the price—cheap as they thought it—of the lives of their own subjects, perceived, that, if the Abolition-Act should take effect, the hope of their gain was gone, and they must look to their industry in agriculture and legitimate trade to procure them subsistence. The Native Chiefs of Africa therefore, taught by this and other European Nations the taste of blood, will probably be the last to abandon the Slave Trade. They encourage a smuggling trade, when no other can be had. They look upon the

Missionaries of this Society as spies and informers to the British Men of War, who come up their rivers, and level the slave-factories to the ground; and, in the spirit of diabolical revenge, exulting in the hope that France would ere long revive a Commerce which has the brand of Heaven set upon its forehead, and vowing that they would trouble the Missionaries for troubling them, they have reduced one of our Settlements nearly to a heap of ruins by fire. A proof of most ungrateful enmity, in miserable men deluded by Satan! May we not hope that his time is short, and that he has but a little while to reign there?

This, sir, however, cannot but be keenly felt by the conductors of the Society's affairs. We feel as if it would be asked by our friends and subscribers, "What is become of this 600*l.*?"—"It is lost." I felt my heart for a moment sink; and I was ready, like Joshua, to exclaim, *O Lord, what shall I say, when Israel turneth their backs before their enemies?* If the Society has sustained a serious loss, is this a reason why they should sit down supinely, and relinquish all their noble exertions? Surely, sir, this is not the spirit of such a great commercial town as Hull. What if a merchant, who possessed an annual income of 16,000*l.* should unexpectedly incur the loss of 600*l.* would he close his ledger, turn the key of his counting-house, fold his arms in despair, and give up all for lost? Is this the spirit that expends thousands upon your magnificent docks; that carries your merchants to the perilous shores of the Baltic, and the floating ice-rocks of Greenland, braving the tempests of the sky, and the great leviathan of the deep? No, sir. And if such a timid creature be unfit to touch with his finger the grand subject of the commerce of your town, much less should he be suffered to whisper a sentiment or breathe a thought upon the far nobler subject of evangelizing the world.

But whatever may be the determination of cold, pecuniary calculators; it cannot but be felt that the Society are bound, by every tie of honour and religion, to support those Lutheran Ministers whom they have sent on this message of peace and love to Africa. These Ministers of Christ have left their homes, their families, and friends in Germany: they have committed themselves to the good faith of Britons: they have encountered

perils in the sea, perils in the wilderness, and perils among the heathen: still their judgment and choice is to remain at their stations, in faith and perseverance; and I am convinced, every heart will agree with the Society, that it would be an act of the utmost baseness, in deserting the work, to desert them. The scene which I witnessed last November in London, on the dismissal of some of the Missionaries destined to Africa, was one which I trust I never shall forget: the savour of it still rests on my mind. Six of these respectable persons attended on that occasion, to receive the parting instructions of the Committee. It was a large and most respectable assembly, and the effect produced upon the minds of all present was visible. Their feelings were not manifested by lifting up their hands to applaud, or by any of those marks of approbation to which we are accustomed in our Public Meetings. But there was something far better—such a silent, reverent, and devout attention to the impressive addresses delivered to the Missionaries, such a lifting up of the heart to God in adoration and prayer, especially for the Divine Blessing upon those who were about to enter on their arduous duties, as distinguished that Meeting from all others which I have ever attended. Perhaps, sir, I cannot better convey my feelings, than by saying, that assuredly many prayers were put up in secret on the evening of that day; and this I conceive to be a far better method of dismissing a Missionary from our shores, than any which personal flattery, or even the utmost human kindness, could invent.

But I hasten, sir, to another topic, which I bring forward at the request of the Parent Society, and which will form the subject of a Resolution which I shall have the honour of submitting to this Meeting. It has been proposed that a regular intercourse should be maintained between this country and Western Africa, by means of a ship which should be under the controul of the Church Missionary Society. By the active zeal of some friends at Bristol, several hundred pounds were in a few days collected, and conveyed to the Parent Society by a gentleman who brought the proposition before the Annual Meeting. The Resolution was carried, I must not say unanimously, but by acclamation; and the object has met with liberal support from other quarters.

Mr. Jowett strongly recommended the support of this measure, on the grounds stated at large in our last Number, and then proceeded—

One object, sir, alone remains for our consideration—What designation shall we adopt for this intended vessel, which is to navigate the Atlantic on errands of love and mercy? Shall we ransack the stores of antiquity for the name of some heathen god, or hero; or shall we personify some abstract Virtue, with which to dignify this ship? No, sir. There is one individual, who, I had almost said, is better known by his character than by his name, to whom this town has had the honour of giving birth—the Friend of Africa. He has at times represented a county and a town in Parliament; but he might perhaps be more properly characterized as the Representative of a Continent. I beg leave, therefore, to move, sir, “That a Separate Fund be opened in Hull, in aid of the Separate Fund in London, for the maintenance of a regular intercourse between this country and Western Africa, by means of a Ship under the Society’s controul, to be named the ‘WILLIAM WILBERFORCE.’”

Mr. John Crosse said, that however unable to add weight to the arguments so eloquently adduced, yet, as a native of Hull, he could not suffer the present motion to pass without expressing his pleasure that the vessel thus prepared to carry the glad tidings of salvation to foreign coasts would bear the name of that illustrious individual, who in the words of his excellent townsman, the poet Mason, might say,

———— My infant eyes

First open’d on that bleak and boist’rous shore

Where Humber weds the nymphs of Trent and Ouse

To his and Ocean’s tritons.

We were met in support of a Society of which he was a distinguished member, in a place partly built by his munificence, and within a few yards of those walls which had given a Wilberforce to the world. Could we then feel uninterested, or would we suffer ourselves to be out-done by other towns on the present occasion? We ought rather to shew that we would not yield to Bristol, or scarcely even to the metropolis itself, in doing honour to a man who had procured to himself a name that should never

perish; who was not the representative of a borough, or a county merely, or even of a continent, as his Rev. Friend had said; but of the whole human race. He felt that he was addressing many who not only had witnessed his splendid career, but who remembered him among them, when

——— a youth,
 As yet unconscious of that eloquence,
 With which, when rous'd by Afric's wrongs, and fir'd
 With Christian zeal, he pleaded for the weak;
 And in the cause of truth and mercy bore
 Right onwards on th' oppressor, till the stain
 Of blood and slavery, incurr'd for love
 Of cursed gold, was wiped, thanks be to God!
 For ever from our much-lov'd British name.

We ought, however, not to forget, that although we had abolished the Slave Trade, yet we had entailed on Africa a host of evils, and that the utmost efforts to atone for our crimes were justly demanded of us. This the present Society offered the means of doing—and the proposed ship would be an instrument in their hands. They all remembered the predictions of the opponents of the Abolition—that Africa was incapable of maintaining any trade. He would therefore beg to mention one fact, which might not be uninteresting to a mercantile audience, and as a set-off to the destruction of Bashiá Settlement; that before the Abolition the imports from Africa were estimated at 70,000*l.*—in the first year after it they rose to 374,000*l.*, and were now at 535,000*l.*—The exports were formerly 50,000*l.* and had gone on increasing to from 7 to 800,000*l.* per annum. These were small sums in the mighty commerce of Britain, but as honest gains from intercourse with a country on which we had inflicted so many miseries, they would not be esteemed by that assembly as a mere drop in the ocean.—The motion had his most cordial support.

Mr. Isaac Wilson very happily touched on some topics of deep interest to the Parent Society.

A Reverend Gentleman (he said) had called the attention of the Meeting to what was the state of this country eighteen centuries ago. Perhaps one of the most interesting uses of history was to enable us to trace

the progress of society, and mark its different gradations; but at this distance of time it was difficult to realize adequate ideas of the obstacles encountered by those who first planted Christianity in this country; whether the Apostle Paul, as had been recently maintained by an eminent dignitary of the Church, or Augustin, whom his Rev. Friend (Mr. Dikes) had just mentioned. The Missionary Register, which had been before spoken of, was highly interesting in this point of view. In the various trials in which the Society's Missionaries in Africa were exposed, and the obstacles they had to encounter, from the superstitions, the sorceries, and the bloody and intuman practices of the natives, we might form some conception of what the first preachers of Christianity in Britain had to undergo, from our barbarous and idolatrous forefathers. The journal of Abdool Messee would, in like manner, instruct us in the nature of their trials, in a subsequent and more civilized era. And the whole ought to excite our gratitude for the labours and sacrifices in our behalf, and for the blessings which we now in consequence peacefully enjoy.

One of the preceding speakers had alluded to the children now educating under the Society's auspices, in Africa, and expressed his hopes that many Missionaries would be found among them. He trusted that every one of those children, in fact, would be found a Missionary. Missionary Labours were not confined to those who took upon them that title. Every person who endeavoured by his precepts and example to spread the knowledge of religion was in fact so far a Missionary. The prospect of doing good to Africa, through the instrumentality of this Society, was indeed truly gratifying; and he trusted the time was fast approaching, when, in that quarter of the globe where the true religion once flourished, the Cross would supersede the Crescent—that fit emblem of the faint and reflected light from the sun of Christianity, which yet forms all that irradiates the superstitions of Mahometanism.

In the extracts which we have thus offered we have chiefly confined ourselves to points in which the Society is, at present, deeply interested. We regret that our limits will not allow us to follow

Mr. Dikes and Mr. Scott, who addressed the Meeting with their accustomed intelligence and effect; nor to record the eloquent appeals of other Gentlemen who took a share in the proceedings of the day.

The following Collections were made in Hull and its Vicinity.

May 26. St. Mary's, Cottingham: by Rev. W. Jowett, M. A. (Rev. James Dean, Vicar) - - - - -	15	16	1
May 28. Holy Trinity, Hull: by Rev. W. Jowett, M. A. (Rev. John Scott, M. A.) Lecturer) - - - - -	39	0	4
St. John's, Beverley: by Rev. W. Jowett, M. A. (Rev. Joseph Coltman, M. A. Minister) - - - - -	17	9	3
29. All-Saints, North Ferriby: by Rev. W. Jowett, M. A. (Rev. John Scott, M. A. Vicar) - - - - -	8	3	1
30. St. Peter's, Barton: by Rev. W. Jowett, M. A. (Rev. W. Uppleby, M. A. Vicar) - - - - -	21	0	0
June 1. St. John's, Hull: by Rev. H. J. Maddock, M. A. (Rev. Thomas Dikes, Minister) - - - - -	48	0	0
2. St. James's, Sutton: by Rev. W. Jowett, M. A. (Rev. John Foster, Minister) - - - - -	11	11	2
4. Holy Trinity, Hull: by Rev. W. Jowett, M. A. (Rev. J. H. Bromby, M. A. Vicar) - - - - -	25	15	6
St. Mary's, Beverley: by Rev. H. J. Maddock, M. A. (Rev. R. Rigby, Minister) - - - - -	18	1	11
St. Mary's, Sculcoates: by Rev. W. Jowett, M. A. (Rev. W. Preston, M. A. Vicar) - - - - -	11	1	6
6. St. John's, Hull: by Rev. W. Jowett, M. A. (Rev. T. Dikes, L. L. B. Minister) for West-African Missionary Ship, "William Wilberforce" - - - - -	62	11	1
7. St. Peter's, Drypool: by Rev. W. Jowett, M. A. (Rev. John Foster, Minister) - - - - -	15	10	8
11. All-Saints, Hessle: by Rev. H. J. Maddock, M. A. (Rev. Richard Mawhood, M. A. Curate) - - - - -	28	8	1

JEWS' SOCIETY.

Auxiliary Society at Bristol.

THE conscientious objections of many of the Clergy and other Members of the Church at Bristol, to co-operate actively with the "London Society for promoting Christianity among the Jews," grounded on its original constitution, having been removed by its recent change, an Institution in support of the Society has been this month formed in that city. It was late in the season; and the calls on the liberality of Bristol had been numerous, and all answered with alacrity: but no good cause can be well pleaded in vain in that munificent city.

On Thursday the 8th instant, a Meeting was held in the Guildhall, the Right Worshipful the Mayor in the Chair, when it was unanimously resolved by a numerous and most respectable Assembly, that a Society should be formed in Bristol, in aid of "The London Society for promoting Christianity among the Jews." The Meeting was attended by Lewis Way, Esq. one of the Vice-Presidents of the Parent Society, by its three Secretaries, and by the Rev. Messrs. Simeon, Marsh, and Grinshaw, who communicated much interesting information, and excited a very lively feeling in behalf of the ancient people of God. There were also present nearly forty of the Established Clergy of Bristol and its vicinity.

Sermons were preached at different churches. The collections, together with donations and subscriptions, amount to between 600*l.* and 700*l.*

On the following Tuesday, a Ladies' Society was formed, principally with a view to promote smaller Weekly and Monthly Contributions. The money

raised by their exertions will be applied to the education and protection of Jewish Children and Females, and the forwarding of the Hebrew Translation of the New Testament.

(LONDON) MISSIONARY SOCIETY.

FROM the Twenty-first Report, which has just appeared, we extract the following articles which respect the Home Proceedings of the Society. We shall furnish, as soon as practicable, a complete abstract of such of its Foreign Intelligence as may not have already appeared in our pages.

Lascars and Chinese.

In connection with our Report of Missions in Asia, it may be proper here to notice the proceedings of a Committee in union with this Society, for the commendable purpose of communicating Christian Knowledge to the Lascars and Chinese, who in large numbers visit this country as navigators of vessels from the East.

By the assistance of some of these foreigners, Mr. Thompson, Mr. Hutman, Mr. Eldred, and others, have attained such a knowledge of the languages of India and China, as to render them useful to many; and not to foreigners only, but to some of our own Missionaries, by initiating them in the Hindostanee and Malay Tongues. Many of the Lascars have been induced to attend at different places of worship in London, and at the Society's House, where the Scriptures have been read to them in their own languages. Portuguese and Mussulmans have also attended to read the Scriptures for themselves, and to hear *Golan Alley* (a Lascar) read and explain the word of life. Of the conversion of this man, the Committee have no doubt; and he will shortly be baptized. Another person, named *Abdallah* (formerly in the service of Sir Gore Ouseley, in Persia,) has been useful in teaching the Hindostanee, Persic, and Arabic Languages, and in reading the Scriptures in those

tongues to his countrymen. Golem Alley and Abdallah have renounced caste, and now dwell in the same house with Mr. Thompson.

Many English, Portuguese, Bengalee, and Chinese Tracts, which have been distributed, were received with peculiar pleasure by the China-men, Lascars, and Portuguese: the latter of whom applied for and received some copies of the New Testament, several of which have found their way on board various ships returning to India.

The Directors cannot but highly approve (as they are sure the whole Society will) of these zealous endeavours of their brethren, in behalf of a set of hitherto despised, neglected, and oppressed people, who, it is hoped, will be sensible of their obligations to them, and reap spiritual advantage from their benevolent exertions.

Seminary.

During the past year, NINE Students have been admitted; NINE, having finished their studies, have gone forth into the field of labour; and two have been removed by death. There are now at Gosport SIXTEEN Students, whom their Tutor reports to be diligent and promising.

Augmenting Exertions.

The increasing liberality of the public will not be devoted to the purpose of forming a large and useless fund; but will be freely employed, yet with economy, in the extension of the work, as the providence of God shall direct.

Encouraged by the augmented income of the Society the Directors have already admitted a large number of students, and have sent out many new labourers. Their efforts have kept pace with their means: and every year, they trust, will witness increasing ardour and multiplied exertions in behalf of the Heathen World. They have now in prospect a Mission to the Afghan Nation in Cabul; supposed, by some, to be the descendants of the Ten Lost Tribes of Israel—another to the Monguls and Manjurs, in and near Irkutsk, in Eastern Tartary—and a third to Madagascar. They wish also to strengthen, as soon as possible, the hands of their Missionary Brethren, in various parts of India, who are importunate for additional help.

Foreign Intelligence.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

Death of Mr. Hartwig.

FROM our statement last month, our readers will not be surprised to hear of this event. By a letter just received from Mrs. Hartwig, the Committee are informed that Mr. Hartwig died on the 1st of March.

The event is over, and my partner is no more! A week had hardly elapsed after his arrival before he was removed to another, and, I hope and trust, to a better world. I thank God that I was brought hither just when I was, and that I was permitted once more to behold his face in the flesh; and although I was brought hither to close his eyes in death, I can never, no never, be sufficiently thankful to that all-wise and gracious Providence which overruled and directed things as they were, and that enabled me to contribute in any measure to my dear Peter's comfort for the few last days and hours of his life.

On Wednesday Evening, Feb. 22d, just after sunset, he was brought ashore; weak, and almost helpless. Yet I am thankful, and consider it a privilege, that I was allowed to receive him, even in that state, and to wait upon him and to render his last days somewhat more comfortable. Our meeting seemed to revive his spirits; and he was very cheerful and happy for the first two or three days, though so weak (his bones almost cutting through his skin, and his body greatly enlarged with dropsy,) that it was as much as a man could do to lift him in and out of bed. He was enabled to converse with me a little, but said, as he could not talk much, he would tell me all when he got well. His appetite was pretty good, and he took nourishment from my hands with a pleasure which he could hardly express: often acknowledging the goodness and mercy of our Heavenly Father in bringing me over again to this land, and said, he thought I was sent as an angel from heaven. Indeed,

his situation was truly deplorable when Mr. Renner found him, being destitute even of the common necessities of life; so that he rejoiced in God, who had sent him a deliverer. At that time he was in the Mandingo Country. He caught a bad cold last August in the Gambier Settlement, the house having a poor roof, and being exposed to wind and rain; from which time he began to be ill: and, having formerly derived benefit from a mineral water in the Mandingo Country, he went thither in hopes that he might again obtain relief. But, alas! he had hardly drank of the water before he became so ill, that he was obliged to remain there.

On Friday the 24th, a medical gentleman saw him, and said he was too weak to undergo an operation, as he might sink under it: he therefore gave us a prescription which he hoped might be of service to him. He was very anxious to live; and desirous, if spared, to redeem the time, and shew to the world that he was heartily sorry for his past offences. On Sunday Mr. Butscher administered the sacrament to us. It was a solemn time. Mr. Renner and Mr. Wenzel were present, and a pious old Black Woman who frequently comes to see me. When the service was over, Mr. Hartwig was a good deal affected, and wept almost aloud. He spoke of his past departure from the faith, yet acknowledged that the Lord had never given him up to a hard heart or reprobate mind; but that the stings of conscience used to be to him like a nook in his heart. He pointed out to me the cxxiii Psalm, as having been descriptive of his case and state of mind; and the xxiii Psalm he also requested me to read. Notwithstanding his transgressions and backslidings, he could now address God as his Father, his reconciled Father in Christ Jesus; and dwelt on that encouraging passage, "*Behold the Lamb of God which taketh away the sin of the world!*"

He died on Wednesday Morning, March 1, 1815; and, I have reason to trust, fell asleep in Jesus.—However I may feel the loss of my beloved partner, for whose sake I again ventured to this land, yet I thank God I am not left to sorrow as those without hope; and I cannot but see the wonderful interposition of Divine Providence in bringing me hither exactly at the period when I was brought. God doth indeed both hear and answer prayer; and he hath long heard the voice of my petition, and

hath now granted my request in permitting me to behold my dear husband's face again in the flesh, and in giving me an opportunity of hearing from his lips what I did hear.

Mr. Renner, who visited the Gambier Settlement at the end of August, writes thus feelingly respecting his old companion and friend:—

Mr. Hartwig shewed me the five first chapters of St. John's Gospel, translated into Susoo. He is to go on with the work; and if new love to Christ constrains him, he will preach or teach the unsearchable riches of Christ and the abundant mercy of God to his fellow-creatures; which sparing mercy, and we trust saving grace, followed him even in his deviating paths, in the rough and crooked ways of the last years, which have wounded and scourged his conscience so severely, that it seems there is no soundness from the soul of the foot even unto the head; but wounds and bruises, and putrifying sores, which have not as yet finally been closed, neither bound up so as to leave no pains and pangs behind; neither mollified with the holy ointment of the comforting Spirit. He labours under spiritual and bodily infirmities. But we know that Christ can cure him; and we will believe, that he will cure him of both.

Nothing is yet determined respecting Mrs. Hartwig's future destination. She is anxious to rescue as many of the poor girls around her as possible from the state of ignorance in which they are growing up: nor have we any doubt but that she will strive to become a blessing to them, if God shall grant her health.

The present Method of School-keeping, in Bashia Settlement.

We insert this article received just before the intelligence reached us of the destruction of part of the Settlement, that our readers may see the wise and indefatigable exertions of these injured servants

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of God, to benefit the children of those who treat
them as enemies.

At six o'clock the children rise, and go into the school-room to learn their tasks. One boy is to keep watch in the yard, from morning till evening-prayer. His duty is, to observe the strangers who visit the place; if any cloth, bedding, &c. be sunned; to see that nothing be stolen; if girls slip into the kitchen who have no business in it, to drive them out. One watches the house in which I live, and my room. He is to let nobody come up stairs without giving me notice. Two other boys are to fetch water. These offices are performed by turns: every evening other boys are appointed for the next day.

At seven o'clock they go, under the superintendence of three captains, to the brook to bathe and wash themselves. If any disorder takes place, the captain is to make his report of it to me, or else he receives equal punishment with the offender.

At eight o'clock the bell rings for prayer. I first see whether the bed-room and school-room are clean, and in order; and whether the boys are all well-washed. In case of any negligence, the offenders get directly punished. Then one of the readers, by turns, is to tell what chapters and verse we begin to read. Each reader has then to read three or four verses. This being done, one is to read a small portion of the Scripture, which I explain to them by way of catechising, yet avoiding difficult questions. I then pray. In case I cannot attend school, the boy whose turn it is to act as teacher, reads a form of prayer. There are at present five teachers: Sebastian Pierce, George Lancaster, Caulker, Jenge Damba, and Talá Curtis. After prayer, the readers teach the alphabet and spelling scholars, till breakfast time.

At nine o'clock is our breakfast time. The two boys, whose turn it is to fetch water for drinking, are also to divide the rice, and whatever else may be added. Having done dividing, one of them rings the bell, and I come to take the oversight. If I cannot attend, then those who divide are answerable for disorders. He, who acts as teacher, asks a blessing, and returns thanks. After breakfast, the tables, plates, and spoons, must directly be cleaned, and the school-room swept again.

At ten o'clock the bell rings for school. If I can attend, I make the beginning. First I observe, whether all boys are present. If any are absent without reason, they are called, or noted, and punished. We begin with singing a hymn, or part of a hymn. Then one of them is desired to pray the Lord's Prayer, which the others repeat after him. Then the boys of the first class must rehearse their task to me, whilst those who act by turns as teachers, hear the tasks of the second and third classes. For tasks they form three classes; the readers are divided into two. And the spellers form the third. The tasks being heard, I order one of the teachers to go on in my stead. He makes the whole company read one chapter out of the Bible together, with one accord, observing the stops. When this is done, they form three classes for spelling; the readers being divided into two, and the rest form the third; so as when the boys of the first class have done spelling their column, they rise from their seats, and hear those of the second class: after which, those of the second class teach the third-class boys to spell, and teach also the alphabet and the numbers to the lower class.

After spelling, the teacher calls for me, if I am not present. I then make one of them read three or four pages out of a geography, or out of any other book, that they may learn to read different compositions, and become acquainted with different subjects. This also goes by turns: every day another boy is to read.

This being done, I teach them English, by way of explaining to them word for word in the lesson which the first-class boys have spelt. This is done in the following simple manner.

If, for instance, we have the ninth table of words of three syllables in Guy's Spelling-book to go through, where the first word is *flattery*; then would be my

1st Question, Who knows to what part of speech this word belongs?

2d Question, Who can tell me what the word *flattery* means?—Perhaps one or another will answer me, that people make flattery when they make a sweet mouth, and talk fair words to a person, only to get something out of him. But should none be able to answer, then I give them some explanation of this kind; representing, at the same time, flattery as despicable, and disgraceful to

a man's character both before God and men. Thus we proceed from word to word throughout the table.

It seems to me that the children gain much ground in the English Language, by this simple way of explaining to them the sense of words; and I find this exercise even useful to my own improvement in the language. But about a dozen of Sheridan's Pronouncing Dictionaries would be a very desirable gift to us; for they would answer the purpose more fully than the words contained in the spelling-book can do.

Having gone through this exercise, we take the slates. I dictate a phrase in English; which being written, the elder boys must consult together, how they would render it in Susoo. As soon as I can comprehend the literal sense of what they say, I dictate them the proper letters with which they are to write each word of the phrase in Susoo. Yet much inquiry is often requisite, and often, after all, I am left in the dark on religious expressions. I cannot say that there is any one among the boys who could, as yet, interpret preaching or religious conversation with the natives. If the children could have been taught both English and Susoo from the beginning of the Mission, they might, at present, be more fit to act as interpreters, and teachers among the natives.

Some phrases, both in English and Susoo, being written, overlooked, and corrected, we begin with arithmetic. In the first class, each scholar proceeds from one rule to another, in the Tutor's Assistant, according to his own progress. In the other classes, the boys that form one class have all one and the same example to work out, which is dictated to them. Those that have first done with their example, forward their companions, till the whole class is ready for shewing slates. If I am present, I can with ease overlook all slates, and point out the faults which they themselves must correct, and shew slates again, till the example is correct. Each class is to work out at least three or four examples, before they are ordered to remove slates.

In case I cannot attend school, several exercises, for which none of the teachers are as yet fit, must be omitted: as, explaining the sense of English Words, teaching to write in Susoo, and teaching the boys of the first class arithmetic. The teacher, therefore, after spelling is done, dictates only English Sentences out of a book; which

being done, those of the first class in arithmetic act as teachers to the other classes.

Slates being removed, schooling is to be concluded with singing and the Lord's Prayer in Susao. If then dinner is not yet ready, the writing books are put on the tables, and they are to write from copies both in English and Susoo.

About four o'clock is our dinner-time. Dinner is taken in the same order as the breakfast. After dinner is play-time.

From half-past six, to eight o'clock, they are to sit in the school-room around their lamps, forwarding one another in learning: Drawing ships, houses, and various figures on the slate, and singing together some hymns, are also amusements allowed for that time.

At eight o'clock, the bell rings for Evening Prayer. Here it is again first taken notice whether they be all present. Boys are then appointed for the performance of the offices for the next day. Accusations are brought forward, and the offenders tried and punished. Then one boy is desired to announce the chapter and verse, which we begin to read. Each boy reads again three or four verses. This being done, one reads a passage for devotion, which I expound to them, as in the morning: and then we kneel down to prayer.

After prayer the younger boys are to go to bed: the elder ones may sit up longer.

On the Lord's-day, when Divine Service is to be held, one of the teachers takes his turn for giving out the hymn, and reading the prayers; and then Mr. Renner reads a sermon. When the Afternoon Service is ended, they have their Sunday Tasks to say, and are catechised. In the evening they sing hymns till prayer-time.

Dr. Watts's Historical Catechism has been introduced as a branch of school-instruction. The boys have not only to answer the questions, but also to turn to the passages of the Scripture referred to for the confirmation of the answers. He who finds the passage is to read it. This exercise occurs twice a week: every time we go through one chapter or section. It is particularly intended to familiarise with the word of God, those who may be desirous to receive baptism, and those who may be found willing to devote themselves for Schoolmasters and Catechists to their countrymen.

A book that teaches book-keeping in a plain manner, would be desirable to me: for I do not undertake to instruct the boys in this science; and yet one and another of them might find opportunity to turn this acquisition to good advantage.

Of our redeemed boys, none are likely to become fit for teaching or interpreting, as they themselves are not Susoos, but strangers to the Susoo Language; and have hitherto been much prevented from school-instruction by other employments. But, among the school-boys, some may doubtless be found willing to give themselves up for such services: especially such as are orphans, or at least fatherless.

Bashia.

The following Letter from Mr. Renner, to the Secretary, dated Sierra Leone, Feb. 22, 1815, feelingly expresses the effect which the devastation of his old residence had on his mind, and will awaken the sympathy and the prayers of the Christian Reader.

I arrived here on the 10th inst.; and on the 13th I had the great pleasure to see all the Missionary Friends, mentioned by you, safe about us. This gave joy to my disturbed mind. From the 21st of January to this day, I have been in heaviness, and mine eyes weeping, on account of the burning down of my old residence, Bashia. My heart is too heavy, to allow me to write much to you at this time about this afflicting event. I must defer it to another season.

I feel humbly desirous to build again, although my brethren seem not much to advise it. Brother Wilhelm will state to you many objections to both the Settlements in the Rio Pongas. How shall I clear myself, I often think, if the result of re-building doth not answer the purposes of the Society? Yet another thought strikes me—how would it grieve the friends of the Society, should the Susoo Mission be suspended at once for this cause? True: the loss by the fire is great, and amounts to about 600l.; and the materials, with the expenses of working people, will likewise cost much for the rebuilding. Who is then on my side? Who can give me the best advice in this important matter? Let, then, God lead and guide

me in this mysterious affair! It is now in my heart to build again: if God frustrate my intention, it is perhaps then not sinful that it was in my heart.

Humble thanks be returned for the favours now sent by the Willding for Bashia; and tears for those sent out last year, not received perhaps with a grateful heart.

I left my poor wife on the ground, with her bed in the intended printing-room. May God bless and comfort her, since I cannot be with her according to the time promised!

May God bless you abundantly in soul and body, for all the troubles and anxieties which the Mission and myself cause you; and bless all them who force the precious Gospel to go through fire and water to distant lands!

I am, Sir,

Your afflicted servant,

(Signed)

M. RENNER.

Canoffee.

We beg to correct an error in our last, in speaking of the injuries which this Settlement had suffered. The Chief referred to, pp. 273 and 274, as countenancing the violence committed, was not M. Chatee, but M. Backe.

Mr. Wenzel, in a letter, dated Sierra Leone, Nov. 10, 1814, communicates the particulars of the devastation committed by the natives on this promising settlement,

The two fires (he says) which destroyed one a house in Bashia, and the other my fine School-house in Canoffee, are evidences of our trials: and a letter which Mr. Renner sent to me, to be upon my guard against another attack, renewed our alarm. I will not, however, recapitulate former trials, but mention some which have happened more recently. Since the slave factories were destroyed, the people have no means of disposing of their produce; or of begging a pinch of snuff or a smoke of tobacco. They are coming now continually to us, and we have neither money to buy of them, nor any thing to give them. We had no vessel of our own to fetch a fresh supply; and a small craft, which was the only one in the river, was hired out and gone to Bissaoes, and did not

return before the latter days of August. Your letters and instructions were sent to us from Sierra Leone in an open canoe, at the beginning of August. Mr. Renner, in order to get to Sierra Leone, was obliged to go by land to Bramia, and from thence in an open boat to the Isles de Los, where he met with a favourable opportunity to go to Sierra Leone in a man of war.

We had a little rest from the country people during the rains; but, as Mr. Renner's returning from Sierra Leone was delayed almost two months, and the rice harvest had begun, the people brought rice to sell for tobacco and powder, and I could not buy it; although I wish to buy, and expected Mr. Renner's return every day. All the people were now quite set against us; and falsely accused us to the Headman, saying that I would not buy, because I had cultivated a large piece of ground with Cassada and plantain trees, corn, &c.

In the morning of Sept. 29, as I was on the point of beginning school, about twenty men from Mongè Backe met in my piazza. They all had cutlasses, and one man had a cat or whip. Two men were actually commissioned from the Headman: the others were voluntary messengers. One of the commissioned men brought me greetings from Mongè Backe, and ordered me not to cut any more sticks in the bush (woods) for making fence. I was making a new fence round the Settlement, and to enclose a proper place for a Churchyard: and this was doing with the consent of the Headmen. I willingly agreed, because I had cut sufficient for the fence, and had nearly finished it. They told me, that I should not enlarge the place for the Settlement, but make the fence as it had been before. To this also I agreed. I was asked why I had cultivated so much ground, and planted so much produce. We had said that we came hither to instruct children: we did not come, therefore, to cultivate ground. "Now," said they, "we are come to destroy your produce." When this word was pronounced, all the people, like furies, fell upon the trees, plants, and fence, and cut all things in pieces, and took the fruits away with them. My wife cried: all the children cried; and I stood exposed to their cruelties. All wished me to oppose them, in order that they might find a pretext for beating me, as they had determined in their heart. But, the Lord be praised! he gave me grace and wisdom to act in patience and resignation to his Holy Will. I prayed to him for his

grace, when I saw what the people were about to do, and I said not a single word.

After these cruelties had been committed, they had still in mind to harass me; for they said, my Grumettas must clear a place to build a Devil's House upon, and that I must give them two goats for sacrifices. This, of course, I refused. A house for worshipping the True God had been erected; and a house for the Devil should not be suffered. They declared, however, that they would come and build. They went off, at length, with their spoil, uttering fierce threats against me.

My wife, who was far advanced in pregnancy, not daring to expose herself to their fury, went into the church, where the carpenter was working, who spoke to her these words: "This is the consequence of the destruction of the Slave Factories. John Ormond has sent word to me that I should leave your place; for as soon as the dry season begins, he will burn Bashia and Canoffee."

The next morning I sent three men to Mongè Backé, to complain of the cruel behaviour of his people. He denied that he had ordered the people to commit such things; and said that it was their own doing. I might be assured that he loved me, and would take care that such mischief should not be done any more.

These appear, however, to have been faithless declarations; for Mr. Wenzel writes from Canoffee, December 7, 1814.

When I arrived at home from Sierra Leone, I heard, with the deepest grief, that, during my absence, Mongè Backé's people had built a Devil's House for me, with the constrained assistance of my own people; not, indeed, within the compass of the Settlement, but at a small distance. After the house was finished, the people seized a goat of mine, and sacrificed it to the Devil, afterwards feasting on her.

Three days after my arrival Mongè Backé came to Canoffee in order to receive a present, having had neither powder nor tobacco for a long time. I complained to him of the wicked behaviour of his people during my absence; and against him, for not having kept his promise to me the day before my departure. He answered, "You must have a Devil's House as well as Bashia, and the other white people. I replied, "I do not want a Devil's House, and I will not worship the Devil. You know I

have built a house of God, and I do and will worship the True God." He said he could not believe that we do not worship the Devil. I repeated to him the purpose of our coming into the country: that we were sent to preach, and to declare to the people that they must no more worship the Devil, but the True God. I had hardly pronounced these few words, when he began confidently and earnestly to warn me, that I should not speak thus to the people, else they would do me hurt.—The Hon. Committee may now be pleased to resolve what a Missionary should do, when forbidden to preach the Gospel of Jesus Christ. Mr. Renner makes lighter, however, of this sort of trial than I do; and says he would not mind if the people would build devil's houses close to his church.

If the Hon. Society should find it good to place me on another spot, where a door might seem opened for me, I should thankfully accept it: but I shall not leave the Settlement, or give up the instruction of the children here, till I have the approbation of the Society, or the unanimous consent of the Missionaries. In case the Hon. Committee should find it better for me to stay here, I shall go on, with all diligence, to seek the salvation of the souls of the children, and to endeavour to enlarge the number of them as I have done before; and, as time is left for me to do more, it shall be my sincere desire to accomplish all the blessed aims of the Committee.

The "Christian Institution" of Sierra Leone.

Our readers will see, by the following extract of the Fifteenth Report of the Society now in the press, that the Society is not discouraged with respect to Africa. Should the peculiar difficulties generated and fostered by the Slave Trade even render necessary the temporary suspension of the Society's efforts among the Susoos, the projected Institution will be an asylum for its Missionaries and its children, till the utter eradication of that dire curse on Africa invite it to resume its labours in the midst of the natives.

There is one very important part of the Society's plans on which your Committee beg permission to

dwelt. It is the establishment of Christian Institutions, under the protection of British Authority, in the most favourable stations for diffusing the light of truth among the Heathen. In these institutions, it is proposed that provision shall be made for training up the native youth in the knowledge of agriculture and the simple arts, and in qualifying some of them to become teachers of their countrymen, and others, if it shall please God, preachers of the Gospel. These Institutions will serve as points of support to the exertions of the Society in their respective quarters; and they may be rendered the asylums of its widows and orphans; and they will become, in various ways, a source of beneficent influence over the surrounding tribes. Such an Institution is about to be established within the Colony of Sierra Leone. The Society has already four Settlements on that coast, in which about two hundred native children receive Christian Instruction. These Settlements are subject to the caprice of the natives. But the Institution in question will be secure under the protection of the Colonial Government of Sierra Leone, His Majesty's Ministers have on this, as on every other occasion, manifested the utmost readiness to assist the designs of the Society, and to extend the moral and religious influence of this country.

It is proposed to receive into this Institution the multitudes of African Children who are liberated from smuggling slave vessels. Any benevolent person who gives five pounds per annum may have the honour to support and educate one such child, and may affix to the child any name he pleases. The Committee are happy to report that they have received nearly one hundred such names, and that the sum of about five hundred pounds is annually paid to the Society's fund for this object.

There has been of late a great accession to the Colony, of Africans of different tribes and languages, of whose moral and religious state no proper care has yet been taken. Of these, about 1000 are supposed to be children. A very laudable regard has been paid to education in the Colony, and exertions are now making in this respect; but the rapid increase of the number of these destitute children, by the liberation of them from slave smugglers, and the large increase which may yet be expected from the same source, demand more energetic and systematic efforts to rescue them from

ignorance and to train them up in the knowledge of Christianity, and of such occupations as may benefit themselves and their country.

On whom does this office of Christian Charity so naturally devolve, as on the Church Missionary Society?

The efforts of the Society in Africa are wholly directed to the civilizing and evangelizing of the Natives. A greater number of these natives, and of various tongues, are brought together in Sierra Leone than in any other place within the reach of the Society, and may be instructed there with more security than elsewhere.

As the Society's Establishments increase in Africa, Sierra Leone will become more necessary as a point of support. An asylum will be required for them, which may be prepared in the Colony with much greater advantage than in England.

Children received under the Society's care in the Colony, and brought up in Christian Principles, would add rapidly to the moral influence of the Colony on the Natives; and would become, under the Divine Blessing, the means of extensively diffusing civilization and Christianity. They should all receive a good English Education. Some of them should, at a suitable age, be apprenticed among the respectable Colonists to useful trades, or placed in service: others should be brought up, within the precincts of the Institution, in a thorough knowledge of the gardening and agriculture adapted to their country: while the most serious and promising youths should receive such farther education as may prepare them for being sent into the interior as schoolmasters, catechists, and ministers. Such as are likely to settle in the interior should be well instructed in their respective languages, by natives employed for that purpose. They might here receive, under proper teachers, such instruction in Arabic as might render them successful opponents of the Mahometans, and might place them as an effectual barrier to the inroads which they have long made on the Natives. Every thing is to be conducted with a view to render them, under the Divine Blessing, the best friends and enlighteners of their country.

A grant of land having been made to the Society by the Colonial Government, and the Society having requested a large addition to this grant, the way is prepared for

an establishment adapted to carry these plans into execution. There a School-house should be erected on the national plan for 1200 or 1500 children, with a church or chapel for public worship, and suitable accommodations for the children, for a master and mistress, a missionary and his family; and ultimately, provision should be made for decayed missionaries, and widows or orphans of missionaries, all in a plain and substantial style. On the Society's land, such of the liberated as are industrious and of good character, and willing to conform to the regulations of the Establishment, should be encouraged to settle; allotments of land be made to them for cultivation, for their own support; and assistance should be given to them in erecting suitable habitations, on a plan previously determined.

The CHRISTIAN INSTITUTION OF SIERRA LEONE established and supported by the British Church Missionary Society, for the maintenance and education of African Children, and for the diffusion of Christianity and useful knowledge among the Natives, would be an honour to Britain and to the Christian Name, and an incalculable blessing to Africa.

Your Committee rejoice to add, that the proposal has been laid before his Majesty's Ministers, who have very liberally rendered the utmost assistance to this important design, and will place all the liberated Children under the Institution's care.

Your Committee have further to state, that the prayer of a Memorial presented by them to Government, on the erection of a Church at Sierra Leone, and the augmentation of the Chaplain's Salary, accompanied by another Memorial on these subjects, from that zealous and unwearied friend of Africa, his Excellency Governor Maxwell, has been most readily granted.

INDIA.

CHURCH MISSIONARY SOCIETY.

THE Rev. Daniel Corrie is just arrived from India, and has brought recent and encouraging accounts of the progress of Divine Truth at Agra, and in

its vicinity. We shall lay these before our readers as soon as practicable. In the mean time, they will rejoice at the intelligence conveyed in the following

Letter from the Rev. Thomas Robertson to the Rev. Josiah Pratt.

My Dear Sir—

Calcutta, Nov. 17, 1814.

I have just learnt that a ship is on the point of sailing, and therefore take the opportunity of sending you a specimen of the two sheets of our Hindostanee Prayer-book, of which we are printing 500 copies. The Translation was made by Mr. Corrie, who also superintends the press. We have thought it advisable to print it on a large scale, for the purpose of giving facility to the reader during Divine Service.

We have received your letters of March last, with some Missionary Registers, though not the whole of the latter which you mention: we hope, however, they may yet come to hand. You state in yours having engaged a Gentleman to translate the Prayer-book into Arabic. Sabat also has been employed for some time in the same work. All here, with whom I have conversed, are of opinion that any translation which can be made in England must be very defective in many necessary points, particularly in idiom. We have abundant means here of finishing the work, in such a way as a Native will accept of it as unexceptionable. I trust in a short time to procure a translation in the Bengalee from a learned Native, who has renounced his idols, and is inquiring the way of God among Christians.

The additional grant communicated in your last, has occasioned much rejoicing among us; as we are now enabled to prosecute a plan which has been long in contemplation, viz. the education of Native Youths, and Half Castes, who already profess Christianity, in such a manner as may admit of their being afterwards ordained to the ministry, if they should appear suitable instruments. In this way, with the blessing of God, we hope to render India independent of Britain, as it respects her evangelization. These, we trust, will become useful instruments, both to their Countrymen and to Europeans. We are now in search of a house, for this pur-

pose, I have a few Native Youths, Christians, who were the fruit of Mr. Corrie's ministry, to begin with. These are already in a state of forwardness, having some knowledge of English, Greek, and Hebrew. Of the two latter, indeed, they know very little, except the oldest, who is attentive and clever.

We have not been unmindful of your intentions with respect to Readers, of which in our next regular dispatch you will receive an account; but we cannot, as yet, pursue it to any extent, for want of suitable persons. The above Institution, we trust, will supply all our wants. I shall reside on the premises, and myself teach the English, Latin, and Greek, as well as my attainments in those languages will admit. For the Eastern Languages we provide natives: viz. a Jew, for Hebrew; and natives of Hindostan for the Hindostanee and Persian.

Beside this, we hope to found a School for the benefit of poor Bengalees, the expense of which will be defrayed, in some measure, by natives. A Brahmin will accompany me to-morrow, for the purpose of measuring a piece of ground which he gives to us for building a Bungalow, or Straw House upon; and another Brahmin has offered to subscribe to it. We entered upon these plans, after much consideration, as the most likely, under God, to fulfil that promise, *They shall cast their idols to the moles and to the bats.* May the Lord hasten it in his time!

I had a Letter from Mr. Thomason about eight days ago, from Lucknow. He had received the duplicates of your letter, and recommended us to begin our schools without further delay. Mr. Corrie whom I mentioned in my last, as on his way down to Calcutta, met Mr. Udny and myself at our last Meeting, that we might have the benefit of his experience and counsel. He intends to sail for the Cape in January, from whence he will probably proceed to Europe. He will be able to give you a much better idea of the state of affairs here, than we can well communicate by letter.

Sincerely desiring that all grace and wisdom may attend your and our counsels, and that we may not labour in vain in the Lord. I remain,

Rev. and dear Sir,

Yours very faithfully,

(Signed)

THOS. ROBERTSON.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	Former Contrib.			Present.		
Blackfriars	L. 228	4	6	L. 3	1	0
Bridewell Chapel	34	6	7½	19	8	6
Carlisle	177	16	8	2	1	0
Chatteris	69	12	6	29	6	1
Clewer (near Windsor)	83	13	6½	10	0	0
Glasbury ..	132	44	11½	40	0	0
Hall and East Riding (with School Fund)	600	0	0	200	0	0
Padihan (Lancashire)	10	8	0	28	0	0
Percy Chapel	489	0	0½	78	8	0
Portsea (including a Collection by Miss Pope's Juvenile Association of 18s.)	99	16	9½	40	17	8
Queen Square Chapel, by Rev. John Shepherd, M. A.	169	3	8½	21	0	0
Lock Chapel	400	18	0	20	13	9

COLLECTIONS AND BENEFACTIONS.

By Miss Chambers, Hackney	L. 19	17	9	L. 3	8	6
By Rev. H. Budd, from White Roothing	3	5	0			
By Rev. John Hill, M. A. Oxford	12	4	0			
Anonymous, by post, from Buntingford	5	0	0			
By the Rev. William Rountledge, Glasgow	19	6	4			
Legacy of the late Harry Halson, Esq. of Pentonville	10	10	0			

CONGREGATIONAL COLLECTIONS.

Rhuddlan, Flintshire: by Rev. R. Davies, B. A. Curate, after an English Sermon	2	15	6			
Ditto, by Rev. J. Hughes, after a Welsh Sermon	9	14	6			
Aston-Sandford, Bucks: by Rev. Thomas Scott, Rector	19	0	0			
Llangerniu, Denbighshire: by Rev. R. Phillips, Curate	2	8	0			
Lavington and Grafham, Sussex: by Rev. T. Norton	7	7	0			
Long Preston, near Skipton-in-Craven: by Rev. Joseph Mitchinson	22	14	6			
Church Brampton, near Northampton: by Rev. Wm. Gurney, M. A. (Rev. —. Lockton, Vicar:)	12	1	0			
St. Catherine Cree, Leadenhall Street: by Rev. Joshua Mann; with Annual Subscriptions	20	12	9			

Saffron Walden: by Rev. Nicholas Bull, Vicar ..	L.11	0	0
Tadcaster: by Rev. Wm. Jowett, M.A. L.26	14	11	
Miss Tasker's Young Ladies	3	17	0
			30 11 11

Contributions to the School Fund.

Anonymous: for Henry Hyman	5	0	0
H. Rumsey, Esq. and James Rumsey, Esq. for Thomas Clarke, Ann Clarke, James Rumsey, & Henry Rumsey	90	0	0
Hull and East-Riding Association: from Mrs. Wimble and Mrs. J. Levett; for John Scott	5	0	0
From Ditto, Ditto, for John Clarke	5	0	0
Miss Williams, Bala: for Thomas Charles	5	0	0

Contributions, at Bristol, to the Separate Fund for the West-African Missionary Ship, the "William Wilberforce."

Miss Hensman and Pupils	L.20	0	0
Mrs. Smyth	30	0	0
A Clergyman, by sale of Superfluities	100	0	0
Lady Southampton	10	0	0
Three Female Ser- vants	5	0	6
Mrs. S.	5	0	0
Mrs. Bennett	5	0	0
Three Female Ser- vants	2	0	0
Several poor Per- sons	0	17	6
Mr. & Mrs. Richard- son	2	1	0
Arthur Riall, Esq.	5	0	0
Mrs. R. Smith	1	0	0
A little Boy (in gold)	1	1	0
A Friend	1	0	0
Mrs. E. L. Harford	3	0	0
Miss Cumberland and Family	2	10	6
Miss Cooke	1	0	0
Miss Hansard	2	0	0
Mrs. & Miss Taylor	2	0	0
J. Shorland, Esq. Surgeon	10	10	0
Two little Boys (in gold)	L.2	2	0
Miss H. P. Hall ..	1	1	0
Mr. Browne	1	1	0
Mr. J. Gibbs	2	2	0
M. A. B.	1	1	0
Miss A. Allin (2d donation)	1	0	0
Miss Sanders and Pupils	19	10	0
The Miss Manns ..	1	0	0
Miss Price	1	1	0
Miss Crossman	1	1	0
Miss Jeffery	1	1	0
Miss Knight	1	1	0
Mr. Sams	1	0	0
Miss Hensman, by sale of valued Be- quest	10	10	0
Mr. J. Thorne	2	2	0
A Friend to the Cause	1	1	0
Mrs. Thwaites	5	0	0
Miss James and Pupils	4	0	0
Miss Thomas and Pupils	1	6	6
Thomas Jarman, Esq.	1	1	0
Produce of a Vene- tian Gold Chain	2	12	6

(To be continued.)

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Vol. III.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY:

Bishop of St. Davids' Defence of the Society.

IN reviewing the Eleventh Report of the Society, a full abstract of which we gave in our last Number, we are forcibly struck with the observation of the Bishop of Norwich at the Anniversary:—
“If we did not but too well know that Prejudice has neither eye nor ear, it would be difficult to conceive how this Institution could find an enemy in this country.”

We are happy to lay before our readers the remarks of the Bishop of St. Davids, on the attack made on the Society by the Rev. Mr. Norris. They are extracted from a Tract published by his Lordship, entitled, “The Bible, and nothing but the Bible, the Religion of the Church of England.”

I have declined a topic to which the GENERAL subject of my Tract, and the obligation of a former promise, invited me, the vindication of the Bible Society from what I hold to be a most unjustifiable attack by the Rev. H. Norris. The IMMEDIATE purpose of these pages occupied me too fully to allow me to enter on a subject which deserved a larger consideration than I could here give it. I cannot, however, dismiss this Tract to the public without, in some degree, acquitting myself of my promise. The work alluded to is, indeed, so destitute

of the demonstration which it professes to give, so defective in its premises, so inconclusive in its inferences, and so reprehensible in its calumnies respecting the Church Members of the Society, that I might leave it to its own refutation, and spare myself the trouble of making any reference to it, if I was not desirous of obviating two objections which are frequently brought against the principle of the Bible Society, viz. that it is founded on a systematic rejection of the Common Prayer Book, and that the universal distribution of the Bible supersedes the regular ministry of the Church.

The Members of the Bible Society ought to be better judges than others, who do not belong to it, upon what principle the Society is founded, and upon what principle they act. The rejection of the Common Prayer Book never could come within the view of the Society. And this will be the more obvious, if we bear in mind the general objects of the Society for promoting Christian Knowledge. That ancient and venerable Society distributes Bibles, Prayer-books, and other Religious Tracts that are in conformity with the doctrine and government of the Established Church. It would be desirable, if the whole Christian Community of these dominions could be united in forwarding these plans. But it was obviously impossible that the dissenting part of the public should co-operate in all the objects of the Society. Nor indeed would it have been consistent with its constitution to admit such associates. But, in the distribution of the Bible, the first and great object of the Society, all Christians could concur without being members. This first principle of the Society for promoting Christian Knowledge is the ground of the Bible Society, and has succeeded beyond all calculation or hope. It is a principle which militates against no form of Church Government: it neither advocates nor interferes with any peculiar interpretations of Scripture: it accepts the Scripture as its own interpreter. But it rejects nothing, it undervalues nothing, it discourages nothing that can serve to explain the Scriptures. It proceeds on the principle of the Authorised Version, and distributes the Bible without note or comment. But it does more; it upholds the authority of that Version by confining itself to it. With the first great principle of the Society for promoting Christian Knowledge it co-operates most

powerfully. It promotes Christian Knowledge by distributing the pure word of God to an infinitely greater extent, both at home and abroad, than could have been done by any society not acting upon the **SINGLE** principle of distributing the Bible.

The Bible Society does not profess to sell the **Common Prayer Book**: it was impossible that all Christians should concur in such a purpose. But by not selling the **Prayer-book** it no more rejects it, than it rejects the **Homilies**, or **Jewell's Apology**, or the **Whole Duty of Man**.—Before the publication of the **Version of King James's Translators**, the authorized Versions were usually accompanied with notes. **Erasmus's Paraphrase** was ordered to be kept in Churches. But the omission of notes, by **King James's Translators**, was not a rejection or reprobation of notes and comments; nor was the discontinuance of **Erasmus's Paraphrase** a censure on the **Paraphrase**.

The objection, that the universal distribution of the Bible supersedes the regular Ministry of the Church, is, I am persuaded, the very reverse of the fact. Our Reformers had certainly no such apprehension. They are undoubtedly most inclined to attend to the Church Service, who bring their Bible with them; and they, who are best read in the Bible, will be most likely to frequent the service of the Church, and will certainly be best prepared to profit by the instructions of their Minister.

Marine Bible Associations.

Some unwearied Friends to the great and single object of this magnificent Institution—the universal diffusion of the Scriptures—have suggested the formation of Associations among the respective Crews of the countless Vessels which navigate the Ocean.

A few extracts from an “Address to Owners and Commanders,” now widely circulating, will sufficiently explain the importance of the object.

The Owners and Commanders of Vessels must be aware of the great advantages derived from a sober and orderly Crew. Numerous ships have been wrecked,

many valuable lives lost, and a ruinous waste of property occasioned by the inattention, drunkenness, or disobedience of Sailors. It cannot, therefore, be doubted, that any measure, which has a tendency to promote sobriety and good order, and to improve the morals of Seamen, will meet with the warm approbation of the Proprietors and Masters of Ships, and obtain their immediate and hearty support. And such, it is confidently expected, will be the effects produced by the formation of MARINE BIBLE ASSOCIATIONS, by means of which the sailors may procure the Holy Scriptures on the easiest terms, not only for themselves and families, but even for disposal in foreign countries. Deriving inestimable advantage from this invaluable book, they may become the instruments of conveying it to millions of their fellow-creatures, and thus greatly promote the glorious Christian Object of the British and Foreign Bible Society, to extend the knowledge [of the Gospel of Peace and Salvation to all the nations of the earth.

The plan has been already adopted, both on board King's Ships and Merchant Vessels; and the effects on the morals and behaviour of the men have been such, as to encourage every true friend to his country, and to mankind, to assist in the general establishment of similar Associations.

To accomplish this object, it is proposed that the Captain or Master of any ship should, by his example and recommendation, encourage his crew to subscribe, either monthly or weekly, at the rate of one penny a week, or upwards, from each person; and the Captain or Master may be authorized by the Subscribers, to stop it out of their wages, if more agreeable to them. The whole amount received, to be expended, from time to time, in the purchase, AT PRIME COST, of such descriptions of Bibles and Testaments, published by the British and Foreign Bible Society, as the Subscribers shall require and direct: and, as Bible Societies are formed at all the principal ports in Great Britain and Ireland, application may be easily made to any one of their Secretaries for the requisite supply of the Holy Scriptures, at prime cost; specifying that the application comes from a MARINE BIBLE ASSOCIATION, and stating the name of the ship and her commander: any number of Bibles and Testaments may thus be obtained, not only for the

supply of the crew, but in different languages, for sale in foreign lands.

To facilitate the establishment of these Associations, a few hints for their regulation are subjoined to the paper, with the Price and Specimens of different Editions of the Scriptures, and the proper forms for keeping the Accounts of the Association.

With these is connected the following

Address to Mariners.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." Psalm cvii. 23, 24.

Have you a Bible on board? If you HAVE, and read it with attention, you know its value:—if you have NOT, you little know what a treasure you are without. The BIBLE is the best gift which man can bestow on man. It came forth from God, and it is designed to lead us to Him—to point out the ONLY mode, by which we may be saved from sin and misery, and conducted to heaven and happiness.

If there be any body of men to whom this blessed Book should appear to be of greater value than to others, it is to Sailors. When in harbour, and even while prosecuting a voyage, they have ample time for reading those lessons of sacred wisdom, and those deeply interesting and instructive narratives with which the Holy Scriptures abound; while they have constant opportunities, in the different countries which they visit, of being convinced that they are indeed the Scriptures of Truth; for *they that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.* But, when you consider the perils which surround you, the frequent dangers to which you are exposed, and reflect that another and an ETERNAL world commences when this passes away, you must feel the boundless importance of possessing that which points to Him, who can deprive those dangers of all their terrors, and can render that future world the haven of eternal security and happiness!

You call yourselves Christians: but do you possess that,

knowledge of the Scriptures, and that faith in them, which would make you Christians indeed—which would shine forth in your actions, and render you examples and patterns on distant shores? To acquire this knowledge and this faith, *search the Scriptures*, (see John, ch. v.) and be governed by their holy precepts. The effect is certain; for they *are able to make you wise unto salvation, through faith in Christ Jesus*: (see the 2d Epistle to Timothy, ch. iii.) With such a compass on board, the tempest may blow, and the angry billows may beat; but they cannot shake your confidence in that Pilot who said unto the raging waves, *Peace, be still; and there was a great calm.* (see Mark, ch. iv.)

When you possess a Bible, and, reading it with serious attention, find that it leads to that hope which is *an anchor of the soul, both sure and steadfast*, (see the Epistle to the Hebrews, ch. vi.) a sacred joy will fill your hearts; you will feel desirous of imparting to others the happiness which you enjoy; and, while you are engaged in conveying to Foreign Nations the necessities and the comforts of life, you will meet with many an unenlightened Heathen, and many an ignorant professing Christian, to whom you may be the messenger of glad tidings, and the happy instrument of eternal salvation.

You live in an age of the world which may well be called an Age of Wonders.—Among those wonders, the BIBLE SOCIETY is a noble FIRST-RATE—she has hoisted the colours of the PRINCE OF PEACE: she has visited, with favouring gales, the most distant shores, and found a friendly harbour on every coast: she has conveyed upward of one million three hundred thousand copies of the Holy Scriptures to the various nations of the earth; and she still pursues her course, and will pursue it, until every port is blessed by her entrance. The Crew of this noble Ship is composed of all nations, and of all classes—the Emperor of Russia, and the Princes of the House of Brunswick—the Kings of Prussia, Sweden, Denmark, and Wirtemberg—Admirals of the Fleets, and Generals of the Armies—Prelates of the Church, and Members of the Senate—Tradesmen, Mechanics, and Servants—all meet on her deck, and cordially lend a hand in spreading her canvas to the winds of heaven.

While the rich and the poor, the high and the low, are thus coming forward to assist in the glorious design of

distributing the Bible to all the nations of the earth,—will you be the last in supplying yourselves with this Teacher of the way to Heaven, and in sharing the happy privilege of conveying it to foreign lands? There was a time when a Bible cost a sum which few of you could afford to pay; but, thanks be to God! it may now be purchased for that which any of you can spare; and, in order that EVERY ONE may possess this inestimable treasure you may be supplied with any number of copies of the Holy Scriptures, in different languages, at the cheapest rates. Annexed are a list of the Society's Cost Prices, and a Code of Rules, by the adoption of which you may assist in enabling every Sailor and every Landsman, to read, in his own tongue, *the wonderful works of God.* (see the Acts, ch. ii.)

SOCIETY FOR THE PROPAGATION OF THE GOSPEL:

The Annual Sermon was preached before the Society, and the Lord Mayor and Sheriffs, on Friday the 17th of February, at the Church of St. Mary-le-Bow, by the Right Reverend William, Lord Bishop of Oxford, from Psalm ii. 8. *I will give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession.*

The Anniversary Meeting was held, after the Sermon, in the Vestry. From the Report of the Proceedings of the year, it appeared that the Society has the following Missionaries, Catechists, and Schoolmasters and Schoolmistresses:—

	Miss.	Schools.
In Newfoundland	4	7
In Nova Scotia	18	21
In New Brunswick	9	11
In Cape Breton	1	0
In Upper Canada	8	1
In Lower Canada	4	0
In Africa (Gold Coast)	1	0
In New South Wales	0	2
In Norfolk Island	0	2

The stipends of the Missionaries vary from 36*l.* to 200*l.* per annum; and those of the Schoolmasters from 10*l.* to 20*l.*

The sum disbursed, during the preceding year, in Salaries and Gratuities to Missionaries, Catechists and Schoolmasters, and Exhibitions to the Scholars at the College in Nova Scotia, was 4805*l.* 12*s.* 11*d.*: beside which the sum of 393*l.* 13*s.* 8*d.* was expended in Bibles, Prayer-books, Religious Tracts, and other Books, for the use of the Missionaries and for distribution.

Nearly the whole of these Missionaries confine their labours to the maintenance and extension of religion among the descendants of the European Settlers, subjects of the Crown. Mr. George Okill Stuart, Missionary at Kingston, in Upper Canada, is, however, appointed to visit the Mohawk Indians, and Mr. John Green to be their Schoolmaster; and Mr. Robert Addison, Missionary at Niagara, visits the Indians.

The Society annexes to its Annual Report the following Notices respecting its Missionaries.

The Society, taking into their serious consideration the absolute necessity there is, that such clergymen as are sent abroad should be duly qualified for the work to which they are appointed, desire every one, who recommends any person to them for that purpose, to testify his knowledge, as to the following particulars:—

1. The age of the person.
2. His condition of life, whether single or married.
3. His temper.
4. His prudence.
5. His learning.
6. His sober and pious conversation.
7. His zeal for the Christian Religion, and diligence in his Holy Calling.
8. His affection to the present Government.
9. His conformity to the doctrine and discipline of the Church of England.

And the Society request all persons concerned, that they recommend no man out of favour or affection, or any other worldly consideration, but with a sincere regard to the honour of Almighty God, and our blessed Saviour; as they tender the interest of the Christian Religion, and the good of men's souls.

But if any person should appear abroad in the character of a Clergyman of the Church of England, and disgrace that profession by improper behaviour, the Society desire their friends to examine, if they can, into his Letters of Orders, and to inspect the list of the Missionaries annually published by the Society; by which if it should be found that he came thither with their knowledge, they will, upon due information, *put away from them that wicked person.*

CHURCH MISSIONARY SOCIETY.

The first Anniversary of the Hibernian Auxiliary Church Missionary Society

Was held in the Great Room at the Rotunda, in Dublin, on Tuesday, April 18th;

The Right Honourable Lord Viscount Lorton,
President, in the Chair.

The Meeting was very numerous and respectable. The Report, which was read by Francis Corbet, Esq. one of the Secretaries, detailed the exertions of the Society's First Year, and was received with the highest testimonies of satisfaction.

Our readers have already learnt, (see p. 275 of the Number for May,) that the Society has paid to the Parent Institution the sum of 1072*l.* 17*s.* 2*d.*

The great press of the Society's business in London rendered it impracticable for the Secretary to attend the Anniversary; or to assist, with some friends, in extending the Auxiliary by Associations,

this summer, in different parts of Ireland, as was designed; but such arrangements are making as will enable the Parent Society, it is hoped, to render effectual aid to this noble Auxiliary early next year.

In the mean time, we may safely commit to our zealous friends in Ireland the interests of the Society, and of that great cause to the furtherance of which it is devoted; assured that no practicable and expedient means will be left untried to extend in the Sister Church a warm and steady zeal for the conversion of the world.

We regret that our limits allow us to transcribe but a few extracts from the impressive speeches delivered on this occasion.

The following anecdote, related by the Hon. and Rev. James Hewitt, will much interest all persons who are desirous of ascertaining the extent of the power of Superstition among the nations of the East.

A tribe in India, called the Bhaunts, chiefly live by offering themselves as guarantees to treaties and other contracts; to which, instead of affixing their seal after signing their name and place of abode, as is customary with other tribes, they affix the figure of a dagger, significant of the dreadful security which they have given; for, if the agreement be broken, the Bhaunt proceeds to the house of the offending party, and in his presence destroys either himself or one of his family.—The object of our Society, my Lord, is to change this dreadful security for a feeling of religious duty and moral obligation—to substitute the Bible for the dagger—and the fear of God for the fear of man.

From a passage in the speech of P. Æ. Singer, Esq. we infer that Dublin has followed the example of London in concentrating the interest of her public Charities by holding several of their Anniversaries in the same week.

My Lord—I must again repeat it, that Ireland wanted but the unpulse: the springs of action were within. Already have we endeavoured, and with no ordinary success, to imitate England in that stupendous monument of human good, the British and Foreign Bible Society. Its eagle flight has been emulated, and the word of eternal truth brought home to the threshold of the peasant's cottage. Already has the subject of National Education occupied the attention, and been realized into action. To-morrow and the succeeding day will bring before the public the Hibernian Sunday School and Hibernian Bible Societies. These two pillars of humanity, founded in the warmest feelings of the heart, while they do honour to our Island, seemed still to want the key-stone to the arch;—that key-stone is presented in this Society, and the arch now stands complete.

We cannot resist the pleasure of giving almost entire the eloquent and argumentative address of the brother of the preceding speaker, the Rev. J. H. Singer, Fellow of Trinity College. The concluding reference to a departed Friend of the Society will be interesting to all. The praise of the great and good Buchanan lives in all the Churches.

My Lord—However inadequate to recommend any motion I may feel myself to be, I yet am glad of an opportunity of addressing this respectable meeting, of expressing my heartfelt approval of the noble object of this Society, and my sincerest wishes for its ultimate success; of rejoicing with them in the present almost unlooked-for state of prosperity of our Institution, and my confidence and my conviction, that, as the Hibernian Church Missionary Society has struck its roots deep into our Irish Soil, so its branches, by the watering of Divine Grace, may spread over the Heathen World, affording shelter and refreshment to all who are weary and heavy laden.

Nor can I, my Lord, avoid congratulating myself that Ireland has, at length, taken her proper station among the glorious *fellow-workers with God*; that the country of my birth, and the religion of my choice, the land with which I have associated all my hopes of hap-

business, and the faith which I trust has sanctified these hopes, have not remained idle spectators of the exertions of others, but that they too have come down to assist the Lord against the mighty.

Is it not, my Lord, to be ranked among the strangest anomalies of the human mind, that this great, this interesting object, should have met with heads so prejudiced, or hearts so hard, as to oppose its success? Is it not strange, that a cause which appeals by every motive which should move the Politician, the Philanthropist, the Christian—which should bind the Worldling by his interests, the Moralist by his humanity, the Christian by his hopes—a cause whose only means are benefits and persuasion, whose end is but happiness and salvation to millions of our benighted species, whose tendency is but peace and good will on earth—that such a cause, the cause of God and man, of ourselves and of our fellow-creatures; should be opposed, maligned, calumniated—that rank and influence and learning should be arrayed against the simple Missionary—that facts should be misrepresented or denied, reasoning perverted or silenced; nay, that the morality of the Koran, and the mildness of the Vedas, should have been placed in impious competition beside the Law of God, beside the Gospel of Christ!

Would you preserve your possessions in the East, an empire, at which the cupidity of an Alexander or a Caesar might blush; an empire, from which, by a thousand channels, wealth and industry and commerce have poured into your country, have now strung the exhausted sinews of war, and conducted you unharmed through the mighty contest from which you are just now reposing—would you preserve this empire in peace, and hand it down entire to your posterity, that they too may stand forth in their day as the liberators of Europe—

CHRISTIANIZE THE EAST.

Should the whirlwind of war again be turned against your territories directed by a new Tamerlane or a Jenghis, beware of a divided faith, of an alienated population: if you would bind your subjects to your interests by a tie stronger than art or policy ever devised, if you would rest in security from foreign invasion, and domestic treason—CHRISTIANIZE THE EAST.

Nor is it by policy alone that I would induce you

to an act of Justice. Humanity has her claims; and millions of your fellow-subjects, groaning under the aggravated miseries of despotism and priest-craft, present an object for benevolence more extended and more urgent than was ever offered to the contemplation of man. Would you relieve these wretched victims of superstition?—would you rescue the pilgrim from the agonising hook, snatch the aged parent from the monster of the desert or the flood, save the trembling matron from the devouring flames, or prevent the wretched infant from becoming the victim of its more wretched mother's bigotry?—would you restore the parent to the child, and the child to the parent?—CHRISTIANIZE THE EAST.

But we have yet, my Lord, a higher principle of action. We regard the Hindoo and the African not merely as subjects, or as men, but as immortal and responsible agents, in whatever climate born, or with whatever colour tinged; equally with ourselves to stand before the bar of God, to be judged by an infinite and a perfect Being; equally with us to have sinned and fallen short of the law; equally to want a Saviour, whose merits and sufferings they may plead on that dreadful day. Will you suffer millions of your fellow-creatures to remain ignorant of that Saviour, until they see him as their Judge? Is there aught on earth would purchase from you the knowledge of Christ and his salvation? And can you refuse them the preacher, that they may hear, that they may believe, that they may live? Oh, if you indeed think that *there is no other name under heaven whereby man can be saved, but the name of Jesus*—if you do not think our faith to be foolishness, and its promises delusions—if you do not expect that Brahma, and Mahomet, and Christ shall be alike powerful to save—*OK CHRISTIANIZE THE EAST.*

Already has this great subject engaged the attention and approbation of the British Legislature, and the Missionary is now armed by the decree of that august Assembly. Let us, my Lord, anticipate the glorious results of that decree. Let us hope that not a corner of our Indian Empire will be unvisited by the Missionary and the Bible. Let us hope that her arid deserts will be watered by the streams of truth, her fainting children fed by the bread of everlasting life; that the

exertions of this and similar Societies, like the tree fabled of by the early voyagers, will collect the treasures of heaven to pour them down in copious streams on the parched and craving soil; and that *the knowledge of God will cover the land as the waters cover the sea*. Am I sanguine in hoping, that, in such glories, Ireland will have her share? Am I sanguine in hoping, that she will bear her part in the labour and in the reward?—I trust not.

Though, since we last met, Heaven has called to itself the man whose unwearied exertions first brought this subject prominently forward, while his piety and his benevolence and his simplicity adorned even the cause which he preached; though he, suffered but like the prophet to view the glorious prospect of his success, was taken from this world of care, let us hope that his spirit remains among us—let us hope that though the prophet is removed, his mantle has fallen on earth—let us hope that some portion of it has fallen on this land which he once honoured with his presence—and then, whether his eulogy be pronounced in Sanscrit or in English, whether his tomb be raised on the Ganges or the Thames, when the Christian Philanthropist or the Rescued Idolater repairs thither to thank his God that there has been such a man, let us hope that Ireland will share a portion of his gratitude, and that our exertions will be offered to the Throne of Grace accompanied by the name and memory of Buchanan.

Dr. Thorpe, in few words, has forcibly touched the grand feature of the character of Schwartz.

Eminent as was this servant of God for all the graces which adorn the Christian Character, he was chiefly distinguished by his disinterestedness. For his labours and services, he looked for no return from man. He sought and found his recompence in his work. He has entered into rest. But he has left in the East a deathless fame; and, what is of more value, a bright example, which many a pious Missionary is at this moment endeavouring to copy.

We remark with pleasure the truly Christian spirit which breathes through the speech of the Archdeacon of Elphin.

I will say that I am happy in the opportunity thus given me, of declaring publicly, that the cause in which this Society is engaged is near my heart.—Yes, it is an object near my heart, that that great truth, as it is in Jesus, which alone affords comfort to such a sinner as I am, should be published in all the ends of the earth. I am addressing myself to an assembly of professing Christians, who, therefore, profess to believe the Bible.—Do we then hear its testimony—that *all have sinned and come short of the glory of God*; and that *as many as have sinned without law, shall also perish without law*; and *as many as have sinned in the law, shall be judged by the law*? Do we know, therefore, that the LAW OF NATURE can afford no help to heathens, (they being sinners against that law), any more than the LAW OF GOD can to us; and do we know that there is none other name under heaven given to man whereby he can be saved, but only the name of our Lord Jesus Christ; and can we be indifferent to the cause of Missions? No: the man calling himself a Christian, who can contribute by any means towards the sending of Missions among the Heathen, and who is fairly called upon to do so, and refuses, or treats the subject with apathy—that man can be a Christian but in name.

We must not omit the manly and energetic eloquence of the Rev. W. Bushe; especially as he has adverted to a point of great interest in the affairs of the Society;—a point which we rejoice to see has been warmly felt in the Sister Country.

My Lord, I will freely confess, even in the presence of this Meeting, and in the face of this Society, so conscious am I of the pressing and paramount claims which our own country has on our exertions and resources, that I would not have been forward to embark in any cause, which I thought tended in the least to divert those exertions and those resources to any foreign object, however desirable, did not the ghastly picture of various nations, and many millions of people *wholly given up to idolatry*, in every formidable variety of shape and under circumstances of the most aggravated cruelty, present itself to my view, and leave me no farther room for deliberation or denial. I should have thought it my bounden duty to

attend only to the wants of my poorer brethren at home, did I not hear from far the voice of brothers' blood crying unto me from the ground: and I felt conscious, that, if I disregarded that voice, brothers' blood would be upon my head.—Yes, my Lord, the voice of blood cries from distant lands, where Moloch's sanguinary altars reek with cruel sacrifices—where the idol of Juggernaut, borne on its immense car, presses with its wheels the prostrate bodies of self-devoted victims, and marks its progress with their blood—where the funeral pile embraces, in one devouring flame, the living wife and the dead husband—where Ganges' waters receive the tributary offerings, of children flung upon its waves by the hands of their own parents, as their unhallowed propitiation.—These are the scenes which Asia's wide-extended empire exhibits.

Indeed, my Lord, our purpose is far from enthusiasm. Even if we look only to human means, we have every reasonable hope of favourable results. Look to one of the great features which this Society holds forth to view—the establishment of Schools for the education of the youth of Africa. Surely it is as reasonable to hope for success from the establishment of schools abroad, as from similar institutions at home. Man is not physically more depraved in one country than in another, more incapable of moral and religious reformation. Man in that soil is the same with his brother in this, for God has made of one blood all the nations upon earth.

The Earl of Gosford, the Rev. Peter Roe, Blaney Townley Balfour, Esq., the Rev. George White, the Rev. Dr. Austin, the Rev. B. W. Mathias, the Rev. George Hamilton, and other gentlemen, took also a share in the business of the day.

The extracts which our limits have allowed us to give will convince our readers that the Sister Island has entered with her characteristic ardour upon the support of this great cause; and that, from her Bible and Missionary Societies, she is deriving to herself a large increase of religious light and fervour. “May we not,” says one of the most eloquent of the speakers, “may we not, my Lord, expect the bless-

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ing of God upon our attempts to extend the knowledge of his Gospel; and hope, that while 'we are watering others, we shall be watered ourselves.' We know that the moisture which the sun extracts from the earth, returns to it again in refreshing and fertilizing showers."

Hull Branch Juvenile Association.

At the late Anniversary of the Hull and East Riding Church Missionary Association, it was moved by the Rev. Thomas Dikes, and seconded by the Rev. J. Foster,

That it appears to this Meeting highly desirable to interest the YOUNG PERSONS of this Town and Neighbourhood, in the cause of the Church Missionary Society, by means of a BRANCH JUVENILE ASSOCIATION; and that the Secretaries be requested to draw up Rules for such an Institution, and to adopt suitable means for its establishment.

In pursuance of this Resolution, a Meeting of Young Persons was held on Wednesday, June 7th, when the following Resolutions were proposed by the Secretaries, and adopted:—

1. That an Association be now formed, to be called "THE JUVENILE BRANCH ASSOCIATION, in aid of the Hull and East Riding Church Missionary Association."

2. That every Person collecting 1s. or upward per week, or to the amount of 2l. 12s. per annum, be a Member of this Association, and entitled to a Copy of the MISSIONARY REGISTER: the Names of Members to be printed with the Report of the General Association.

3. That a Treasurer to the Juvenile Association be appointed by the Committee of the Hull and East Riding Association.

4. That the Members of this Association do pay the sums collected by them into the hands of their Treasurer, either weekly, monthly, quarterly, or annually, as may

suit their own convenience; and that the Treasurer do pay the sums received by him to the Treasurer of the Hull and East Riding Church Missionary Association every quarter-day.

5. That the Accounts of this Association, be presented by its Treasurer, to the General Meeting of the Hull and East Riding Church Missionary Association.

6. That it be urged upon the Members of this Association to stir up in themselves, and in each other, a spirit of prayer for the Divine Blessing upon the means which are using for the Conversion of the Heathen, and for this end to circulate suitable intelligence, especially by the Missionary Register, and to adopt such other methods as may be recommended to them by the Secretaries of the General Association.

We recommend it to young persons in other places, to follow the example of Bristol and of Hull. An outline of the Bristol Branch Association was given in our First Volume, p. 192; and we have since had repeated occasion to applaud its energy: nor have we any doubt but that the Hull Branch Association will become a very efficient assistant in promoting the great object of the Society.

Rev. Miles Jackson's Sermon before the Bradford (Yorkshire) Church Missionary Association.

On Monday, March 27th, the Rev. Miles Jackson, of Leeds, preached, from Matt. xxviii. 18, 19, 20, before the Bradford Association, at the Parish Church; and has since, at its request, published the Sermon. It rejoices us to see the zeal of our fellow-churchmen roused by addresses imbued with such vigour and evangelical savour.

We shall lay the close of this animated Discourse before our readers.

Having spoken of the self-denying exertions of Missionaries, the Preacher adds:—

But the part which almost all of you are called to act, though less arduous, is not less necessary or less important. It is you who, under God, must enable these servants of Jesus Christ to execute their high commission. THEIR commission! Let me not mislead you. It is YOURS. It is a commission to the whole Church of Christ. And these magnanimous and heroic Christians are your representatives, your deputies, who, in your place and in your stead, are performing your duties, and for you bearing the burden and heat of the day.

I know no consideration more calculated to excite your zeal, and stimulate you to exertion. As a Church, as a body of Christian Believers, you are commanded by the great Head of the Church, *to go and teach all nations*. This is a work which you cannot decline. You must either do it yourselves, or see it done by others. If substitutes are admitted, how thankfully, and how liberally should you provide them, and for them! And hence, it is not your Missionaries only, but you also, whose servants they are for Jesus's sake—it is you, that shall turn many to righteousness—it is you, that shall shine as the firmament, and as the stars for ever and ever.

What a glorious prospect do we behold, whether we look at the Heathen World, on which the Sun of Righteousness is now arising with healing under his wings; or behold the Heavenly Jerusalem, which has no need of the light of the sun, because the Lamb is the light thereof, and the glory of God doth lighten it! Yes! if, from love to Christ and his cause, we send the Gospel to the Heathen, they and we shall be each other's joy and crown of rejoicing in the day of the Lord Jesus, when we shall come to be glorified in his saints, and to be admired in all them that believe.

And that the Lord is now arising to have mercy upon Zion, that the time to favour her, yea, the set time is come, seems more than probable from the bright constellation of heavenly luminaries which now appears in our meridian, to reflect the sacred light of heaven on the dark regions of the earth.

For, in the first place, we have a BIBLE SOCIETY, for the purpose of translating the Scriptures into every language under heaven, and circulating the word of life from pole to pole; and thus, like the Baptist, to be as

the voice of one crying in the wilderness, PREPARE ye the way of the Lord, make his paths straight.

Then, to meet the wants of those who cannot understand what they read, except some one guide them, we have a MISSIONARY SOCIETY*, which says to its servants, as the Divine Spirit said to Philip, "Join thyself to the chariot of the Ethiopian Convert: preach to him Jesus; baptise him; and send him on his way rejoicing."

And again, to supply the Missionary Society with preachers, qualified, by their knowledge of the languages of the Heathen, to be able ministers of the Gospel of the uncircumcision, we have a society, (and I hope similar Societies in other countries will be established,) FOR ATTEMPTING THE CONVERSION OF THE JEWS; who are dispersed over all the nations of the earth; and are already acquainted with every language under heaven, and only want the grace of the Lord Jesus Christ, to make them the ablest Missionaries that the whole world affords.

That these Societies should have such a connection, such a harmony, and so reciprocal a dependance; that there should be such a fitness in each to its own particular end, and so admirable a suitability and power in the whole, by their combined influence, to accomplish the one great object, which each, in its separate capacity, is incompetent to effect; that, without any mutual understanding, or design, or previous arrangement, there should be such a coincidence in their views, their objects, their plans, and their operations; as to admit of their being considered as parts of one perfect whole, rather than so many distinct and independent wholes, is marvellous in our eyes; and seems to discover the powerful influence of an invisible Agent: and, while the song of angels at the nativity of Christ marks the character of their successful and triumphant career, they remind us of the Angel that flies in the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and tongue; and encourage the hope, that the great Eternal has hitherto guided the flight of this

* The Preacher speaks collectively; comprehending, in one fraternal bond, all those institutions which aim, with simplicity, at the one great end of converting the world.

Angel of Mercy, and continues to guide, and will guide, and guard, and govern, and sustain it, till all the world *fear God, and give glory to him, and worship him that made heaven and earth, and the sea, and the fountains of waters.*

If righteousness exalt a nation, it is impossible to contemplate these institutions, even in a political point of view, without unspeakable satisfaction and delight. For my own part, I recognise in these, the radiant Bow of the Everlasting God, spread over the black and awful cloud that again overshadows the earth; and hail it as the token of his Covenant of Peace between him and the nations who support his cause; the sign and the pledge of a future calm, and a serener sky. And should the tempest which has so lately subsided again rage, and the thunderbolts of Heaven once more threaten to fall upon us, and consume us, the sight of that Bow, as in time past, shall never fail to counteract despondency, and to inspire tranquillity, and peace, and hope. Yea, we need not fear though the earth be removed, and though the mountains be carried into the midst of the sea. For the Lord of Hosts is with us; the God of Jacob is our refuge.

While you contemplate the political and the religious, the present and the everlasting, effects of these Societies, take down your harps from the willows, and make every string speak the praises of Him who is with us always, even unto the end of the world. Rather than forget Jerusalem, let your right-hand forget her cunning. Rather than not remember Jerusalem, yea, rather than not prefer Jerusalem above your chief joy, let your tongue cleave to the roof of your mouth. Oh! that kings of the earth, and all people, princes, and judges of the earth, young men and maidens, old men and children, may continue to unite in making the way of God known upon earth, his saving health among all nations! Then shall the earth bring forth her increase, and God, even our own God shall bless us—God shall bless us; and all the ends of the world shall fear him.

Letter from the Royal Danish Mission College.

Our readers have been apprised, (see p. 81 of the Number for February,) that the Committee had

addressed the Royal Danish Mission College, on the subject of the School Establishments, at Tranquebar, of the late Dr. John; offering to continue such support to them as the College might wish. The answer of the College has just arrived, in the following Letter from the Right Reverend Dr. Frederik Múnter, Bishop of Copenhagen, to the Rev. Josiah Pratt, dated Royal Danish Mission College, Copenhagen, April 27, 1815.

A short time ago we received that very obliging Letter of February 27th, which the Committee of the "British Church Missionary Society for Africa and the East" has been pleased to address to the Royal Danish Mission College.

We may be permitted to assure you in truth, that we have been entirely penetrated with those feelings of esteem and gratitude with which the British Missionary Society's proceedings ought to inspire us; recollecting that a noble design, viz. the promotion of true Christian Knowledge in the Danish East-Indian Possessions, impossible to our College to pursue during the war, has been happily furthered by the salutary assistance of the Society, liberally rendered to the schools in and near Tranquebar, erected by our worthy Missionary the lamented Dr. John. Only by such particular generosity, have those establishments been preserved from dissolution, maintained and enlarged. Equally obliged by Christian Sentiments and by reason of our charge, we deem it an important and very agreeable duty to present hereby to the Society our grateful and sincere thanks.

Concerning the propositions of the Society, in respect to the future direction of those promising School-Establishments, as our College is not yet enabled to maintain an uninterrupted communication with Tranquebar, we gladly and gratefully accept of the Society's benevolent offer, to continue, by the care of its representatives in India, the direction and conduct of those Establishments. If the Lutheran Clergymen, the Rev. Messrs. Schnarré and Rhenius, who have been sent to India by the Church Missionary Society expressly for rendering any aid to the late Dr. John and his Colleagues, should

visit Tranquebar and its neighbourhood, those gentlemen most certainly shall be received as brethren with open arms; and we are fully convinced of the good reception they will meet with, on account both of their persons and of the noble purpose for which they were sent, by the Danish Government in that Colony, at the head of which the worthy Admiral Bille has been placed. The inclosed Letter to the Danish Missionaries at Tranquebar, which contains an account of the Society's generous offer and our acceptance of it, is recommended to your goodness in order to be dispatched to India.

The copies of the Society's Proceedings, of the Missionary Register, and of some other works, mentioned in your Letter, and committed to the care of B. F. Horne-man, Esq., will be received by us with particular pleasure and thankfulness.

Wishing, from sincere hearts, that Almighty God may bless your salutary endeavours, we pray also that the "British Church Missionary Society for Africa and the East" may be pleased to accept of our most respectful salutations, presented with that high esteem which true Christian merit and benevolent pursuits so abundantly deserve.

"The SPIRIT OF BRITISH MISSIONS: Dedicated to the Church Missionary Society, by a Clergyman, a Member of that Body."

We are happy to announce the publication of a very interesting Tract under the above title. It was prepared by the Author, with a view to its being translated into German, Dutch, and French, and circulated on the Continent; in order to awaken, among Foreign Protestants, a sacred emulation in the diffusion of Christianity.

The Committee have advised its publication in this country, previously to its being sent abroad for translation, as it conveys important information on the subject of Missions, in a manner well adapted to excite attention. It is particularly recommended.

for distribution, to those Friends of Missions, who wish to conciliate to this great cause the regard of opulent or benevolent persons, who may not have hitherto felt interested therein.

This Tract may be had of the Society's Booksellers, Mr. Seeley and Mr. Hatchard, and of all other persons in the trade, price 3s. 6d.

The profits arising from the sale, will be appropriated to the Fund for the West-African Missionary Ship—the "William Wilberforce."

The Tract is divided into the following chapters:—

1. Sketch of British Missionary Societies.
2. Brief View of the State of the World, in Proof of the Necessity of Missions.
3. The Duty of supporting Missions, enforced on the Grounds of Zeal for the Glory of God, Love to Mankind, and due Regard to the Honour of the Christian Church.
4. Encouragements to the Discharge of this Duty, from Prophecy, from the Aspect of the Times, from the Success already obtained, and from the State of Preparation among the Heathen.
5. Answers to some Objections.

An Appendix follows, containing a great variety of interesting Missionary Narratives.

BAPTIST MISSIONARY SOCIETY.

THE Anniversary took place on Wednesday, the 21st of June. Mr. Hinton, of Oxford, preached, in the morning, from Rev. iii. 7, 8, at Spafelds Chapel; and, in the evening, Mr. Birt, of Birmingham, at Sion Chapel, from Eph. iv. 13. *Till we all come in the unity of the faith.* Dr. Ryland, of Bristol,

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read, after each Sermon, a Report of the present state of the Society's Missions, under the heads of—Missionary Stations—Native Preachers—Schools—Translations of the Scriptures—and Pious Soldiers. The Collections amounted to 336*l*.

We shall not here enter into a detail of the Report, as we are in the course of giving a full and digested statement of the late and present condition of the Missions of the Society.

Foreign Intelligence.

INDIA.

CHRISTIAN KNOWLEDGE SOCIETY.

REFERRING our readers to our last account of the state of the Society's Missions (see vol. II. pp. 218—224) we proceed, as we proposed, to report their present condition.

Vepery.

The Rev. Mr. Patold, in a letter dated Feb. 28, 1813. mentions, that the ill state of his health, partly occasioned by the sickness and death of his wife, having required an immediate change of air, he had resolved on taking a journey, by the way of Pondicherry and Cuddalore, to Tranquebar, where he had continued full three months; during which period, his health, through God's blessing, had so far improved, that he had been able to assist his brethren, every Sunday, in preaching at the Malabar and Portuguese Chapel, and at the Danish Church, in the German Language. On his return to Vepery, he found the Secretary's Letters, enclosing a bill of exchange for 728*l*. 2*s*. being the amount of salaries, gratuities, and collections, sent out by the Society to their Missionaries, for the year 1812. The bill had been

accepted by Government, and the distribution was about to be made. His own cordial thanks for the additional gratuity to him, in consideration of his peculiar wants, are expressed; as well as for the allowed appropriation of 41l. 13s. 4d. towards the repair of the Mission House at Vepery, being part of the last remittance to the late Mr. Horst. During his absence from Vepery, every thing in the Mission Concerns, had been orderly preserved: and the Catechists and Schoolmasters had performed all the duties incumbent on them, with much regularity, and to his full satisfaction.

In a letter, dated at Vepery, July 27, 1818, he mentions that, in April last, he had visited, the Christians residing at St. Thomas's Mount, where he had administered the Holy Sacrament, and had baptized several adults and children. The Christians at Pullicat, whom he had heretofore been in the habit of occasionally visiting, had latterly been benefited by the kind attentions of the Hon. Company's senior Chaplain at Fort St. George; and instead of applying to the Vepery Missionary, as they had been accustomed to do, for visits and the administration of the Sacraments, had addressed themselves to the Company's Chaplain, wishing to be brought under the care of Government, and to be visited by him. The account which Mr. Pæzold had given to the Chaplain, respecting the connexion between the Pullicat Christians and the Vepery Mission, appeared to be correct. "If those Christians, of the Reformed Church, at Pullicat, should actually wish henceforth to be visited by the Hon. Company's Chaplains, and to be brought by them under the care of Government, no one can prevent it: nor would I," he adds, "ever attempt it, though I had it in my power to do so."

Mr. Kolhoff, of Tanjore, having applied for some printed Malabar Books, for the use of his Congregation, he had been furnished with a considerable supply, from the Vepery Stores, consisting of Malabar New Testaments, copies of a Compendium used in Catechetical Lectures, the Pilgrim's Progress, Fabricius's Epistle to the Heathens, &c. together with English and Malabar Grammars, and other Tracts printed at Vepery, as well as some articles for book-binding.

The books sent to him by the Society, he distributed as occasions served, at Madras and in the out-settle-

ments. Applications were made to him, almost every week, for English Bibles, Common Prayer Books, Catechisms; Spelling-books, &c. He had, however, been cautious in his distribution, having found that some poor people, particularly European Soldiers, had attempted to deceive him, by applying for books merely to make a profit of them.

The following is the general Report of the Vepery Mission for 1812.

Baptized (of whom 12 were adults)	99
Couples Married	16
Buried	42
Communicants	284

Trichinapoly.

The Rev. Mr. Pohle, in a letter, dated at this place, Jan. 22, 1813, states that, in the course of the preceding year, his records were as follows, viz.

Baptisms, including four Heathens	13
Received from Popery	9
Funerals	18
Marriages	7
Tamulian Communicants, 16 for the first time	241
Portuguese ditto	23
Half-cast English ditto	31
English School Children, from 30 to	50
Tamulian ditto, from 20 to	30
The Tamulian Congregation amounted to	333
The Portuguese, and half English	145

His fellow-labourers, during the greater part of the year, were the same as in the previous year. A change had taken place, by the death of the Catechist Kurubadam, of the Wollarha caste, at the age of 55 years; a very active and useful man, excelling particularly in Tamulian Psalmody. His son, a promising young man, named Taireappen, brought up in the Mission, they now employed as a Catechist. Among the other assistants in the Mission, some slight changes and new arrangements had been made.

Respecting himself, he observes, that his age, and strength, and changeable health, confined his labours

principally to the place of his station, to do as much as he could in the Church, and School, and Mission Affairs; and to see that those under him discharged their duty; which indeed they did, though inspection was necessary.

A new Church, built by order of Government, in the cantonment, for the troops, had been recently opened by the Rev. Mr. Smith. They will resort thither in future, instead of going to the Mission Church.

Mr. Pohle acknowledges the receipt of the Society's annual presents, for the year 1812, in very good preservation for which he supplicates the blessing of God upon the Society.

Adverting to some reflections that the Missionaries found had been cast upon their communications respecting the Syrian Christians, he admits that those communications amounted to little more than what they collected from the publications of former Missionaries. He had always wished for additional information, to be obtained by means of the residence of some competent person amongst them for a year or two, which it was not possible for THEM to accomplish, in their circumstances. At the same time, he wished to be allowed to say, that every point seemed not to be so absolutely cleared up, as to admit of no additional light; and that he could not help being a little backward in taking all for granted, that had appeared in a journey, when but very imperfect observations and annotations could be made, especially without a knowledge of the country language. Experience had taught him not to be too forward in cases of that kind.

In consequence of a great scarcity of provision, thousands of the inhabitants of the southern provinces had flocked to the neighbourhood of Trichinapoly in a starving condition. A charitable subscription, headed by their respectable Zillah Judge, had been made; and Mr. Pohle had been entrusted with the purchasing rice, &c. and the daily distribution of this charity to some thousands of individuals. He had found it to be a very troublesome business, though assisted by a Dubash, and other people employed on the occasion; but, the circumstance had furnished opportunity for many to hear the words of eternal life. The malignant fever, mentioned in former letters as carrying off great numbers in the southern and other parts of the country, and which had

been mentioned as a reason for not sending the Catechists to Dindigul, Madras, &c. still continued to rage.

Tranquebar.

The Rev. the Danish Missionaries in a letter dated at Tranquebar, 15th Oct. 1812, mention, with extraordinary satisfaction and gratitude, the receipt of stores and presents from the Society, and transmitted thither by their Brother Pazold. At a doleful period, when they were deprived of all support and benefits from Denmark or Germany, such countenance and relief from their English Benefactors were extremely seasonable. They praise God for the benefit; and pray that their Benefactors may be blessed with temporal and eternal happiness.—Circumstances had occurred, which eventually had brought about a reconciliation, and a return of friendship between Mr. Pazold and Mr. Retler, with the other Brethren of the Mission. Henceforth, they expected to labour in the vineyard of the Lord, in fraternal love and unanimity; and that the discord which had subsisted would be buried in oblivion; and they prayed that God would strengthen the bonds of union amongst them.

Their Congregations continued to enjoy the means of grace without interruption, although their Brother Dr. John suffered by the want of sight, and by repeated attacks of asthma.

From their printing press, 1000 copies of Solomon's Proverbs, 1000 of the Psalter, and 1000 of Select Sentences from the Old and New Testament, in Tamil, had issued. These publications, besides those in Portuguese, and 1000 copies of a school-book, for children learning English, in the Portuguese Mission School, and in Dr. John's Free Schools, had so exhausted their stock, that they were particularly rejoiced to find printing paper amongst the stores of the year; which they pray may be continued to them.

The Danish Missionaries, in another letter, dated Sept. 8th, 1813, communicate the lamented intelligence of the departure of their greatly-to-be-beloved and interesting colleague Dr. John, who had died on the 1st day of that month. He had been engaged in the Mission four and forty years. The world had lost an active and industrious man, and Christianity a faithful servant.

The Danish Missionaries, in another letter, dated at Tranquebar, Dec. 11th, 1813, still go on to eulogize, and to bewail the departure of, Dr. John, the good and pious senior of the Tranquebar Mission. That such men have been connected with the Missions, as the eminent and worthy Swartz, at Tanjore, the much-loved Gerické, at Vepery, and Dr. John, at Tranquebar, are considered to have been high privileges and blessings. The Free Schools, suggested and formed by Dr. John, had been placed under the particular direction of the Missionary Mr. Caemmerer, at the request of the Rev. Mr. Thompson.

Mention is made of the arrival at Tranquebar, of their new Brother, Mr. Jacobi, on his way to Tanjore; where he was to enter upon the study of the Tamulian Language. In this good young man, they found a glowing zeal for the cause of Christ in India. They had, however, heard from Tanjore, to their inexpressible grief, of his being dangerously ill. Great and severe, it is observed, would be their disappointment, if the extensive Tanjore Mission should lose the assistance of so promising a helper.

A supply of books, in Tamul, had recently been furnished, for Columbo, Testaments, Psalters, and Ecclesiasticus, at the request of the Hon. Col. Molesworth; where, and throughout Ceylon, they had reason to believe that the public schools, and other institutions, under the present excellent Governor, would prove a real blessing.

The operations, in their printing-office, continued as heretofore, and a second edition of "*Pietas Christiana*" was then in the press. This work was much valued by the Malabar Christians, as peculiarly serviceable in their private devotions.

The increase of the Tranquebar Congregations in the course of the year had been 105; among whom were 17 Heathens and two Roman Catholics. They had married 39 couples, and their burials had been 49. Their number of communicants had been 486; but this did not include the Christmas Attendants, who were in general very numerous.

It had given them peculiar pleasure to find, in the Annual Report for 1812, that the cause of Christianity, in India, had particularly engaged the attention of the

Society; hoping that such circumstances would tend to draw the attention of the Hon. Rulers of their country to this important cause. Such countenance would be no small encouragement to all the Missionaries, who performed their office under various difficulties, for want of assistance from those in power.

They conclude, recommending their Mission to the further kind notice and benevolence of the Society; and praying, that God may reward their Benefactors with the best of his Divine Blessings.

Cuddalore.

It is with extreme regret that the Society find occasion to report the dismissal of a Missionary; but, so important to the effectual exercise of such a function is an exemplary and consistent life, and that he *have a good report of them which are without*, that imperious duty must not give place to tenderness, and the exercise of discipline must be suffered to proceed. Several papers, containing charges of conduct very inconsistent with the true character and deportment of a Christian Minister, having been brought before the Mission Committee, in reference to the Rev. Mr. Holzberg, together with his own observations thereupon, and the whole being sufficiently and fully authenticated, and the matter deliberately taken into consideration and maturely weighed, it was agreed that it would be unbecoming the Society to continue Mr. Holzberg in the number of its Missionaries, and that therefore he be dismissed from the place and station of a Missionary from this Society; and that a notification of the dismissal of Mr. Holzberg be communicated to the Court of Directors of the Hon. East-India Company, with a request that they would inform their Government at Madras of the same. Letters have also been written to the Missionaries at large, both English and Danish, to investigate the state of the Mission Property at Cuddalore, and to take such measures for its preservation as they may find practicable and expedient.

Illness and Death of the Rev. Mr. Jacobi.

Our readers have been already apprised of the decease of this young and promising Missionary. (See

p. 72, of the Number for February.) The Report of the Society, details the following circumstances respecting it.

Mr. Pæzold, in a letter dated Nov. 27, 1813, acknowledges the receipt of one described as most welcome, from the Secretary, dated Lady-day, 1813, and transmitted to him, through the hands of their new brother, "the Rev. Mr. Jacobi, who had arrived there, on board the Union, thank God, in a very good state of health." Having been recommended, in the Secretary's letter, to the brotherly and affectionate attention of the English and Danish Missionaries, he had been received with the utmost pleasure, and accommodated in the Mission-House, from the 6th of September to the 3d of October, the day of his departure thence to Tanjore; for which place, the collective wisdom and judgment of the Missionaries in general, to whom copies of the Secretary's letter had been previously communicated, had determined to appoint him, in obedience to the Society's will and pleasure; and for the accomplishment of his journey to Tanjore, pecuniary assistance had been kindly furnished him by Mr. Kolhoff, of Tanjore.

Subsequently, Mr. Pæzold had received intelligence, that Mr. Jacobi had spent the 7th of October with Mr. Holzberg, at Cuddalore, and had arrived at Tranquebar on the 9th, from whence he was to depart on the 12th for Tanjore, by way of Cumbagonam, where the late Mr. Swartz had built and established a provincial school. At this place Mr. Kolhoff had engaged to meet Mr. Jacobi, being about twenty miles distant from Tanjore; where he safely arrived on the 15th of the same month. Mr. Pæzold had received no letter from Mr. Jacobi since his arrival at Tanjore; but information had circuitously reached him, that Mr. Jacobi had unexpectedly been seized with a violent cough, of which, however, by God's blessing, they hoped he would soon be cured.

Mr. Pæzold, in a letter dated at Madras, Dec. 12, 1813, encloses the copy of one from Mr. Kolhoff, in which it is stated, that Mr. Jacobi, after his departure from Tranquebar, had found himself unwell, and at Tanjore had suffered much by a cough, and throwing up of phlegm, and a quantity of blood. Their alarm about him was great, as they feared his complaint to be a consumption.

He was carefully attended by Dr. Mitchell, and every thing was done for him that could contribute to his comfort.

Mr. Pæzold subjoins, that Mr. Jacobi had appeared to him to be perfectly well to the very day of his leaving Vepery; and that as long as he remained there, he did not cough at all.

Mr. Pæzold, in another letter, dated the 18th of Dec. 1813, goes on to confirm the communications that had been made of Mr. Jacobi's very alarming indisposition. It is observed that Mr. Jacobi, at Vepery, was very fond of night-studies, reading and writing to a very late hour in the night: and that, even in day time, he often shut himself up in the Mission Library, or in the Hall, which had been appropriated for his lodging; where he read the books and MSS. with an almost insatiable eagerness, for several hours, omitting to take exercise, and declining to move out, in the morning and evening, to enjoy the open air. They entertained but faint hope of his recovery; and should his departure take place, a sad disappointment would ensue to the Society in general, and to the Tanjore Mission in particular.

Mr. Jacobi himself, in a letter dated at Vepery, Sept. 22, 1813, reports, that, after a most agreeable voyage, he had arrived at the place of his destination, which he mentions with expressions of pious gratitude to the Giver of all good things. He expresses also his warmest thanks for the kindness and attention which he had received from the Society and the Secretary; and, particularly, that so much pains had been taken that he might have comfortable accommodations in his voyage. His cabin he found to be very good, and Captain Younghusband, encouraged by the recommendation of the Society, had treated him, during the voyage, with peculiar kindness. The letter goes on to detail little occurrences in the course of his voyage, and his observations thereon; of his landing at Madeira, and there having had some interesting intercourse with a priest of the Romish Communion, with whom he had conversed in Portuguese, and in Latin; and of their having on board some Lascars of the Mahometan Religion, with whom he conversed in the Arabic Language.

On leaving the ship, on the 6th of September, the captain, many officers, passengers, and sailors, were much

affected. Nobody, he trusted, would have to say, that he had done any thing on board not suitable to the character of a Missionary. "The eyes of the world," he observes, "are very sharp. They may at first laugh at us, in order to try if we have true Christian spirit to suffer it; but, when they see that, notwithstanding their scoffing, we walk immoveably and circumspectly, they change their minds, and cannot but have esteem and affection towards those who live suitably to their calling. We should rather give thanks to them, who give us an occasion to exercise the most difficult Christian Virtues, as patience, true charity, and the command of our passions."

On his arrival at Vepery, he was met by his countryman, the Rev. Mr. Pæzold, who received him with the utmost kindness and friendship. Communications having been made to the other Missionaries, and Tanjore determined upon as his station, he determined to set out on the following Sunday, *volente Deo*, after having performed his devotions at the English Church. Dr. John, of Tranquebar, had been very anxious to see him; having heard that a new Missionary was on his passage: but he died a few days before Mr. Jacobi's arrival. Some Dutch Gentlemen, at Sadras, a place on the road to Tanjore, having heard of Mr. Jacobi, wrote to inform him, that there were some children at Sadras to be christened: that office, therefore, for the first time in his life, he had engaged to perform there. "As for my health," he observes, "I never enjoyed better than on board. Of seasickness I felt nothing at all: some days I had head-ache, but this was a trifle. I lived temperately, and rose very early; my heart was not disquieted by evil passions. I never felt myself happier, than when in my cabin, engaged in my studies.

"Now I live in India; and though all things around me are strange, yet they give me not much trouble. I am often so deeply engaged in my studies, that I scarcely know if I am in India or not. I do not regret that I have left Europe, where I could have lived in great comforts. I do not wish to return, though I am sure my relations and friends would receive me with open arms. I am above such things. This is not the affected indifference of a cold philosopher: not at all: it is an indifference which only can be produced by the grace of God. I have

now done my duty.—I gave you, Reverend Sir, an account of my agreeable voyage. Whatever may befall me I am prepared for the worst. I expect a life of trouble and affliction. I shall go through good and bad reports, but none of these things move me. Christ does not forsake the servant for whom he hath already done so much. I see now fulfilled, in my twenty-second year, what I desired as a boy of seven years. What have I already gone through! Gracious God! thou knowest it! I look for more, but I know in whom to believe: he gave me a mind which fears no man. Certainly, the present time requires the utmost caution. God alone can give wisdom, and keep us in sincerity and uprightness of heart. I have been in the school of God, and time will shew whether I am truly his servant or not. May God please to look down graciously on the most blessed and honourable Society for promoting Christian Knowledge! He will do it. I think it an honour to belong to this venerable Society. May God preserve you, Rev. Sir, and yours!—With the most hearty wish, that you may always hear of me good reports, I have the honour to remain, &c. &c."

INDIA.

CHURCH MISSIONARY SOCIETY.

The Committee have had much conference with the Rev. Daniel Corrie; and have acquired from him important information respecting India, and the state of the Society's Mission.

We do not wonder to hear, from all quarters, that our readers have been deeply interested by Mr. Corrie's Journals of Abdool Messee's proceedings. That Journal will be continued, during Mr. Corrie's absence, by Mr. Bowley, who has been called to assist in the work of the Mission, and is now placed on the Society's establishment at Agra. Mr. Bowley has surrendered a situation of considerable emolument,

that he may dedicate himself to the promotion of the kingdom of Christ.

Mr. Corrie gives the following interesting

Account of Abdool Messee's Method of promoting Christianity.

Abdool's method is, to read and explain the Books of Moses, and the Gospels. Where the customs of the natives appear to have been taken from the Bible, he points it out to them. He never enters into the histories of their supposed prophets or gods; but, he asks them, if they can shew him any, whose life and doctrine can be compared with that of Jesus, and points out the character of a true Saviour. Their own consciences usually make the application; and he has often been asked, "What, then, do you say our prophets or gods are liars?" His usual answer is, "Do you yourselves judge. I tell you plainly, that I have ceased to honour them; and I know there is no salvation but in Jesus." He takes usually a whole chapter to explain, rather than a single verse, and reads the chapters as lessons between the prayers.

The Journals of Abdool Messee's proceedings for April, May, June, July, and August, 1814, have been received. They will be perused by our readers with increasing pleasure.

Journal of Abdool Messee, for the Month of April, 1814.

April 3, 1814.—The person from Bundelcund was baptized by the name of Amanut Messee. A great many strangers were present on the occasion.

April 5.—A letter from Delhi, dated the 31st of March, says, "I spent a pleasant forenoon in the reading-room above the school to-day. The reader begins to get a little animated; and Musselmen and Hindoos come and go, whilst he reads the Hindoostanee, and I look on in the English."

April 8.—Being Good Friday, administered the Lord's Supper to thirty-eight of the Native Congregation. The

number was less than on Christmas-day, from five of the converts having gone to visit their friends at their native villages, and the fall of Hydayut and his wife.

April 9, 1814.—A letter received to-day from Molwee Munsoor, states, that as he and Moonshee Burruckut Ullah were returning to Meerut, at one place in particular, so much religious discussion was excited, as induced them to tarry one whole day. His letter has the following passages: "To the teacher of Christianity, the enlightener of those in darkness and error—May the Almighty God, through the grace of our Lord Jesus, replenish thee with the Holy Spirit! I, who was straying like a lost sheep, having, through favour of the Lord Jesus, by your instruction, according to his own promise in the Holy Gospel, been brought to the door of virtue, do hope that the whole Church will join in prayer for me a sinner, that, for the sake of his death and burial, his resurrection, ascension, and sitting at the right hand of Holiness, as he has taken me, a wild tree, and grafted me into the true date (or vine) tree, he would not suffer me to act so as to become again deserving of being cut off. For if he cut off the natural branches, viz. the seed of Abraham, there is no hope he should spare us who are wild branches, if we offend. But may his grace, who hath bought us with his blood and adopted us for his own, continue to preserve us from such evil: and, with his own rod, bruise the serpent's head; and grant such grace, that, in preaching the Gospel, I may never be ashamed. Amen."

April 10.—After Morning Service in the city, Amanut Messee took leave, intending to set out to-morrow on his return to Bandha. He was affected to tears; and begged we would not cease to pray for him, that he might remain firm in the faith of Christ to his life's end.

April 21.—Molwee Munsoor returned from Meerut, in order to study the Scriptures.

April 22.—One of the females who had joined us from the Roman Catholic Church, departed this life. She had, for five years past, laboured under a dropsical complaint, which ended in her death. Some time ago, on the Romish Priest visiting this place, some of those who have joined our Communion went to call on him. He reproached them for having sold their Faith. On this person's hearing of this, she reproached those who visited

the priest for going; saying, "Truly, till now, we knew nothing of the Gospel or of the way of salvation."—A few days previous to her death, she was asked on what she depended for salvation: she answered, "Only on the Lord Jesus," who, she trusted, would soon take her to himself. She was asked what heavenly happiness arises from: she replied, "From the consideration of his holy blood and continual presence." Two days before she died, she was asked if she had any hope of getting better: she answered, "None whatever." She was asked if she desired any thing in particular: she answered, "Only that the Lord Jesus would pardon all my sins, and release me from my sufferings." Shortly before her death, she expressed joy at the thought of being soon with Christ, and desired no Roman Catholic ceremonies might be used about her corpse or funeral. During the latter part of her illness, for nearly six months previous to her death, she lived at our premises in the city, for the benefit of medical aid, and appeared exemplarily patient and resigned. The whole congregation severely lamented her removal, whilst they were edified by the circumstances attending her death.

April 23, 1814.—Another female of the Roman Catholic Church died, after a long illness. She, too, had become a constant attendant on Divine Service, but her end was not so satisfactory as the above. She has left a son about twelve years of age, entirely dependent upon us.

April 25.—The person first mentioned memorandum March 5, called to make known his entire conviction of the divinity of Christ. He said, from reading the Extract from the Prophecies respecting our Saviour, he saw clearly that there has been no other way of salvation from the beginning, and that through him forgiveness is to be had; adding, "This being my state, do with me as you please;" referring to baptism. He has been greatly tried, and not a little reproached by some of the chief Mahometans here to whom he is known: and, being somewhat of a nervous habit, has been at times greatly perplexed in mind; but said that the consideration of the Extract from the prophets usually calms his spirits.

April 30.—It may be worth noticing, that the attention shewn to the remains of the above two females, has made

considerable impression on some of the new converts. A man who has always appeared exceedingly humble and sincere, who was a Hindoo, on returning from the funeral, said, "Now I have not a wish ungratified. May I never be separated from Sahib whilst I live; and, when I die, let the Christian brethren be thus assembled for prayer, and to hear the word of exhortation." A woman, who had been a Mahometan, pointed out to an unconverted native, with considerable exultation, the respect put upon the remains of a poor woman like herself, as if she had been an European.

The Boys' Schools remain much as usual. Five natives are learning Hebrew; but the best scholar of them, the Hukeem's son, seems in a confirmed consumption.

*Journal of Abdool Messe, for the Month of
May 1814.*

May 1, 1814.—The unhappy Hydayut died some days ago. Though repeatedly visited, he shewed no signs of true repentance; constantly maintaining that his views in Christ and the Gospel were the same.

May 6.—A person, by trade an embroiderer, came late in the evening, saying that he was ashamed to come in the day, but heard so much said about the Gospel in every company, that he could not but come and inquire into the nature of it. He staid late, whilst Abdool explained the most essential points to him. He was very anxious to know if a person might not secretly become a Christian.

May 12.—Amur Bey, from Bereilly, came to beg that he might be baptized, or he should be our accuser in the Day of Judgment. He went, it seems, a few days ago, to consult the head native physician in the city respecting his health, which was indifferent. On entering, the physician rose to salute him. After some inquiries, he asked where he was now staying. Amur said, "At the Christian Church." "What," said he, "are you a Christian?" "Yes." This brought on much discussion, and expostulation on the part of the physician; who, finally, in consequence of his adherence to the Gospel, refused to prescribe for him!

May 13.—This evening, at the Ruttra, on reading accounts of the Martyrs in Gaul during the Second Cen-

tury, an unusual sensation was excited; and a more general Christian feeling manifested, than was observed before throughout the congregation.

May 18, 1814.—This evening a Native Christian visited us on his return from Jaypoor. He had called on his way thither; and, as he can read a little, had taken a copy of St. Matthew's Gospel. He is the son of a German, of the name of Pohle; but, in manner and dress, quite a native. He was told by the Roman Catholic at Jaypoor, that he would not be engaged as a horseman by any of the native soldiers, unless he would conceal his origin and call himself a Mogul. This, he says, he spurned at; and determined, at once, to trust the Lord Jesus Christ for bread, rather than deny being a Christian. He describes several persons as much interested with the Gospel of St. Matthew, which he had with him. In one place three Rajpoots detained him several days, conversing about the Gospel, till, his money being all spent, he was obliged to leave them.

May 26.—A Mahometan, from Berthpore, in the service of the Rajah, attended worship on Tuesday evening. He came much prejudiced against the truth; and was very angry at the explanation given of the Second Psalm, and the account of the progress of Christianity which was read afterward. He discovered, however, that Abdool was an old acquaintance; and, after Service, they had much conversation on the subject of religion. He came also yesterday to meet Abdool, and even accepted an invitation to dinner. To-day also he came to take leave, as he returns to Berthpore tomorrow. He confessed that he had been much offended at hearing of the publication of the Gospel; but that he now saw that there is no ground for offence therein, and begged a copy of the Four Gospels, which was given him.

May 27.—A Native Christian, of Portuguese origin, breakfasted with us. He was in the service of the Berthpore Rajah, and is lame of wounds received in battle. He had not seen the Gospel before to-day; and, as he says, knew not whether it was wood or paper. He began to read after breakfast; and shewed no wish to leave off all day, if there had been time to attend to him. His motive, he says, for coming hither is, that, hearing the Gospel was preached here, and Native Christians

taken notice of, his three children, if he should die soon, as he expects from the effects of his wounds, might be brought up as Christians: had he died at Berthpore, they would have grown up as Idolaters, which he could not bear the thought of.

May 29, 1814. Whit-Sunday.—Admitted to Baptism Doulutua, aged about 40, by trade a weaver, who has been under probation upward of six months. He appears truly humble and sincere, and well acquainted with the first principles of religion. Others were candidates, who did not seem sufficiently informed to be admitted. At the same time, was under the painful necessity of declaring Molwee Futtih Ullah no longer a member of our congregation, until he should repent of the worldly-mindedness too evident in him. Though nothing positively wrong had appeared, yet he has absented himself three successive times from the Lord's Supper, avowedly from fear of the world's reproach. Afterward administered the Lord's Supper to 37, among whom a very pleasing seriousness and solemnity prevailed.

May 31.—Several letters have arrived, within these few days, for Molwee Munsoor, from his former friends. One in Arabic from Bereilly; and one from a relation of the Nabob of Rampoor, enclosing an engagement to procure for him thirty rupees monthly, with advantages equal to as much more; also one from the same person to us, warning us against the Molwee as a worldly-minded man, and desiring his dismissal from this place. The temptation seems, through God's grace, to have produced no ill effect on the Molwee, and his answers are very satisfactory and decided.

Schools as usual. In all, about 60 scholars here; and we hear that a greater number are at Meerut.

*Journal of Abdool Messe, for the Month of
June 1814.*

June 2.—The person referred to memorandum May 26, is not gone to Berthpore, it seems; but has become anxious to ascertain the truth of the Gospel History. His friends sent for Abdool yesterday; and, at first, reproached him for having corrupted their relative, but were afterward so far reconciled as to ask him to partake of their dinner.

June 3, 1814.—Heard that the head Mahometan Molwee has begun to preach, on Fridays, at a tomb in the city. He began with a Sermon on the Miracles of Jesus Christ!

June 8.—A person arrived from Meerut, having, from conversations with Molwee Munsoor when there, been convinced of the insufficiency of Islam to salvation; and now is disposed to embrace the Gospel.

June 10.—A very interesting young man attended with Molwee Munsoor. He is a native of Rampoor; was fond of learning at one time, and acquired some knowledge of Arabic; but is fallen under great depression of mind on account, as he says, of his sins, and his melancholy appearance and serious manners seem to confirm the truth of this assertion. Having been long uneasy at Rampoor, he was directed to a Mahometan at Futtu Ghur who is a learned man and reputed holy. After some time, deriving no peace from his conversation, the above man directed him to go on a pilgrimage to a tomb at Ajimere, to which place he is going, as he says, in search of some one who has no sin of his own to pray for him. Of course, much pains were taken to point out to him Christ, as the propitiation for sin, and the Advocate with the Father. He appeared comforted; requested we would pray for him; and said that he had never heard any thing so suitable to his case, that a love for these words was created in him, and that he will certainly return hither from Ajimere. He has no hope that peace of mind is to be obtained there; but, having vowed to go, he must fulfil his word.

June 17.—Abdool left us to go to Lucknow, having been repeatedly urged to do so by his father and family; both on their own account, and, as they report, on account of many who wish to hear him on the subject of Christianity. He purposes returning in August. The evening before his departure, it came in the course of reading the Church History to consider the rise of Mahometanism; and, notice having been given, a great number of strangers attended, who heard with attention and respect.

June 21.—A letter of the father of Barruckut Ullah was sent to us, in which he says that he had heard of his son's having embraced Christianity; and that he finds nothing in the Gospels from which his son deserves

to be called an Infidel: yet, according to Islam, he cannot now look upon him as a Believer—that his enemies reproach him with his son's apostacy; to whom he can answer, only by laying the Gospels before them and begging them to read and judge for themselves—that he is sure his son is above worldly motives in his change, and therefore greatly desires to see him, and to learn from himself the circumstances that have induced him to embrace the Gospel.

June 23, 1814.—Yesterday threatening letters arrived for Molwee Munsoor, which disturbed him a little: but, in the evening, another letter arrived from one of the chief men, containing money to procure a copy of the whole Bible; commending the Molwee for what he had done; and begging his prayers, that the writer may be enabled to break the worldly shackles by which he is now prevented from embracing what he knows to be the truth.

June 27.—The Mahometan referred to on the 2d instant, was advised not to give up his appointment at Berthpore. He, however, returned to-day to acquaint us, that, information having been sent to the Rajah of Berthpore of his attention to Christian Instruction and of his intercourse with Christians, the Rajah forbade him admission into the fort, took away his horse and arms, denied him six months' arrears of pay, and sent him word that he favoured him greatly in not taking off his head. This person says that he wished to have remained in order to acquaint himself with Christianity; and now he is at leisure, and wishes not to leave Agra till he can be perfectly instructed in the truth. He had carried a Shanscrit copy of the Four Gospels, which he gave to the Rajah's younger brother, who had had several portions of it read to him, and continued to be interested thereby. One of the young men at Meerut, being very ill with a fever to-day, with great earnestness took some friends to witness, that, if he should die, he had embraced the Faith of Jesus, and wished to be buried after the Christian manner.

June 30.—The state of the schools remains much as usual. The one at home has increased to 17 Christian Boys, beside others; and the superiority of those entirely under our own controul begins to be very evident. Two of the Christian Servants discover marks of a change

having lately passed upon their minds; and, of the candidates for Baptism, two, especially, appear deeply in earnest.

We must defer the remainder of these Journals till our next Number. In the mean time, our readers will be gratified with the following communications respecting India.

*Letter from the Rev. Thomas Thomason to the
Rev. Josiah Pratt.*

Camp of Cossypour, in the District of Moradabad,
Dec. 15, 1814.

My Dear Sir—

Your welcome letter found me at a great distance from home, travelling in the suite of Lord Moira on the River Ganges. Its liberal communication of increased funds to the Missionary Cause filled my heart with joy and thankfulness. Thanks, many thanks. May we be enabled to use your bounty with discretion, and may God give his blessing to our labours and plans!—I sent your letter to our friends at Calcutta without delay; who, together with Mr. Corrie, would consult as to the best mode of applying the funds. This beloved Brother will, I hope, deliver to you in person these few lines. His presence renders it quite unnecessary for me to write so fully by this fleet as I otherwise should. He can tell you all, from the beginning to the end; for, in him, Agra itself will pour all its Missionary Treasures before you. What could the Society do more, than to have opportunities of consulting with one so well experienced in the Christian Politics of India.

Though we trust his absence will prove but temporary, and that he will return to us with renewed strength and vigour, yet, as you may easily imagine, his departure is painfully felt by us. That it should have been necessary for him to leave a post where God has been pleased to bless him in so signal a manner, and where his presence is so essential, is a circumstance which has brought a cloud over that bright prospect. You, in England, can hardly imagine how necessary, in Asia, such a man as CORRIE is, to such a man as ABDOOL. From Corrie he

derived not only important help in the way of direction and advice, but PROTECTION and SUPPORT, of which a NATIVE LABOURER stands greatly in need. The departure of such a counsellor, therefore, at so early a period of the Missionary Institution, is a subject of deep regret. But it is *the Lord*, who does all things well; and certainly consults, at all times, the interests of his own Church. While with a heavy heart we part with our dear brother, we desire to acknowledge the hand of God, and commit all our cares, in resignation and in faith, to his management. It is better we should lose him for a season, than that he should depart altogether: and one obvious ground of joy to us in the midst of our sorrow is, that he will be amongst you. His presence in England at this juncture may, indeed, prove of essential service to the cause. He will give the best information, answer on the spot the questions that may arise on any proposition, and, what is perhaps of still greater importance, kindle somewhat of a Missionary spirit amongst the younger Clergy, or Students at the Universities, which may send forth some useful labourers to this field. So Marsden returned to his post, with a number of recruits for the Schools and Chapels in New Holland. We hope and trust that CORRIE will not come back ALONE.

Before we return to Calcutta, I hope we shall be able to visit AGRA, as I understand there are several Natives ready for baptism there, and some things that require to be adjusted. But, even of this, I am now in doubt, on the occasion of the breaking out of war. The commencement of hostilities will be heard in England with sorrow. At a great distance from Calcutta we ourselves were taken by surprise, as the Nepaul War was kept a profound secret, until it fairly broke out. Since the disastrous commencement of hostilities, we have been threatened with a Mahratta War also, on the western frontier. This is now all but commenced; so that, in a few weeks, the provinces between this place and Bengal may become scenes of confusion and blood. We hear of nothing now but the augmentation of troops, and formation of armies. Agra being near the probable quarter where the Mahrattas may make an incursion with their cavalry, we shall in all likelihood take another route.

Increase and Importance of Schools in India.

The following statement on this subject, addressed by the Rev. Daniel Corrie to the representatives of the Society at Calcutta, opens a prospect of extensive good.

Agra, April 6, 1814.

The circumstances lately come to our knowledge, respecting the provisions in the Hon. Company's new Charter, for affording religious instruction to our fellow-subjects in this country, leads me to submit the following considerations to your notice, to be forwarded, if you approve, for the consideration of the Church Missionary Society.

The state of those descendants of Europeans, and others professing Christianity, at the different European Stations, has always appeared to me worthy of attention; both as it respects themselves, and as a medium through which the natives in general might be approached with the greatest success. There are many persons of the above description at Berhampore, Monghyr, Bagilpore, Patna, Danapore, Buscar, Benares, Chunar, Allahabad, Cawnpore, Agra, Delhi, Meerut, and other inferior stations.

At each of these places a person, under the character of Schoolmaster, might be placed to great advantage. His ostensible and indeed first duty should be, to educate Christian Children, and to conduct public Worship for Native Christians. The Divine Blessing would, doubtless, attend the education of these children; and some of them would be led to choose the work of instruction, who would go forth among the natives with tenfold advantage over any European Missionary. As these people are, in general, very poor, the Schoolmaster must be supplied with a maintenance; and, together with the Christian Children, should give instruction in English to as many children as he could attend to. The Native Christian Children might learn the principles of religion in Hindoostanee, and be further instructed in the languages of the country, by means of Native Instructors, under the superintendence of the European Master;

whilst the latter would instruct them in English, and thus open to them the stores of European learning. Many of the natives would rejoice in an opportunity of having their children taught English gratis; and the necessary intercourse with a Schoolmaster for this purpose tends greatly to remove prejudice, and to prepare the mind for the reception of Divine Truth. At each of the above stations a way appears to be prepared for the propagation of the Gospel; and a soil made ready, as it were, to receive the seed of Christian Instruction, the fruits of which would spread through all the land.

The modes of instruction used by our Church are also exactly suited to the state of the people professing Christianity at these places; and they are usually as anxious for the Prayer Book (translated) as for the New Testament. If our Society could but supply labourers for this field, doubtless, on a proper representation of the subject, Government would readily permit them to proceed hither.

Their Christian subjects have a claim upon Government for such permission, to say the least; and, in this way, this part of their subjects would become attached no less from duty than from interest. The professedly Christian part of the natives are as little attached to us as any other; and a sincere lover of his country cannot but wish, that this portion at least of the population should be brought to feel a common interest with us. Our civil institutions have furnished much new information to the natives on the subject of moral right and wrong; and, from the increase of respectability of late years in the Hon. Company's servants, as well as from the growth of real piety among them, much religious knowledge is gone abroad. Add to this, the considerable distribution of translations of the Scriptures, in various languages, of late years.

From all this, a serious observer cannot but conclude, that, as the subject of civil liberty becomes better understood by the natives, more political danger is to be apprehended from this quarter, unless it be counteracted by those motives to contentment and obedience to the powers that be which the Gospel alone supplies, than from any temperate attempts at evangelization. Of these attempts, the plan of Schoolmasters, such as our Society would approve, at the different stations, as above

suggested, seems to me the least objectionable, and to imply no cause of irritation whatever to the natives; whilst there is every ground, from reason and Scripture, to expect that the blessing of God would attend endeavours of this kind.

In the subjoined Letter, Mr. Robertson confirms these views; and speaks in a manner which will awaken the hopes, and, we trust, excite the prayers of our readers, respecting India.

*Letter from the Rev. Thomas Robertson to the
Rev. Josiah Pratt.*

Calcutta, Sept. 14, 1814.

Rev. and Dear Sir—

The pleasing task of transmitting to your Society the transactions of their Committee has devolved on me, as you will perceive by the accompanying documents.

I regret that my limited experience in Indian concerns, and short official connection with your friends in this place, are likely to prove disadvantageous for some time to your foreign correspondence. Prudence requires me to be cautious, in indulging too freely in future anticipations; and more especially in communicating them, as we are ever willing to form flattering expectations upon slight grounds, and afterward subject to encounter bitter disappointment.

If, however, I tell you that we, who live in this remote region, do indulge the most confident hope, and wait for the glory of God, you will be surprised only until you peruse those papers which accompany my letter, and yet these are not the only occasion of our confidence.

Seldom, if ever, has India furnished stronger proofs of the Gospel's being *the power of God to salvation*: seldom has it appeared more decidedly in its true character, of *a fire*, and of *a hammer breaking the rock in pieces*, than within the short space of this and the last year.

It is common with persons, *not-knowing the Scriptures or the power of God*, to represent the conversion of this extensive country to Christianity as impossible. We confess, that, with their views of the subject, it is not wonderful that they should do so. Considering the cha-

acter of the people, we should think as others do, were we not assured that the work is not to be accomplished by the might and the power of such feeble instruments as men employ, but by the Lord of Hosts, who hath said of the Messiah: *It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.* Already much light breaks upon our obscurity; and inspires us with hope, that, ere long, the whole East will blush with the rising beams of the Sun of Righteousness.

We would not, however, give rise to a supposition, that the success of the Gospel has been very extensive; and that, therefore, we presume on the speedy accomplishment of our wishes. It has truly been very limited, when compared with the immense population of the country. The work is confined; but then it appears to be no other than the work of God. It is the earnest of good things, which fills us with hope. A spirit of inquiry has been excited, and true piety is on the increase among Europeans: who, consequently, by precept and example, recommend the Gospel; and, by personal exertion, stand forward as *labourers together with God.*

You will rejoice much with us in our dear Brother and Evangelist, Abdool Messee. The Journal of his visit to Lucknow* will give you a distinct view of his character—a character, which the purest ages of Christianity would acknowledge and rejoice in. He possesses, in a high degree, those qualifications which the Apostle Paul recommends: he is *apt to teach, patient, in meekness instructing them who oppose themselves, if peradventure God may give them repentance to the acknowledging of the truth.* These are indispensable requisites of the Missionary Character; and they will all be well tried in this country of prejudice, ignorance, and bigotry. These are great obstacles to the Gospel, and often give much discouragement to the preacher. In short, India may properly be called the entrenched camp of Satan. Thanks be to God, some of its gates have been forced; and we trust, **EVEN** **WE,** to see the ensign of the Gentiles unfurled on all its towers. In this expectation we by no means hope against hope.

* This Journal will appear in our next Number. EDITORS.

The present plan of giving instruction in schools, is of admirable promise. We cannot doubt but from these, in a very few years, will go forth the word of the Lord, by messengers more numerous and better qualified than they have hitherto been. This will, of course, supersede the necessity of calling on Europe for labourers. At present, however, we should be glad to hear that some pious young men, from twenty-five to thirty-five years of age, were coming out.

Persons in England, desirous of labouring in the foreign vineyard, view the office with a kind of foreboding melancholy, that summonses up a thousand fearful shapes and dangers, as though some *lion were in the way*. I can assure such that they are likely to meet with fewer vexations, fewer disappointments here than at home. They must not view the skies of India through the gloom of a November-day in England. Were they going to the icy shores of Labrador, they might be chilled at the mere contemplation; but here, man wants little, and possesses much.—I say not these things to persuade the unwilling and wavering to assume the office of Teacher to the Gentiles; but to remove something of the weight which hangs over the spirits of those who can venture all for Christ, and count it not much to spend and be spent for him. We cannot think it desirable to impress the minds of persons at home with a belief of their meeting with no trials here (whither can we go, and be free from them?) but we may tell them that fears are groundless; and that, once landed on these shores, if they be pious men, they will certainly rejoice in having come.

Another obstacle which presents itself to many, is the difficulty of the language. This is quite imaginary. Neither Hindoostanee nor Bengalee, the languages of these parts, is to be accounted any thing else than an amusement. It is not necessary to know both of these: one is enough: if you preach in the upper provinces, Hindoostanee; if in Bengal, Bengalee. A young man ought perhaps to understand that it is not required to spend his whole life in a foreign land. If the climate should not agree with his constitution, if he be not happy in his work, he ought to be allowed the means of returning. As things now are, this may be done at a small expense, by means of private vessels.

We are in expectation of the arrival of Molwee Munsoor, a convert mentioned in the Journals, for the pur-

pose of completing in this place his knowledge of the Hebrew Language. He will then commence the revision of the Old Testament, translated from the English into Hindoostanee, by Mirza Fitrut. Thus shall we obtain this part also of Sacred Writ, correctly and elegantly translated into the current language of India. This we consider to be a desideratum of inconceivable importance. The Mussulman population is in nothing more in the dark, than in respect of the Old Testament. It is common for them to appeal to passages in it, which are not there; and to others, as similar to the atrocities of Mahomet, which are only so because misunderstood.

The Corresponding Committee of the British and Foreign Bible Society have requested us to make over to their treasurer 2000 sicca rupees, the amount of your Society's grant to them, some time ago, for the printing of the Arabic Testament. Our meeting takes place the latter end of this month, when Mr. Udney and myself will give an order for the amount. This will, of course, bring our funds very low, and render further assistance from your Society very acceptable. Mr. Thomason, in a late communication, has recommended to us to draw on you again; and we feel confident that your Committee will give us credit for applying their money in the best manner: but we shall not trouble them unless we find ourselves under absolute necessity.

It will give you pleasure to hear, that Mr. Thomason, in conjunction with Sabat, has completed the Arabic Testament. The printers have struck off the Four Gospels, and are now engaged about the Acts of the Apostles. After this is finished, the work will stop, until the Epistles have undergone the criticism of the most learned Arabians; that they may appear in as perfect a form as possible. We then hope to see it go forth with such power to the descendants of Ishmael, that it shall no longer be said, that *their hand is against every man, and every man's hand against them.*

Wishing your Society, in its Christian Labours, every where the most unbounded success, I remain, Rev. and dear Sir, in any work for which you may call upon me in this land,

Most faithfully yours,
THOS. ROBERTSON.

(Signed)

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

Death of Mrs. Hartwig.

Our readers will regret to learn that this excellent woman has so soon followed her husband into eternity. An extract of a letter from the Rev. L. Butscher, dated Sierra Leone, May 4th, details the circumstances of this afflicting dispensation of Providence.

I am sorry to state that Mrs. Hartwig is no more! She fell asleep, as I humbly trust, in the Lord, on the last day of April, after an illness of four days, occasioned by the yellow-fever. She was lamented by all who knew her piety and zeal; and especially by the parents of the children whom she had received under her tuition. These children were about 30 in number: most of them attended her funeral, and followed her to the grave with tears.

On the Monday evening previous to her death, she drank tea with us, in company with Mr. and Mrs. Sperrhacken, who came over from the Bullom Shore to purchase some articles necessary to the commencement of their own establishment. The day following she was well; and, on Wednesday, walked out, and kept school in the forenoon till eleven o'clock. Feeling then unwell, she sent the children home, and called for me. I did not go immediately; not thinking she could be very ill, as she had walked out and kept school the same morning. My wife, however, went without delay, and found her poorly, but no ways apparently ill, having merely a little fever.

It would appear, however, that she had some presentiment of her death: for she said to my wife, that so many instances occurred here, of persons losing their senses after being ill but an hour or two, that she wished to settle immediately all her little temporal affairs. The same afternoon I visited her, when I found her in so strong a fever, that I could speak but little with her. On my telling her that she should simply look to Jesus, and

trust in Him, whose goodness, mercy, and gracious pleasure she had enjoyed several years, she replied, that her head-ache was so violent, as to make her almost incapable of thinking of any thing whatever: she trusted, however, that the Lord would not leave her.

I immediately endeavoured to get a good nurse for her, and found one who had nursed her ten years ago, and who attended her till she died. During the few days of her illness I visited her frequently, and my wife also; but found her, in general, in a delirious state. Sunday morning she, or her nurse, sent for me; but, as I was just about beginning Service in the Church, I could not go directly, but purposed to see her immediately after. It unfortunately happened that the Service continued nearly two hours and a half, there being three baptisms after sermon. From Church I went immediately to her, when I saw that she was speechless, and death approaching; and, having prayed a few words with her, she departed about ten minutes before one o'clock.

The loss of this zealous and devoted woman must be deeply deplored. She rejoiced in her return to Africa, though it was but to receive the dying acknowledgments of her husband; and was anxious to make her return thither a blessing to the poor destitute female children of the colonists. But she is gone to her eternal home; and is receiving the free reward, not only of the efforts and sacrifices which the grace of God enabled her to make, but of those affectionate wishes and plans which were in her heart toward Africa.

Our readers will, on this occasion, peruse with mournful pleasure the reply which she made to the Address of the Committee to her when she was about to embark, with her companions, for Africa.

Gentlemen—

Having just arrived from York in this morning's mail, time will not permit me to say much to you upon the subject of my return to Africa. Nevertheless, I am de-

sirous of laying before you a concise view of my feelings and prospects, at this important and interesting crisis.

I desire to express my unfeigned and heartfelt gratitude to Almighty God, who, in his mercy and long-suffering, hath been pleased to reclaim Mr. Hartwig, and to bring him back again to the service of the Mission. As a wife, I am bound to hasten to his assistance in the glorious work: and, although I seem to be going out more from a sense of duty to him, than from fervour and zeal for the cause of the Africans; yet I hope and trust that this spirit will still be enkindled in my breast, and that I shall count my life not dear, so that I may be made the honoured instrument of leading them to the Rock of Ages, and to the Lamb of God who taketh away the sins of the world. It is this, and this only, which can compensate for the sacrifices which I have been called to make, in quitting once more my native land, and for dissolving that tender and powerful union which binds and connects the various circles of social and domestic life.

The many favours which I have received, from time to time, and which I am now receiving from the Hon. Society, demand my warmest and sincere thanks; and, from past experience, I am constrained to place unfailing confidence in their future friendship and support. May the work of the Lord abundantly prosper in their hands, and may they never want the means to carry on so great and so glorious an undertaking.

Should sickness, pining sickness overtake me, as it hath formerly done on the coast of Africa, it would probably be right that I should return to this country, rather than fall a victim to the unwholesomeness of the climate, as my constitution, I fear, is not better, but rather worse able to sustain repeated attacks of fever, than it once was.

I go, gentlemen, or desire to go forth, leaning only on the arm of Omnipotence, knowing that the Lord is my refuge, and that he will never leave nor forsake me. If I am enabled to assist Mr. Hartwig in any way, and to promote the noble work for which we at first embarked, all will be well: and, while I would humble myself in the sight of my Divine Master, for his having chosen me to be the feeble instrument for diffusing good among the poor dear Africans, I would desire to give to him **ALL THE GLORY.**

That a knowledge of the Redeemer's name and of His salvation may spread from shore to shore, and that all nations may be brought to bow to the sceptre of Jesus, is the sincere prayer of, Gentlemen,

Your obliged and humble Servant,

(Signed)

SARAH HARTWIG.

London, Nov. 10, 1814.

Miscellanies.

ADVANTAGES OF BIBLE ASSOCIATIONS.

WE continue this subject from p. 214, by giving some anecdotes from another of the Auxiliary Bible Societies of the Metropolis.

In the Reports (say the Committee) which have been presented by the Association Committees, many most interesting views have been given of the beneficial consequences of their exertions. The wife has been seen subscribing from her slender earning for the spiritual benefit of the husband; and the child, that the aged or dying parent might obtain the consolations of the Gospel. The profligate and the quarrelsome have been turned to sobriety, industry, and peace. Your Bibles have been found giving comfort to the bed of sickness and sorrow. Prejudice and distrust have been removed; and a growing desire has been manifested among the Poor to possess the Scriptures.

Your Committee will state a few of the instances which exemplify these observations.

A poor woman, the wife of a labourer, had received a Bible in advance, and had subscribed 4s. towards the payment of it. At this period her husband fell out of work; when, being unable to continue her subscription, she offered to return the book. This instance of integrity did not fail of its reward. Before they possessed a Bible, the man and his wife had indulged the most irascible tempers, and lived in fact in a course of constant quarrels, which too often terminated in blows. By the blessing of God on the reading this book, their evil passions have been corrected, they have learned christian forbearance, and now live in harmony and comfort.

One of the Association Committees had been induced to give a Bible to a man of extremely dissolute character, in the hope that it might effect some salutary impression on him. Their hope has

not been disappointed. He has deeply felt and gratefully acknowledged the benefit he has already received. It has produced a habit of industry and economy, which has enabled him and his five children to contribute their weekly pence to the Association, and thus to prove the reality both of his reformation and of his gratitude.

Many examples of filial piety have been brought forward which are particularly pleasing. A poor boy subscribed out of his little savings 4s. 6d. before he solicited a Bible. This having been given him, he continues his subscription, that his aged mother may also possess that invaluable treasure.

A similar instance occurred of a servant girl, who had been enabled by the liberality of her master to obtain a Bible, which she made her constant companion and daily resource. Finding that her father eagerly desired to enjoy the same blessing, she sent her own Bible to him, and became a subscriber for another for herself.

In another Association, a poor apprentice subscribed for a Bible, which was advanced to him in the usual way. His father was at that time dangerously ill. On receiving the Bible, he took it home to read to his dying parent. He began with the 102d Psalm, which when the sick father had heard, he exclaimed, "What a gift have you received! read it, and study it. The first time it has been opened, it has poured consolation into the breast of a dying man." Great was the thankfulness of this poor man for the comfort thus afforded him in his last moments. His son continued to read to him frequently for the few days that he survived, and he died, calling, like the holy Stephen, on the name of Jesus.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

The Committee have received the following anonymous communication, enclosing the Benefaction mentioned below. The reference of the writer is to Mr. Renner's affecting letter on the destruction of Bashia Settlement, given in our last.

An affectionate though feeble response of Christian sympathy, to Renner's heart's desire for the repairing of the breaches at Bashia; from "A Friend," who prays the enclosed trifle may soon be multiplied an HUNDRED FOLD!!

July 1, 1815.

"Then came unto him *all his brethren, and all his sisters, and all they that had been of his acquaintance before; and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, &c. and the Lord blessed the latter end of Job more than his beginning.*

1815.] CONTRIBUTIONS TO CH. MISS. SOC. 393

ASSOCIATIONS.	Former Contrib.			Present.		
St. Antholin's	£. 80	17	4½	8	7	1
Bentinck Chapel (including School Fund)	2248	8	0	77	18	8
Blandford	76	1	6	40	0	0
Brixton	8	4	0	8	18	0
Cambridge Ladies	284	10	11½	44	0	0
Clerkenwell	173	3	6	60	0	0
Cranford, near Kettering	16	0	0	6	0	0
Hull and East Riding	800	0	0	330	19	4

(including, with a former Remittance, Missionary Ship Fund, School Fund, and the following Collections by Rev. H. J. Maddock, M. A. in addition to those mentioned at p. 314 of the last Number:

June 4. Barmston: (Rev. J. Gilby, D. C. L. Rector)	2	12	0
June 11. Beeford: (Rev. H. Harper, Curate)	5	4	6½
June 18. Hornsea: (Rev. C. Corry, Curate)	10	7	8
June 18. Flamborough. (Rev. Mr. Heblethwaite, Vicar)	4	10	11
June 23. Scarborough: (Rev. J. Kirk, Vicar) ..	34	8	1
July 4. Skipssea: (Rev. Mr. Lowes, Vicar)	4	9	3½
July 9. Bridlington: (Rev. G. Smith, Perpetual Curate)	24	12	6
July 12. North Thoddingham: (Rev. J. Earle, Curate)	7	10	6)

Kennington	86	0	0	45	9	2
Lane End, Staffordshire				10	0	0
Leicester and Leicestershire	511	17	2	100	0	0
Ludlow: one Quarter	6	3	0	6	15	0
Manchester and Salford				525	0	0
Newland	156	10	7	37	16	6
Norfolk and Norwich	1530	0	0	160	0	0
Wholes Chapel	165	7	0	24	0	0

COLLECTIONS AND BENEFACTIONS.

By Mrs. Smith, Little Moorfields	78	4	4	8	0	3
Rev. John Greig, M. A., Worcester ..	23	10	2	52	10	0
By Rev. Daniel Williams	12	6	0	2	5	0
Mrs. Barratt, South Crescent, Bedford Square, (in alt, 21l.)				11	0	0
Mr. Serjeant Bosanquet, Montague Place				10	10	0
"Five Shekels"				0	14	7
A Friend, "to repair the benches of Basilica"				6	0	0
By Mr. Thomas Tolson, Maryport				3	0	0

CONGREGATIONAL COLLECTIONS.

Brixworth, Northamptonshire: by Rev. W. Poole: (Rev. C. Marshall, Vicar)	13	1	0
Dunnington, near York: by Rev. W. Jowett.....	6	0	0
Bubwith, near York: by ditto	7	17	0
Little Dunham, near Swaffham: by ditto	9	12	0
Aldwinkle Church: by Rev. R. A. Hannaford, B. A. being half the Collection; the other half to the West African Ship Fund	13	0	0
Epsom: by Rev. W. Jowett (Rev. J. Darby, Curate)	51	4	3½
Bradford Church, Wilts: by Rev. Howel Jones	16	2	0
Clapton Church: by Rev. R. A. Hannaford, B. A. (Rev. C. W. Fonnereau, LL.B. Rector): being half the Collection; the other half to the West African Ship Fund.....	3	13	6

Contributions to the School Fund.

Hull and East Riding Association:			
From Miss F. J. Lutwidge, for William Jewett ..	5	0	0
From Five Ladies, by Mr. John Frost, for Joseph Milner (Second Subscription)	5	0	0
From Miss Charlotte Benson, of Thorne, for John Benson	5	0	0
Bentinck Chapel Association: for Mary Creasey....	10	0	0
Anonymous: for Frances Lorton.....	5	0	0
Mrs. Cottrill: for Susanna Cottrill	9	9	0
A small Society at York: for John Graham	5	0	0

Contributions to the Fund for the West-African Missionary Ship, the "William Wilberforce."

The Committee rejoice to find that the Fund opened for the important object of maintaining a regular, commodious, and unexceptionable intercourse with Western Africa, meets with the support of the Society's Friends. They hope to be enabled to establish and maintain such an intercourse, so important to the melioration of that coast, and to the success of the Society's exertions there, without burdening the Funds applicable to the general purposes of the Institution, the demands on which are continually increasing. Few persons, it is presumed, to whom such an object shall be explained, will refuse some aid.

The correspondence opened on this subject has given birth to some interesting communications.

I never had so much pleasure (writes one friend) in sending you any contributions, as I have in transmitting to you the present enclosure. The subscription to the Missionary Ship Fund was not set

on foot by me, nor so much as suggested. Some of my congregation began and completed it; and I send to you what the promoters of the measure brought to me.

The following communication will shew that munificent plans, of a similar nature, are forming in other quarters. Should any circumstances even arise to prevent the realising of the design detailed in the subjoined extract, yet we are persuaded that our readers will thank us for shewing what is in the heart of the Christian Lady herein referred to.

It has given me a great pleasure to see that you have at length resolved so establish a Missionary Ship; and I am thankful to be able to forward you a small donation toward it. Would you have the goodness to inform me whether, if another ship was GIVEN to you, you would accept of it, and take it under your care? I see Mr. Marsden wants one; and, as you must have had an estimate of the "WILLIAM WILBERFORCE," probably you could give me some idea of the first expense of the "MISSIONARY," to go to the South Sea Islands: or does there seem any opening elsewhere for a ship? My proposition will startle you; and you must, I am sure, think it the production of hasty zeal: however, I can only say, that a dear friend of mine, to whom I first mentioned your ship, was delighted with the intelligence; inasmuch as she had a few weeks before taken into consideration the practicability of establishing one ENTIRELY herself. Her mind is full of the subject. Her whole soul is devoted to God. She has a large fortune, and makes great sacrifices. I told her, that, at the lowest calculation, it would probably cost 6000*l.* or 7000*l.* I KNOW she is forming plans to make some grand effort to assist you: whether she will succeed to the extent of her wishes may be uncertain; however, it is important that she should have as much information as possible; and, therefore, I shall be glad to communicate to her any intelligence that you may transmit to me. I am happy to say that you have many friends in this country, who pray for your success; and yet, when the field before us is surveyed, we seem to be doing nothing.

Bristol Contributions brought forward L 270 14 6

(Note.—The remainder will be given in our next.)

Right Hon. the President	30	0	0
Collection at the Anniversary Meeting	86	15	5
Mrs. Holdish, Newbury	1	0	0
Major-General Neville	5	0	0
"A Lover of Good Men"	1	0	0
Rev. Daniel Wilson, M. A.	10	10	0
Mrs. Knight, Harwell	1	1	0
Mrs. Brooks, Camberwell	0	10	6
A Child	0	3	0

Two Servants	0	6	0
Miss Du Croz	2	0	0
Mrs. Pinder	1	0	0
John Stackhouse, Esq. Bath	5	5	0
L. M. by the Secretary	10	10	0
Mr. Benjamin Eves	1	1	0
T. O.	0	10	0
A Female Servant	1	0	0
Mr. W. B. Hudson	5	5	0
Mrs. M. Soley	0	10	6
Mrs. E. Thorold, Boston	2	0	0
T. Wilkinson, Esq. Fenchurch-street	10	10	0
Rev. Jeremiah Penberton, Foxeath	5	0	0
Rev. John Nott, Oxford	5	0	0
Anonymous, from Norwich	1	0	0
John Finnes, Esq.	20	0	0
Anonymous, from Cranford	1	1	0
Mr. John Scott, Bartholomew-lane	10	0	0
Collection at St. John's Church, Hull: by Rev. W. Jowett, M. A. (Rev. T. Dikes, LL. B. Minister)	62	11	1
Captain Gooch	10	10	0
Rev. Basil Woodd, M. A.	10	10	0
Captain Hugh Reid	5	5	0
Rev. Josiah Pratt, B. D.	10	10	0
"A Friend from the Country," by E. Cooper, Esq.	5	0	0

FROM CARLISLE:—

The Very Rev. the Dean of Carlisle .	5	5	0	Ferguson, Mr. John	1	1	0
Anderson, Rev. Mr.	1	1	0	Ferguson, Mr. Joseph	1	1	0
Beaumont, Mr. Henry	1	1	0	Ferguson, Mr. George	1	1	0
Blow, Mr.	2	2	0	Giles, Misses	1	1	0
Bowes, Mrs.	2	2	0	Halton, Mr. William	1	1	0
Briscoes, The Mrs. .	1	1	0	Hartley, Rev. Mr. .	1	1	0
Christian, John, Esq.				Hewett, Mr.	1	1	0
by him	1	0	0	Heysham, Mr. T. C.	1	1	0
Collins, Mrs.	1	1	0	Hodgson, Wm. Esq.	2	2	0
Dixon, Mr. John ..	2	2	0	Hodgson, Mrs.	1	1	0
Dixon, Mr. Peter, jun.	2	2	0	Ladies at Miss Jef- ferson's School ..	2	2	0
Dixon, Miss	1	1	0	Lodge, Mrs.	5	5	0
Dobinson, Mr.	1	1	0	Mounsey, Major ..	1	1	0
Fawcett, Rev. John	2	2	0	Nanson, Mrs.	1	1	0
Fawcett, Rowland, Esq.	1	1	0	Nanson, Mr.	2	2	0
Ferguson, Robert, Esq.	2	2	0	Nevinson, Edw. Esq.	2	2	0
Ferguson, Misses ..	2	2	0	Norman, Mr.	2	2	0
Ferguson, Mr. Richard	1	1	0	Sterdy, Captain ..	1	1	0
Ferguson, Mr. Harker	1	1	0	Waldie, Mr.	1	1	0
				Waldie, Mr. Samuel	1	1	0
				Small Subscriptions	0	4	0

Missionary Register.

No. 32.

AUGUST, 1815.

No. 8.
Vol. III.

Foreign Intelligence.

INDIA.

CHURCH MISSIONARY SOCIETY.

Call on British Females.

THE following Letter has been addressed to the Secretary. It well deserves the attention of those Christian Women, whose Husbands or Brothers may feel anxious to assist in conferring the rich treasure of the Gospel on India. Such women should no longer damp the rising wish, nor shrink from the very thought of their friends labouring in the foreign vineyard of their Lord. Nay, they may here see that they have **THEIR** part also to perform; and, in the spirit of the holy women of old time, should fan into a flame the spark kindling in the breasts of their dearest relatives, and should offer themselves to take that share in the work which can be taken by none but Females.

We know that the writer of the subjoined Letter is, in all respects, what she professes herself to be; and do earnestly hope that it may be the means of exciting in many female bosoms a tender and active pity of the miseries of Indian Women, and that not a few of the Wives and Sisters of the Younger Clergy will rouse them to action and share their labours in the field.

To the fair Daughters of the Kingdom of Great Britain, who are living in a Land of Liberty and Light, freed from the Power of Human Tyranny, and loosed from those Chains whereby Satan binds such as are sitting in the Regions of the Shadow of Death.

As I have heard say, that "the fatness of the earth is yours," I pray that the "dew of heaven" may so also sprinkle upon you, even the blessed Holy Spirit, as to cause, "that ye shall neither be barren nor unfruitful," but produce abundance of blossoms, "which may be to the praise of God!"

I pray you to pardon this unworthy one for bringing herself into your notice; but, seeing God is the Father of us all, I am bold to trouble you as a Sister, though a Native of the East, in behalf of my Countrywomen.

It has often been a matter of wonder to me, that, whereas many of your Men of God have come to our part of the earth, bringing "the glad tidings" with them, and have been made the means "of turning numbers from darkness to light, and from the power of Satan unto God," I have not heard of any of you having taken compassion upon your poor sable sisters. Now if your men taught you, as the Easterns do their wives, that ye have no souls, it would not be surprising, that ye should not think of helping to save those of your fellow-kind: but I am told, your husbands are more generous; yea, and let you learn, even as they are taught! Oh, my fair Sisters, and do ye know the value of your immortal part, and what it cost to redeem it? and will ye not make known this savour of life unto those who are perishing "for lack of knowledge!" Consider Him, who regarded not his life unto death for your sakes; and deny yourselves somewhat for the good of others. Hear your Lord's own words: "This is my commandment, that ye love one another as I have loved you." And what is there that ye can give up, which shall not be rewarded unto you sevenfold? Your Redeemer himself saith, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in *this present time*, and in the world to come life everlasting!" and, "They that be wise shall shine as the brightness of the firmament, and they that turn many unto righteousness, as the stars for ever and ever."

Perhaps you will ask, "Cannot your Women benefit by the same means, that your Men do?" Alas! ye are ignorant of their ways. No woman of modesty may be seen from behind her Purlah*, far less enter a public assembly. How then can she hear the preached word?

Ye may again observe: "Cannot the converted Husband instruct the unbelieving Wife?" True, he may; but, from being only a learner himself, he cannot be expected to explain things so well as ye might, who have been brought up from your infancy "in the nurture and admonition of the Lord."

The way in which ye might do good would be, to visit the wives of the converts in their own apartments, (for they admit females of all nations,) and they, seeing your holy conduct, as well as hearing your good words, may be won to embrace the Gospel. Then they will let you educate their daughters, who will be enabled to search the Scriptures for themselves; and ye may also inform them in useful arts, as needle-work, &c.; whereby they will acquire habits of industry: and, no doubt, when the men find their women are no longer vain and self-indulgent, but active, and having a holy principle to keep them from evil and direct them to good, they will grant them more liberty; and so they will enjoy the comforts of this life as well as the hope of glory hereafter, and be enabled to do good to one another, by having the means of freer intercourse. Thus may ye become the instrument of delivering your sable sisters from slavery, as well as rescuing them from the bondage of Satan for ever!

Think how ye should choose to be always shut up in one or two rooms, and Humanity will make you desirous to liberate your poor Sisters! But consider how much more dreadful it must be to be shut up in "the blackness of darkness" for ever, and Christianity must make you seek after the salvation of your kind! "The liberal deviseth liberal things; and by liberal things shall he stand:" but "Rise up, ye women that are at ease; be troubled, ye careless ones."

Let me, also, with humility, remind you, that "to him that knoweth to do good, and doeth it not; to him it is

* A quilted hanging, let down before the door of the females' apartments.

sin." And oh, never let it be said, that any of you hindered your husbands from entering this vineyard of your Lord: rather be ye excitors of them to labour in it, seeing ye have such opportunities of working with them for God. And may the Lord the Spirit bless and direct you, shew you the way wherein you should go, and enable you to walk therein!

Ye may ask, "If all this be so, how came you to the knowledge of the one only Saviour?"—I reply, the God of Mercy caused, that, though a Native of the East, Christians were the Parents of

INDIANA.

Omedpoor, or the City of Hope,
Dec. 1814.

Journal of Abdool Messee's Visit to Lucknow.

July 17, 1814, at evening, after Divine Service, having taken leave of all the brethren and sisters of the Church, left Agra, in company with dear Brother Frederic; and arrived about midnight at the Serai, where Mayut Messee had gone on before. In the way had much conversation with Brother Frederic on the fear of God, which he promised, by God's help, to attend to.

July 18.—Brother Frederic returned to Agra. I and Khadim Messee, having mounted, proceeded out of the Serai. Two travellers, Mahometans, seeing me, said one to another, "That fat fellow, having plundered all the Feringees at Agra, is now going to collect spoils in other places. No doubt his two trunks are full of gold-mohurs." The other said, "This is the way of such blackguard, pork-eating, faith-selling fellows."—I took no notice of what they said.

July 19.—On the way, at a Fakeer's abode, met with three Mahometans; one of them on horseback. He politely offered me his hookah, saying, "I conclude you are a person of great caution, and do not partake of every one's hookah, and abstain from general intercourse; moreover, perhaps, you allow no one to partake of your hookah. This also is my mode of living. I am a descendant of the Prophet, and partake not even of the drink of any other race. My hookah is very holy: please to accept it, and partake of it." I asked his name; and, taking opportunity, began to relate my history:—

"I have been a Mahometan; and, for a long season, was a slave to such customs: but, having from intercourse with Christians become acquainted with the doctrine of the Gospel, I have learnt that no benefit can be derived from such observances, but that they become occasions of pride. In former times the Jewish Doctors, called Pharisees, practised such ceremonies; and, boasting themselves of their descent from Abraham, looked upon other classes of people as dogs. John Baptist reproved them for this pride, calling them *a generation of vipers*, and telling them God could raise up children from the stones, if he needed them; and the Lord Jesus Christ said of them, *Ye cleanse the outside of the cup and of the platter, and appear fair to men, but are within as a grave in which are bones and corruption*. In short, from many such proofs recorded in the holy Gospel, I have learnt that all these outward observances are useless; and, consequently, I have forsaken them, and am become a Christian, and hold no distinctions in meat and drink; but, depending on God's grace, hope for salvation through the Lord Jesus Christ, who has said, *Not those things which go into the mouth defile the man, but those things which come out, such as uncleanness, blasphemy, envy, malice, murder, covetousness, idolatry, strife*. From these I hope to abstain. Therefore, lest you should be angry, and say that these Christians under false appearances introduce themselves into our company, I give you notice." The stranger, on this, said, "Thank you for having told me. I am much pleased with you. Now tell us your way of worship." I answered; "I will tell you briefly, that, according to our principles, we place no dependence on outward observances, nor expect forgiveness of sins for our works' sake." He said, "This is our doctrine also. If by any means this Gospel should come to hand, I would examine it." I told him I had a copy of the Gospel translated into very intelligible language: "If you choose, I will give it you." He said, "I have heard that a learned man came in company lately with a Sahib from Calcutta to Agra, who distributes the Gospel, and has turned many Mahometans to Christianity: perhaps you are one of these." I answered, "I am one of the lowest of their servants." He said, "I was at Agra lately, and wished to come and see you; but my

friends there declared they would not admit me again if I went near you. So now please to give me a copy of the Gospel." On this I gave him a copy of St. John's Gospel, and a copy of the Romans, and we parted friends.

July 20, 1814.—Two of the Police Horsemen accompanied us part of the way, and began to say, "I know who you are: where are you now going? I have heard that the Judge ordered you to leave Agra: what advantage have you by the evil work of preaching the Gospel, that you should choose disgrace in this world?" I thought it not good to take any notice of what they said. After a little they addressed Mayut: "You do not well in following your Uncle, and disgracing yourself in the sight of the world." Mayut answered, "I am sorry for you, that you are ignorant of the way of salvation; and know not that HIGH ONE, who is preferable to Father, and Uncle, and all relations; who took the punishment of our sins upon himself, and through faith in whom we obtain redemption: nor do you inquire after his word; and, when it is told you, you will not obey it." The two horsemen began to say warmly, "In the Day of Judgment we shall see; and you will never be forgiven." Mayut replied, "Those who believe not on the Lord Jesus Christ, such will be their condition: and now cease to urge me, lest you be offended yet more."

July 21.—The writer alighted in the Serai (Inn) where seven or eight Moonshees (great men, needy in regard of religion, but wealthy in respect of this world; having their eyes darkened, and their ears stopped and filled, with their own importance), for the punishment of my sins, were my neighbours. As soon as I said to the keeper of the Serai, "I am a Christian: let new vessels be brought for our use, for which we will pay; and afterward do not complain that we have defiled your vessels." One of the Moonshees asked of Mayut my name. Mayut told him; when he began to laugh, and said, "Oh, it is that accursed one, is it?" Another of them, coming up to me, said, "I am acquainted with you." I said, "You have perhaps inquired my name of some one." He answered, "Thy name is more known in this country than Satan's." I said, "Why do you reproach me? I was one of you." He replied, "Therefore we

are offended with thee; because, from being a Musselman, thou hast become a Feringee. Moreover thou leadest others astray, and studieth to do so. If thou thinkest to exalt thyself among the English by introducing these errors, thou wilt never succeed." I answered, "Brethren, whoever strives to exalt himself or to curry favour with the English, the grace of God will not be with him. Be not angry. Stand in awe of God; and examine the word of his only Son Jesus Christ our Lord; and consider which is the true religion, and what is the dignity of the only-begotten Son: and, after having understood these matters, if you reproach me—well. But the Lord Jesus Christ has declared, *If all manner of evil be spoken of you falsely for my name's sake, rejoice, for great is your reward in heaven.*" I continued arguing with these people till midnight. At length they were silenced, and two of them took copies of the translations; and, next morning, these two made many apologies for what had escaped them in the heat of argument. Perhaps they may gain good from what passed.

July 22.—Met with a feeble man on the road, named Gholam Jadur. He appeared in distress, and his bundle was wet from the rain. I asked him to ride with me, which he accepted. He began conversation by saying, "In that grove were 30 or 40 poor people talking among themselves that they knew you; that you live at Agra, with a Sahib, who had, by distributing charity, preserved their lives during the famine last year. Who is that Sahib?—I heard at a distance, last night, the conversation which you held with the Moonshees, but could distinguish no further than that you took the side of Christianity, and silenced them." I began to explain the substance of the Gospel, as the Holy Spirit enabled me. In the evening, when we were at worship, this man, of his own accord, joined us, and observed, "Whoever speaks ill of this religion does evil. Pray, sir, give me a copy of the Gospel, and I will read it." He, accordingly, took a copy with gladness. God grant that the Holy Spirit's grace may so be upon that man, that, discovering his sinfulness, he may believe on the Lord Jesus Christ, and follow no longer after lies!

July 23.—In the grove, near where we passed the whole night, there were many of the Police Light Horsemen who knew me, and the Jemantdar whom you recollect at Allahabad. All of them came to me in the Serai, and

began to boast greatly of their religion and their race, saying, "Observe how long we have served the English Company, and remain firm in our religion." I said to them, "Well: but, brethren, you are not acquainted even with your own religion; and what things are forbidden by your religion, those you do. Then will you act according to your religion, when you attend to daily prayers, and abstain from liquor, and avoid fornication. Let every one attend to the evil of his own heart. To pride yourselves thus, and neglect seeking after God, and fancy yourselves great; by what means can you suppose this right? God grant you may begin to seek the salvation of your souls!" One of them said, "Cannot our souls do well in our own religion?" I replied, "So long as you know not the true God, and believe not in his only-begotten Son, and are not partakers of his grace, I tell you truly, your souls cannot find good." On this they began to laugh, and say, "What have you to do with our good or evil?" They then arose, and said one to another, "This person desires to make us Feriנגees, like himself; but we will never agree."

July 24, 1814.—We put up again at Merankee Serai. There a descendant of Mahomet, with a white beard, named Meer Noor Ali, came to me, and, saluting me after the Mahometan manner, sat down beside me, and inquired whence I came. I answered, "From Agra." He said, "I would know from you the state of things there; for I have heard, for some time past, that many people are becoming Christians; and that a Sahib is come from Calcutta; and, with him, a very learned man, who turns away many Mahometans from the faith. You are a Mahometan: from you I shall know the truth of this report." I answered, "God keep me from becoming a Mahometan!—I was a Musselman; and, by the grace of God, have obtained a Christian Name. May God keep me in that Faith until death!" Greatly wondering, he said, "Perhaps you are of those very people." I replied, "Through the grace of God I am; and may God continue me a partner with Christians!" On that he began to say, "What race were you of?" I said, "I was nobly born; but, by proof and conversation, I discovered that there is no salvation but through the Lord Jesus Christ: and, by proofs from the Law, and the Gospel, and the Prophets, this is certain, that whatever excellency the Mahometans ascribe to Mahomet, all belongs

to the Lord Jesus Christ." He answered, "I adjure you, by God, tell me truly, in any part of the Law or Gospel is there a prophecy in favour of Mahomet?"—"I cannot answer, from respect to you, lest you should take it ill." He answered, "I will not take it amiss, whatever you may say." I replied, "I speak the truth, in presence of my Lord Jesus Christ, that there is nothing said in favour of Mahomet, in the Law or the Gospel; but the Lord Jesus Christ has said, *After me, false prophets will appear*. If you can suppose this has any respect to Mahomet, there may be something in it." On this, he said, "If this be true, then our religion is altogether false." Then I answered, "Know, for certain, if this religion had not been false, then we had never embraced the Christian Religion. Now you are at liberty: I would not compel you, but, as a friend, entreat you. Since your life is far gone, if you would search for truth, it would be greatly to your advantage." He appeared anxious, and said, "Shew me what I should do." I answered, "Examine the Gospel." He said, "Where shall I find the Gospel?" I produced a copy of the Four Gospels, and of the Epistle to the Romans. He asked "After what manner do you worship?"—I shewed him the Prayer-book, translated; and he stayed till evening, and looked over the whole, with the Forms of Baptism and Burial of the Dead, and the Treatise on Baptism (abridged from Archbishop Cranmer), and, in the evening, went away pleased, saying, "May God be gracious unto you! you have made me very happy. How shall I address myself to God in prayer?" I said, "Pray after this manner: O God, for the sake of thy Son, the Lord Jesus Christ, grant me to know the true religion which thou dost approve:" and, opening the Gospels, I pointed out to him the Lord's Prayer, and wrote down for him the Ten Commandments. He expressed earnestly, on departing, the evil of his nature, and his great sinfulness. I prayed, "The grace of the Holy Spirit be with you." He answered, "Amen."

July 25.—To-day we arrived in the territories of the Nabob of Lucknow. A Hindoo came, and inquired, "Whence are you come? and whither are you going?" I answered, "From Agra; and am in company with Captain ———, who is coming behind." He asked, "What is your name?" I answered, "Abdool Messee." He asked, "And this youth who is with you, what is

his name?" I answered, "Mayut Messee." He asked, "What! that Abdool Messee, who, in Agra, makes Feringees of the Mahometans and Hindoos?" I asked, "What may your name be?" He named himself, and said, "I live here, on the part of the Nabob, to give intelligence of all who pass this way." I asked him, "Where did you hear my insignificant name?" He said, "What person is not acquainted with your apostacy? I have known you from the time you were in the service of the Nabob. And what is in that cart?" I answered, "Two chests; one of clothes, and the other of books." He asked, "What books?" I answered, "The Gospel, printed."—"And what will you do with these books?" I answered, "Whoever shall wish to read them, I will give them to him." He said, "I perceive you are going to Lucknow to make people Christians." I replied, "Sir, it seems unreasonable for you to speak thus. What! is religion such an affair, that men of learning, from a few days' exhortation, should forsake their religion, unless God by his grace change them? I am going to visit my Father and Mother." He said, "I suppose your Father and Mother are become Christians too." I replied "What God pleases will take place! And now the evening is far spent, and I am weary: if you please to favour me by your going away, I will go to rest." He departed, and we began our devotions; but returned again, and, having asked a question, stood by whilst we were at worship; and when we had done, he took his departure.

July 26, 1814.—In the evening the Cutwal of the place, and several others, came to the Serai; and, pointing to me, said one to another, "See! that is he!" And thus companies, from time to time, came and went; and, although I greatly desired to engage them in conversation, not one would come near me.

July 27.—Arrived at Nalgunge. In the way, Custom was several times demanded, so that I was much annoyed. The people who stopped us to demand taxes, saying, "This must be some great Arabian Merchant: this cart is full of shawls:" I told them I was travelling with such a Sahib, and that he was coming behind. Then they begged I would give them something in the way of a present. I never saw such people in all my life.

July 28.—Mayut Messee went on before, and gave notice of my approach. Thirty persons, friends and ac-

quaintances, came out to meet me. Among them, my Father and two new Brothers-in-law, and my Brother Joseph, seeing me, embraced me and rejoiced greatly. After arriving at my father's house, the sinful writer read the ixth chapter of the Acts, and explained it according as the Holy Spirit gave assistance, and joined in prayer. About sixty men and women were collected, and all heard with attention, and appeared pleased: and my Mother and Sisters expressed themselves thus:—"Praise to Jesus Christ, that we, who were separate, are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us!" And my Father, his eyes streaming with tears, said—"O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now, through the gladness that thou hast shewn me, half my illness is removed; and now I am persuaded that thou wilt restore me to health also, and deliver me from the hands of all my enemies." After this, I and Mayut Messee sung that Hymn beginning—

At early dawn the Lord we'll praise,
With dusky eve his name resound:
This still our theme at noon-day blaze,
With it our hearts at night rebound!

July 29.—In the morning all my relations, male and female, having set their several households in order, collected for worship. I read the xivth of St. John, in which are recorded the glad tidings of the Holy Spirit's coming. My servant and Anna sung the Hymn beginning, "Jesus, my dear Lord, forget me not."—My Father and Mother were greatly taken with this Hymn; and neighbours and friends collected in such numbers, that there was no room left. After worship I took my Brother, and went in quest of a larger house, which we met with within the precincts of the British Resident, and there took up our abode. My relations came to me there; and great numbers of poor, and blind, and lame come daily for charity: and those who were my Mahometan friends also come to dispute; to whom I answer as the Holy Spirit enables me. The questions which they ask, with my answers, I write in a book, which, on my return, I will shew. Pray for me, that the Lord Jesus Christ and the grace of the Holy Spirit may be with me.

July 30, 1814.—While I was at worship in the morning with my relations, my servant gave notice that many people were coming to visit me. I desired they might wait without; which they did, and began to ask of the servant what we were doing, who told them we were at worship. On my coming out they embraced me with much affection, and said, "Many forbade us to visit you; but, on account of our former friendship, we were determined to come and see you." I answered, "While I was ignorant of the true God, I had not a regard for you all; and, now that I have embraced the Truth, it is incumbent on me to love you all; and, through God's grace, you believe in what you have read and been taught; and, doubtless, when you hear and learn further, you will gladly embrace it." One of them said, "If that which we hear be worthy of acceptance." I answered, "You say right. So long as a person cannot obtain sufficient and reasonable proof, what wise man would embrace a new system?" On this he said, "What kind of proof have you of the truth of your religion?" I replied, "One proof of the truth of our religion is, that we view God both as just and merciful." On this another said, "What! in our religion, are not God's justice and mercy both established?" I answered, "Now you have all so favoured me, unworthy, as to come from a distance to my house, I do not wish to say any thing that should be cause of displeasure to you. If you will not take it ill, and will judge candidly, I will certainly point out this to you." They all said, "We will not be offended:—say on." I replied, "From your Koran and Huddees is it plain that God has said all who break his commandments shall go to hell? Now please to shew whether, by any one, the service of God has been or is performed as it ought." One said, "Only by Mahomet: it has been performed by no one else." I observed, "Mahomet himself acknowledged, 'I have not served as I ought;' so that here also arises a doubt respecting your religion. The saying of the Gospel is thus confirmed, That no one is blameless before God; and, since God is true, and has declared that *the wicked shall be turned into hell*, if he cast them not into hell it will be contrary to his Justice; and if he cast them in, where is his Mercy? Our faith and religion is such, that both the Justice and Mercy of God are established."

One of them inquired, "Well: in your religion, how are Justice and Mercy both established?" I answered: From the Law and the Gospel it is clear, that no man has walked according to the whole will of God, and that all the world before God are guilty and condemned. But God who is merciful, on account of his justice, laid all the sins of sinners upon the Lord Jesus Christ, that his justice and mercy might both be visible to his creatures." From morning till evening such discourse continued with one or other. God grant that his word may take root in these peoples' hearts! Amen.

This is the close of Abdool's record of his Journey as it has reached us: more is promised hereafter. He returned to Agra on the 11th of August. The joy of the native brethren was very great on his arrival. His father, and five other members of his family, accompanied him, with several others; among them an aged Molwee, who appeared much in earnest in his inquiries after truth.

Mr. Corrie has added a few circumstances which took place before his departure from Agra.

Baptised one of the two who accompanied Molwee Munsoor to this place. He is a native of Lucknow, where he had known Abdool Messee, and was extremely surprised and gratified on meeting with him here. He has proved himself very disinterested, and has withstood very insinuating attempts to divert him from his purpose of embracing the Gospel. His name was Hyder Ali, but latterly he begged not to be called by that name. It alarmed him, he said, to hear it, by reminding him of his former erroneous dependence on a false prophet, and the danger his soul was exposed to thereby. His Christian name is Hyder Messee.

During this month an intelligent Native Christian, formerly of the Roman Catholic Persuasion, and who had been detained a prisoner eight years by the Rajah of Bhurtpore, has been sent as Moonshee to a friend at a neighbouring station, where he is employed every morning in conducting worship in Hindoostanee, and they

have a congregation on Sundays of about 20 Native Christians.

The Hukeem, Talib Messee Khan, is gone in a similar capacity to another station, and similar methods are pursuing for the benefit of the Native Christians around him. Besides which he is daily engaged in conversations and arguments with other natives, on the subject of religion.

Mr. Bowley is also arrived from Meerut, to undertake, with Abdool Messee, the superintendence of the mission at this place.

A young woman, about twenty years of age, was baptised. She was brought up in the house of John Baptist, one of Scindia's Generals; and has been instructed in the principles of the Gospel.

Aug. 1. 1814.—Mr. Bowley visited the farm. A great number of the villagers attended while he read and explained the Parable of the Sower. Several of them expressed their wish to hear more of Christianity.

Aug. 7.—Baptised a Hindoo, native of Bundelcund, by the name of John. He had for several months had a preference for Christianity; and, in May last, made his wish known. He is very intelligent, and quickly understood the distinguishing truths of the Gospel; and often expressed, in the most lively manner, his surprise and gratification on their being pointed out to him. Once, on his saying, that, when he first thought of embracing Christianity, a load seemed to press on his mind,—he knew not what would be told him, or what sacrifices he might be required to make,—Matthew xith and xxiid were read to him, which occasioned very lively joy. Another time, on his observing that he knew not how it was, but his mind felt always refreshed and strengthened by reading the Scriptures, Romans xth was pointed out to him; whereupon he said, "Doubtless this is the word of God! O these books," meaning the Hindoo ones, "contain a great many stories, &c., but nothing that concern us individually. Whereas these are applicable to our present circumstances."

Aug. 14.—Baptised a youth who is servant to Lieut. —. Last year he staid with us about a month; but, not discovering the diligence which we wished, he was dismissed. After this he was entertained by his present master, who expresses an entire conviction of

his real conversion; and his own conversation indicates the same.

Aug. 16.—Baptised a servant of Capt. —'s, who has come twelve days' journey expressly for the purpose. He is unacquainted with letters, but possesses a lively and ardent mind. For many months past, he has endured much trial from his family and friends. On one occasion, his bed on which he was sleeping and his house were set on fire. On another, he was taken before the commanding officer, who asked him why he created such disturbances in his family: he answered, that, while he frequented fairs, drank to excess, gambled and committed much sin, they found no fault with him; but, now that he had forsaken such practices, they had brought him there as an offender. The Colonel turned to his relatives, and asked what they could answer; and, as they had no pretence for denying what was said, he dismissed him. Another time the Kazeer of a neighbouring town came, attended by 120 Mahometans, to reclaim him: the Kazeer began with asking what he had seen in Christianity, that he should expose himself to such disgrace, adding a variety of degrading names: he answered, "True, I am indeed worthy of all the names which you have applied to me; but, in the Gospel, I see nothing but humility and love; and you know, neither in worldly affairs nor in religion does God approve of violence and the sword." This reply confused the Kazeer not a little; and, after some further discussion, the assembly broke up in disorder.

Aug. 17.—Administered the Lord's Supper, in Hindoostanee, to Fifty-nine Native Communicants. It was a season of interest and solemnity, and exhibited an encouraging evidence of the power of the Gospel during the past sixteen months.

Aug. 18.—Committed the congregation to the care of Abdoel Messeer and Mr. Bowley, amidst many tears on the part of the new converts, and much sorrow on my own: but the will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, 71 natives have received Baptism, of whom about 50 are adults—about half Mahometans, and the other half Hindoos. Of these, one has been expelled; six have apostatised; four are gone to their friends, and are we

hope, holding fast their profession; and others are occupying different stations as Readers and Catechists. Several Catechumens remain to be further proved.

I would remark, in concluding the present Journal, that, exactly in opposition to the popular opinion among Europeans in India, the more learned converts and those who had been Fakeers caused us the most anxiety and trouble.—In this, as in other respects, the Lord's ways are not as man's ways; and his Gospel will make its way in this country, as usual, first among the poor and least regarded part of mankind.

(Signed)

D. C.

Agra, August 19, 1814.

Establishment of Messrs. Schnarré and Rhenius at Madras.

In our Number for February, we stated Madras and Travancore to be promising Missionary Stations for the Society. A letter has been since received from Messrs. Schnarré and Rhenius, dated Tranquebar, December 6, 1814, an extract of which follows, from which it appears that Madras has been fixed on as their station.

A Corresponding Committee having been happily formed at Madras, our case was taken into consideration, and Madras itself was proposed to us as our field of labour. As the considerations which led to that resolution will have been mentioned to you by the Committee, we shall not repeat them here. They agreed with our views, and we consequently thankfully accepted of it; praising the Lord for his guidance, and for the help which he affords us, especially by the Rev. Mr. Thompson, whom we cannot mention to you but with high esteem and affection. May God strengthen him in his bodily infirmities, long to live and be useful in their barren wilderness! We are glad now to have received an apparently permanent station. From Madras, we humbly think, if the Lord graciously please, you may enlarge your wings to the North, to the West, and to the South. We shall return to Madras in January next.

With respect to the Tamul Language, we are glad to have surmounted the chief difficulties: those which remain will not be removed but by exercise, which we trust to find ample in Madras. The Lord has blessed our endeavours.

Some weeks after our arrival here, we got acquainted with a Brahmin, who engaged to read with Mr. Rhenius once a week the Sanscrit Language; in which he wished not to spend more time, till the Tamul should have become more familiar to him. He has been glad to avail himself of that opportunity, so far as to become fluent in reading and proper in pronunciation.

As much as our situation permitted, we have also applied ourselves to the furtherance of the English School, called the Seminary of this Mission. After we had attended Dr. Caemmerer a few times at the examination of some schools, Mr. Rhenius was requested by one of the grown boys (a heathen) to give him more opportunity of instruction, both in the word of God and in other useful knowledge. He complied; and permitted other boys too, who were eager for information, to assemble twice a week in our house; where he first explained to them some portions of the Holy Scriptures. Catechist David, and School-Inspector John Dewasagayam (writer to the late Dr. John), also attended. By the desire of the boys themselves, he furthered them a little in a grammatical knowledge of the English Language. Another Schoolmaster joined afterwards in those instructions. To extend our feeble influence upon the schools farther, was, under present circumstances, not expedient, and a taking charge of them would not agree with our view of leaving Tranquebar.

The Schools here are certainly very promising. The dispositions of the children seem, on the whole, to answer the wishes of such as would zealously labour, under the blessing of God, for their eternal welfare and for the cultivation of their minds. But, in that respect, there appears to be but little provision in this place: the only bond which, by the good Providence of God, keeps these Schools still together, is the grant of money of our Honourable Society. But, on account of the large number of Schools and Schoolmasters, that sum seems not to be sufficient. The payment of the Schoolmasters can be but small; and, as it is difficult for them to get

through, they have urged already an increase of their salary.

We are glad to possess, by the kindness of Dr. Caemmerer, most of the printed Tamul Books and Treatises. They amount to fourteen in number, besides the Bible. We are much indebted, on this and various other accounts, to Dr. Caemmerer; and hope ever to cherish gratitude in our hearts. He will also furnish us with a small pack of Tamul School-books.

You will hear with joy of the formation of a Corresponding Committee to our Society at Madras; and will thank Almighty God, that he thus here and there unites the sparks of heavenly light, in order to shine the more before men and to be more useful to the world. We, in particular, have to be very thankful on that account; because the Lord affords us thereby essential assistance, in various respects.

Imploring the blessing of Almighty God upon all your deliberations and proceedings, in the promotion of his blessed kingdom to the good of mankind, we would recommend ourselves to the kind remembrance of all the honoured members of the Society that take an interest in the coming of the Kingdom of Christ, craving your farther protection and care, which has hitherto, we thank God, not been wanting. Permit us to conclude with the words of St. Paul: *Let us not be weary of well-doing; for in due season we shall reap.*—The grace of our Lord Jesus Christ abide with you and us all evermore! We remain,

Sir, your humble and obedient servants,

(Signed)

J. CH. SCHNARRE.

C. T. E. RHENIUS.

INDIA.

BAPTIST MISSION.

In our Number for April, we gave the Early History of this Mission, with lists of Twenty Stations in India, and of Thirty-three Languages in which the Scriptures are in the course of translation

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or printing by the Missionaries. In the Number for May we gave a general View of the Present State of the Mission, introductory to a detailed account of each Station, which we proposed to lay before our readers. In the mean time, they will peruse with pleasure,

The Sixth Memoir of the Serampore Translations and Editions.

This Memoir, which is addressed to the Baptist Missionary Society by Dr. Carey, Dr. Marshman, and Mr. Ward, contains the latest and most ample intelligence on the subject, and is just received from India. Its statements are carried up to August of last year.

Very dear Brethren,—We once more lay before you, and the public at large, the state of the translations and versions in the press, together with a statement of the funds collected for them, which are now in our hands.

In our last, we endeavoured to bring the whole of these translations before you in some kind of *geographical* order, going southward from the spot where we reside, then westward, and northward, till we came to those farthest east of us. With these which are current in the middle parts of India, therefore, we shall this year begin, and then proceed as before to those in which we are engaged on the south, the west, the north, and the east.

The languages in which we are now translating and printing the Scriptures in the Middle of India, are, the Sungskrit, the Bengalee, the Orissa, the Mahratta, and the Hindëe, with its dialects, the Brij-bhasa, and those current in Oodya-pore and Joy-pore.

1. The *Sungskrit*.—The Sungskrit, as the parent of the other Indian Dialects, demands the first place. It has been already said, that in this language the New Testament and the Pentateuch have been long printed. The Historical Books are nearly printed off, the Second Book of the Chronicles being now in the press.

2. *Bengalee*.—In the Bengalee Language, the fourth edition of the New Testament, containing five thousand copies, is more than half through the press. This is the largest edition we

have yet printed, and we have reason to think, the most accurate, as the corrections made therein, which are by no means few, are the fruit of twenty years' acquaintance with the language.

3. *The Orissa*.—In this dialect, four volumes of the Scriptures have been long published; and this year will probably complete the printing of the whole Scriptures. The Pentateuch is printed to the middle of Leviticus. The publishing of the other parts of the Old Testament has been already particularized.

4. *The Mahratta*.—In this language, among the most extensive of the dialects of India, the New Testament and the Pentateuch are in circulation. Of the Historical Books in the press, five books are printed off, the First Book of Kings being begun. The translation of the whole Scriptures in this language, the Psalms excepted, has been long finished.

5. *The Hindee*.—This language, which, with its varieties, embraces so great a part of India, has long had both the New Testament and the Pentateuch in circulation; and the increasing desire manifested for the Scriptures, has exhausted the first edition of the former, and called for more than half the latter, which consisted of a thousand copies each. A second edition of the New Testament may be said to be finished, as only a few chapters of the Revelations remain to be printed off. This edition consists of four thousand copies: still, when we consider the extent of country which requires them, and the increasing desire manifested for copies, we are almost ready to exclaim, "What are these among so many?" It is matter of gratitude, however, that we have been enabled to print this edition of four thousand on paper impervious to the worm, for the sum of four thousand rupees. Thus a Hindee New Testament, containing above six hundred pages of letter-press, is at length, through Divine goodness, furnished at the price of an English 8vo. New Testament, of the stereotype edition. The aspect which this bears toward the future dissemination of the Sacred Word throughout India fills us with encouragement and joy.

6. *The Brij-hhassa*.—In this dialect, esteemed by Gilchrist the purest dialect of the Hindee, and which is spoken in the upper parts of Hindoostan, from Agra to Sirdhana, the Gospels are printed as far as St. Luke, which is in the press. Brother Chamberlain, now at Sirdhana, is vigorously advancing with the rest of the Scriptures, for which his acquaintance with Hindee in general, as well as that dialect in particular, eminently qualifies him. The following versions may be considered as varieties of the Hindee.

7. *The Joypore*.—This variety of the Hindee is spoken in the little territory of this name, which lies west of Agra toward Guzarat, and is governed by its own Prince. The points where-

in this dialect differs from the Hindee are not very numerous, the great body of the language being the same. The alteration, however, of a few terminations, and a few leading words of frequent recurrence, to acquire which would cost a man, accustomed to philological studies, scarcely a month, causes such a difference to the unlearned and the poor, for whom the word of God is intended, as to render the version which has it perspicuous, while one without it will be scarcely intelligible, and be therefore laid aside. As this version is printed in the Naguree Character, it is already in the press, and a few chapters of St. Matthew printed off.

8. *Oodyapore*.—South-west of Agra, and toward Bombay, lies the district of *Oodyapore*, governed by its own Prince, which differs in certain instances both from the Hindee, and from the other dialects spoken around. The character, however, is the same. The Gospel of St. Matthew in this version is also in the press. To render the Divine word perspicuous and acceptable to a particular territory, though not larger than the principality of Wales, seems well worth the labour of a separate edition, especially when it can be done with the same types. There are, indeed, several other dialects of the Hindee, for which preparations of the same kind are making, as that of *Bekaneer*, west of *Joypore*, and of *Marwar*, still farther west, which will almost complete the Scriptures in the various dialects of Hindee. Having thus mentioned the dialects in the middle part of India in which we are engaged, we turn to those in the South.

9. The *Telinga*.—The languages on the southern side of India in which we are engaged are two, the *Telinga* and the *Kurnata*. In the *Telinga*, a very large fount of types is now prepared, and the printing of the New Testament advanced as far as St. Luke's Gospel. The whole of the New Testament is translated; and a considerable progress made in the Pentateuch.

10. The *Kurnata*.—In this language, which begins to the south where the *Mahratta* ends, and is current through the whole of the *Mysore* Country, the alteration requisite in the types has caused some delay; but we have at length been enabled to complete a suitable fount of types, and to put the Gospel by St. Matthew to press. The translation of the New Testament is finished, and the Pentateuch begun.

11. The *Kankana*.—The *Kankana* is the first to the west of India in which we are engaged. This language begins where the *Mahratta* ends to the west, and is spoken from Bombay to Goa. In this dialect the New Testament is nearly translated, and the Gospel by St. Matthew is in the press. The type is the *Deva-Naguree*.

12. The *Wutch*.—Still more to the north-west, on this side

* *Pinkerton*, "*Oodypour*."

the Indus, the Wutch Dialect is spoken, which also has a character of its own. Learned natives of this province too have been found in Calcutta; a translation has commenced, and a fount of types has been cut. In this dialect, the Gospel of St. Matthew is in the press. The language of the province of Sindh, the capital of which stands in the Delta, formed by the river Indus, differs somewhat from this; but the character is nearly the same. In this too a version of the New Testament is begun.

13. *The Bullochee*.—On the west bank of the Indus is the Bullochee Country, of which an account was given in our last Report. In this language, the progress in printing has been slow; but the Gospel by St. Matthew is printed off, and St. Mark in the press.

14. *The Pushtoo*.—The Pushtoo Language follows, or that of the Afghans, possibly descended from the Ten Tribes, respecting which conjecture a note was added to our last Report. In this language the New Testament is translated, and the three first books of the Pentateuch. The Gospel of St. Matthew is printed off, and St. Mark begun. We proceed to the north-west.

15. *The Punjabee*.—Northward, within the Indus, we come to the Punjabee Language, or that of the Shikhs. In this language it is with pleasure we add, that the New Testament is printed off within a chapter or two; which version makes the sixth, in which we have been enabled to complete the New Testament. The Pentateuch is nearly translated.

16. *The Kashmeer*.—To the north of the Shikhs, lies the province of Kashmeer, in the language of which the translation of the New Testament is now finished; but the progress made in printing has been small: the Gospel by St. Matthew is, however, nearly printed off. It has been already said, that this language has a beautiful character of its own.

17. *The Nepaul*.—Proceeding eastward from the Punjab, we come to the kingdom of Nepaul, on the north-east of Hindoostan. In the language of this kingdom a translation has been begun nearly two years. The four Gospels are nearly finished, and that of St. Matthew in the press. It has a very close affinity with the Hindee; and the character is the Deva-Naguree.

18. *The Assam*.—To the north-east of Nepaul we have the kingdom of Assam, in the language of which a translation has been going forward for some years. The whole of the New Testament is translated, and the Pentateuch nearly finished. The Gospels of St. Matthew and Mark are printed off, and that of St. Luke is in the press.

19. *The Kassai*.—Still more eastward, and within a hundred leagues of China, is the Kassai Nation, a race of whose honesty and fair dealing, English Gentlemen who have resided near them give a pleasant account. These mountainers, who have a constant intercourse with the people of Sylhet, have no character of

their own; nor, strictly speaking, a written language. The few among them who can write, use the Bengalee Character. The language has a much greater affinity with the Chinese, however, than with the Bengalee, which may be inferred even from their personal pronouns*. In the language of these mountainers a translation has been begun, which is advanced to the Gospel of St. John; and St. Matthew is in the press, in the Bengalee Character.

20. The *Burman*.—To the south-east of the *Kassai Mountains* we come to the *Burman Empire*; from which country, since we have sent a press thither, we have not particularly heard respecting the progress of the translation. The press has, we believe, been ordered up to *Ava*, the seat of government, together with our brother F. Carey.

21. The *Chinese*.—This language terminates our work of translation eastward, respecting which the various leadings of Divine Providence in furnishing and continuing to us the means, till the translation of the New Testament is finished, together with that of the Old as far as the middle of the Book of Psalms, and founts of types prepared to print them both, seems proportioned to the importance of the object. We have put the Pentateuch to press in a new fount of Chinese Types, in which we shall be able to carry it forward, while we are completing that of the New Testament in the former types, as three or four of the Epistles are already through the press. In printing Chinese with moveable types, an edition proceeds slowly at the beginning, as the number required for the first few forms is very great, particularly in such a work as the Old Testament. The first twenty chapters of Genesis contain most of the names which occur in the Pentateuch; hence these chapters have occupied the better part of the year, in preparing the requisite types. This delay in the beginning is, however, amply compensated by the ease and speed with which the latter part of the version, and indeed successive and improved editions, can be completed with the same types. In proceeding with these types, we have ascertained, that the use of a press, and that cheapness of labour in Bengal, which has enabled us to furnish the Hindoe New Testament of more than six hundred pages octavo for a rupee, will enable us to print editions of the Chinese Scripture, containing any number of copies, at less than half the expense of printing in China. This will not be matter of wonder to those who consider, that provisions, which regulate the price of manual labour, can be obtained

	* I,	Thou,	He.
BENGALEE,	<i>Ammee,</i>	<i>Toomee,</i>	<i>Tinnee.</i>
CHINESE,	<i>Ngo,</i>	<i>Nee,</i>	<i>Taa.</i>
KASSAI,	<i>Nga,</i>	<i>Eee,</i>	<i>Ta.</i>

in Bengal for little more than a third of the price they bear in China.

On reviewing these languages, we shall perceive, that of those which have been more recently entered upon, the *Oodypore*, the *Joypore*, and indeed the *Nepaul*, are varieties of the Hindee; that the *Kankona* is a variety of the Mahratta; and that the *Kassai* has a strong affinity with the Chinese. Nearly all the languages in which we are engaged, may therefore be traced to two great sources, the Sungskrit and the Chinese, to which they approximate in various degrees. To the cultivation of these two, our attention, with that of the younger branches of the mission-family, is pretty equally directed.

It appears from this brief sketch, that one version of the New Testament has this year been brought to a completion. Thus the New Testament is now completed in six of the languages in this part of India; namely, the Sungskrit, the Bengalee, the Orissa, the Mahratta, the Hindee, and the Punjabee: in three of them the Pentateuch; and in one of them the whole Scripture. In two of these languages also, a second edition of the New Testament is completed. The other versions are in various degrees of forwardness; and for all of them types are prepared. In still proceeding with this important work, we feel it our duty to avail ourselves of every kind of aid with which those who love the Scriptures shall be pleased to favour us, or which Providence may put in our way; and if in any instance the Lord incline the hearts of any to engage in the same work, we rejoice therein, as affording both an additional security for the completion of that part of it, and the means of bringing it more speedily to some degree of perfection.

Of the improvement of the types which we mentioned in our last, we have not been unmindful. Several founts are proceeding with considerable speed. Nor have we lost sight of the importance of improving the quality of the paper of this country, as well as of rendering it impervious to the worm. With the hope of accomplishing this, we have this year erected a Mill on the premises at a considerable expense. As the lower part of Bengal; however, furnishes no streams suited to a mill, we can obtain a power sufficient to work it only by employing cattle, which renders it more difficult and expensive. We hope, however, that steady perseverance will at length be crowned, if not with the fullest, yet with a good degree of success.

In our Report for 1812, we mentioned that we had lost in the late fire the account of the balance remaining in the year 1811. This we have now recovered, and you will find it in this Report, placed to the account of the public. To this we have added the sums subscribed for the translations, as far as we have been able to obtain a correct account of them; and if there be any subscribed, of which a clear account has not yet reached us, we will

insert them in the balance at a future opportunity. It is also with pleasure and gratitude we add, that, at a meeting of the Corresponding Committee in August, four thousand rupees were voted us for the Translations, which the closing our account on the 30th of June compels us to reserve for insertion till the next year.

The apparent balance we have in hand, you will perceive, is Sa. Rs. 11,363. Of this, however, much has been already expended, which happens in this way: of the three thousand pounds annually, which the editions in our hands generally require, it may happen, that when two thousand have been actually expended on the editions in the press, not more than one thousand may be brought to account, because editions to that amount alone have been finished. This will appear by adverting to the Bengalee Edition of five thousand copies, now in the press, and which, although it will contain 800 pages octavo, we shall be enabled to finish at the price of a rupee each copy, or five thousand rupees for the whole edition; the edition is said in the Report to be advanced at press only to the Acts; but as we have prepared paper, &c. to finish the whole, the expense of the whole is already disbursed, with the exception of the workmen's wages for a few months. So that when we consider the types and paper prepared for the various editions, of which perhaps one Gospel only is printed, and for which therefore nothing is yet carried to account, it will be seen that the balance in our hands, if not already expended, will be so, long before this can reach you. With our warmest thanks to you, and the Public in general, who have so generously supported us hitherto in this work, we remain, very dear brethren, most cordially yours,

W. CAREY,
J. MARSHMAN,
W. WARD.

INDIA.

(LONDON) MISSIONARY SOCIETY.

For our last view of the Society's stations in India we refer to our Second Volume, pp. 339—342, and to pp. 39—43 of the present. The Twenty-First Report contains the following information respecting them.

SUMMARY.

Vizagapatam—Messrs. Gordon and Pritchett.—(Mr. Dawson on his voyage to assist them.)—Part of the New Testament translated by them into the Telinga Language.

Ganjam—Mr. Lee.

Madras—Mr. Loveless.

Belhary—Mr. Hands and Mr. Taylor.

The Gospels translated into the Canara Language.

Chinsurah—Mr. May.

Travancore—Mr. Ringletaube.

SURAT.—Messrs. Skinner and Fyvie lately sailed for Surat.

MALACCA.—Mr. Thomson to Malacca.

Our Missionaries, in several parts of India, are proceeding in their arduous work with steady diligence and gradual success; all complaining, however, that, while the harvest around them is immense, the labourers are extremely few. The Directors have felt the strongest anxiety to supply this deficiency as soon as proper instruments can be obtained. They have recently sent out Mr. Dawson to assist the brethren at Vizagapatam, and they hope, ere long, to add several more to their number.

Madras.

Mr. Loveless continues to preach at the chapel in the Black Town, twice on the Lord's-days, and on the Wednesday Evenings. A small church has also been formed. His school consists of forty children or more, including boarders and day-scholars. He intends to build a new school-room, on the ground adjoining to his chapel, for the education of poor destitute children, descendants of Portuguese and other Europeans. This is to be formed on the British Plan. A few of Mr. Loveless's pious friends have formed themselves into a society called "The Missionary Friend Society," which has already transmitted to us the sum of twenty-eight pagodas. Mr. Loveless earnestly recommends the sending out additional labourers to Madras, which is certainly, on many accounts, a most important station; and the Directors hope soon to be enabled to comply with his request; in which case, it is probable that the number of native schools may be greatly increased, the superintendence of which would be an employment for which Mr. Loveless is well qualified, and in which he would greatly delight. The Directors will gladly promote this important object.

Vizagapatam.

Mr. Gordon and Mr. Pritchett are proceeding as quickly as their other labours will permit, in the translation of the Scriptures into the Telinga Language, which is understood by many millions of the natives, through a great extent of country. This labour becomes gradually more easy to them, from their more familiar acquaintance with the language, and their daily conversation with the natives. They have lately translated the book of the Acts, St. Paul's Epistle to the Ephesians, the First Epistle of St. John, and the Book of Genesis, which, after careful and repeated correction, will be printed. The Telinga Gospels, translated by their lamented predecessors Cran and Desgranges, they distribute wherever they have an opportunity; sometimes to persons of distinction, and to the Brahmins, with whom they freely converse, endeavouring to convince them of the absurdity of their religious notions and practices. These men are, in general, blindly attached to their superstitions; yet they are sometimes silenced before the people, who seem delighted to behold their confusion.

Our Missionaries have made frequent visits to the heathen temples, at the festival seasons; and have exposed the folly of worshipping senseless idols, which the people sometimes readily admit, but plead, in excuse, their ignorance and the authority of antiquity. Many, who are apparently convinced of the truth of Christianity, are too feeble-minded to avow their convictions in the face of shame and want. There is reason, however, to believe, that the truth is secretly making its way; that the minds of the people are roused to serious consideration; and that many of the detestable practices of Hindoo Pagans are retiring before the light of the Gospel. In Bengal fewer widows than formerly are now immolated on the funeral piles of their husbands, and only one victim perished under the wheels of Juggernaut at the last festival.

The brethren continue to preach to our countrymen at the settlement, and to make frequent excursions into the populous villages of the Heathen in the neighbourhood: in which, assisted by the converted Brahmin Anandarrayer, who continues faithful and diligent, they read a portion of the Scriptures and explain it; after which they converse freely with the people, and answer their objections.

Much good is likely to be effected by the two schools

in this place, conducted by our Missionaries. In August last, they had in their Gentoo School sixty native children on their book, about forty of whom daily attend. These are all instructed in Christian Doctrine, and some appear to be convinced of its truth. They hope soon to establish another school at Allapooram, a populous village in their vicinity; and they speak with great pleasure of a Sunday School at Chicacole, supported by a pious lady, who employs a number of young people in a tambour manufactory, and who takes care to have them instructed in the knowledge of the Gospel.

Ganjam.

The Society will recollect, that Mr. Lee, formerly at Vizagapatam, removed about two years ago to Ganjam, a populous town on the Orissa Coast, with a prospect of usefulness, especially as he obtained the appointment of Officiating Chaplain to the Settlement. A Church has been built for him, and a congregation of about 100 persons attends with great seriousness. He has erected a School-house for native children, which he hopes will greatly facilitate the introduction of the knowledge of the Scriptures. He is proceeding in his translation of the Old Testament: he has also translated Dr. Watts's First Catechism, a spelling-book for children, and Bishop Wilson's book written for the instruction of the North-American Indians. He expresses a strong desire, that a fellow-labourer, who should apply himself to the Odea Language, may speedily be sent out, as the Orissa Country adjacent presents a wide field of usefulness. The Directors, however, have not yet been able to comply with his request, but it will doubtless be kept in view.

Mr. Lee has received an invitation to another large town, where he would be supported without expense to the Society; but his removal is not expedient, unless his present station can be supplied by another Missionary.

We are sorry to find that his endeavours to instruct the natives have been restricted by authority; but that impediment will certainly be removed, as soon as the late proceedings of our Government are known.

He has distributed a great number of the Gospels in the Telinga, most of which were applied for. This afforded a favourable opportunity to Mr. Lee of speaking to the people on their important contents.

Chinsurah.

By letters received from Mr. May, since the last Annual Meeting, we find that he is labouring diligently in his favourite employment of instructing children; and he appears to have made considerable improvements in the mode of conducting his schools. He mentions three schools now under his care:—1. The *Native Free School* in Chinsurah, containing 110 children, chiefly of Hindoos, and a few of Musselmans. This school is divided into nine classes, seven of Bengalee, and two of English: in the upper class are six young Brahmins, three of whom are monitors.—2. The *Chandernagore School*, containing fifty-one children.—3. The *Chinsurah Free School*, containing forty boys, and seventeen girls: in all, two hundred and eighteen children. About three hundred of the natives have visited the school, as well as many European Gentlemen, most of whom have expressed their warm approbation of his plans, and their admiration of the order and improvement of the children. It is probable that Mr. May's useful methods of instruction, when fully matured, will be adopted in other populous towns of Bengal. Mr. May continues also to study the language of the country, and to preach on Sunday Evenings in the town.

Belhary.

Letters received from Mr. Hands have been very satisfactory. He has, indeed, been at times very ill, and we fear that his constitution has suffered much from the climate; but he labours to the utmost of his power, in preaching, translating, superintending schools, and in distributing the Sacred Scriptures among the Heathen.—Illness has prevented his making that progress in the translation of the New Testament into the Canara Language which he earnestly wished; but the Gospels of St. Matthew and St. Luke are, before this time, finished for the press.

There are three schools under the care of Mr. Hands; one in his own house, for boarders and day-scholars; another, built at the end of his garden, for the native children, of whom about 40 daily read the New Testament in the Telinga and Canara Languages; a third in

the Fort, in which, when a European Regiment is there, eighty children, or more, receive Christian Instruction. —“Some of these children,” says Mr. Hands, “afford me great hope that God is beginning to work upon their hearts. Some of them voluntarily learn from three to six chapters or psalms every week, beside hymns. Thus, a number of poor children, who a short time ago were more ignorant, wretched, and depraved than the Heathen, have acquired a large portion of valuable knowledge, and promise to become blessings to the world and to the Church of Christ. Many of the Hindoo Children also are coming on very well: they are employed daily in reading, copying, and committing to memory parts of the Gospels.” He intends to commence another school in a large village in the neighbourhood; and another in the mission garden, for children of the more opulent natives, and in which the most deserving of the children in the native school may have the privilege of learning English.

Mr. Hands has been much assisted in his labours, especially in his school, by Mr. Taylor, a native of Madras, now our Missionary; and lately, by another person, who for many years held the situation of a Catechist under a Catholic Priest. He is an intelligent and pious man, and goes into the surrounding villages; in each of which he continues five or six days, distributes the Gospels, and converses with the people. His name is Xavier.

Mr. Hands, like the rest of his brethren, earnestly desires additional help at Belhary; and points out a large town in the Mysore, a healthy place, a great military station, where the Canara Language is spoken, and where there are many hundreds of Catholic Christians, who have long been without a priest.

It appears that God has greatly blessed his ministry among the poor, and to many of the soldiers; and as to “the country-born people,” says a correspondent, “they are become quite a different sort of beings from what they were before he settled among them.” The Directors are anxiously looking for another Missionary or two, to assist Mr. Hands at Belhary and its vicinity, where there are such promising appearances.

Travancore.

From Travancore little information has been received during the past year. Mr. Ringletaube continues his labours among several congregations, and, we hope, with a good degree of success.

CEYLON.
(LONDON) MISSIONARY SOCIETY.

The following is the statement of the Twenty-first Report.

By the last accounts received from Ceylon, the Missionaries appear to be proceeding as before: Mr. Palm, who is minister at the Dutch Church at Columbo, pays also some attention to the schools. Mr. Ehrhardt and Mr. Read are employed in the superintendence of schools in various districts. We rejoice in the zeal which has been manifested by the Columbo Bible Society; who, while anxious to disperse among the natives the Holy Scriptures in their own tongues, express their "regret at the very small number of teachers competent to smooth the way to a general introduction of the sacred writings, by the impressive aid of oral instruction." This aid, however, begins to be afforded by some other denominations of Christians, and the Missionary Society, it is hoped, will be able to supply their quota to the much-needed assistance of this great and interesting island.

WESLEYAN METHODIST MISSIONS.
Conversion and Baptism of a Priest of Budhu.

The arrival and cordial reception at Ceylon of Messrs. Lynch, Ault, Erskine, Squance, and Clough, were reported in our Number for February.

One of these Missionaries, Mr. Clough, has been

the instrument, through the Divine Blessing, of enlightening and awakening the mind of a Priest of Budhu. A copy of the Ceylon Government Gazette, of December 28, 1814, has been sent to us from that Island, which contains the narrative of the priest's conversion and baptism, which we shall here present to our readers.

On Christmas Day a very remarkable baptism was celebrated in the middle of Divine Service, before a full congregation, at the Church in the Fort. A Buddhist Priest, of great eminence for character, talents, and literary attainments, after a mature deliberation and a careful perusal of the Gospel in the Cingalese Language, had determined to throw aside his yellow robes, and embrace the Christian Religion.

It was in vain that his resolution was assailed by his brother priests, and by the solicitations of his own family. Their importunities only served to agitate his feelings, but could not shake his determined conviction, founded upon examination and reflection. He gave up rank, affluence, connections, and family, to follow the dictates of his conscience. He was baptised immediately after the Second Lesson, by the name of "Petrus Panditta Sekarras." Mr. Armour and Mr. Clough were his godfathers. From the natural influence of his character and abilities, such an example promises to be of signal use in the propagation of Christianity. The causes which led to his adoption of the Christian Religion, and the probable consequences of his conversion, were noticed with much effect by Mr. Twisleton, in his sermon on the occasion; and they furnished a most appropriate conclusion to a discourse delivered on the Anniversary of the Nativity of Him who was destined to be *a light to lighten the Gentiles*.

The Narrative then proceeds to state, in Mr. Clough's words, the gradual opening of the priest's mind to the truths of the Gospel. Mr. Clough sometimes attended the idolatrous worship of the natives, accompanied by an interpreter, and made frequent inquiries into its nature and objects. He

was induced to address himself to this priest, in particular, from perceiving that he was an acute man, and thoroughly versed in the religion of his country. Being pleased with each other, their interviews were long and frequent.

On one of these occasions, the priest started the subject of the **ORIGIN OF EVIL**.

He observed (says Mr. Clough) that man must be acknowledged to possess two spirits, or principles of action; the one actuating him to do good, and the other to do evil. "If the God of the Christians be perfectly holy, can he be the author of evil?—and, if not, where did man get that spirit to do evil?" I answered that he got it from forefathers, who could trace it up to our progenitors Adam and Eve. He then inquired, "Whence did our first parents receive this evil?" My answer was, "The awful consequence of disobedience to their Creator."—"Whence, then," said he, "that disposition to disobey God?" "Temptation," I replied; "and the Devil was the Tempter."—"What," said he, "is the Devil?" "An evil spirit," I replied.—"Who," said he, "made the Devil, and how did he become such?" "God," said I, "created him a pure angel: but he refused to give due honour to Jehovah, rebelled, and numbers with him; for which, as a just punishment, God appointed him to a place of inconceivable horror, and destined him and his wicked associates to it for ever."—"But how," said he, "was it that a pure Angel possessed a disposition to rebel against his rightful sovereign?" Here finding myself in a little difficulty, I observed that great and good men had said many things upon this subject; but they found it rather difficult to determine, because the great God had not given us a clear revelation upon this subject, and that he had concealed this, no doubt, for the wisest of purposes: that, so far we know, viz. that sin was in the world, and that God had told us how it came, and denounced the dreadful consequences of it, if not avoided; and that he had also told us how sin was to be pardoned, and how we may expect power to overcome it, and the glorious consequences of so doing, being peace of mind in this world which cannot be described, and in another world a state of perfect felicity for ever. I added, that any further knowledge of it was unneces-

sary to teach us our duty to God, our fellow-creatures, and ourselves. The priest replied, that he had thought much on this subject, but could get very little assistance; and he admitted that my account was more satisfactory than any thing that he could before attain, and was much superior to his own religion.

At another interview the priest introduced a second subject on which his mind was in great perplexity—the RESPONSIBILITY OF THE HEATHEN.

“You say that the God of whom you speak is infinitely great in all his attributes; that he created the world and all its inhabitants, and governs the world by the same power; and that he is present as much in one place as another, and views every action of man; and that he demands proper worship from all his creatures, and such as Christians pay him; that such is his holiness that he hates sin, and such his justice that he will punish sin, and particularly the failure of proper worship—how can a God of justice punish an Idolater, if that Idolater worship according to the light afforded him, and not according to the light of Christianity, of which Idolaters are ignorant? and, further,” he added, “this is applicable to the Cingalese in general—why then has not God instructed us better?”

I answered, that, although God is a being of infinite justice, he is also a God of mercy, and that he could do nothing contrary to goodness and holiness; and hence, when it is said *He will judge every man according to his works*, yet he will do it according to the light which each man possessed. I added, that his questions had not involved the smallest difficulty; because it could not be supposed that God had permitted the Cingalese and other idolatrous nations to remain in a state of mental darkness, for the purpose of judging them with a less rigorous judgment; but their ignorance might be considered as permitted by God to stick to them, a just retaliation for their forefathers' abuse of the light which we now enjoy; and the difference in the Day of Judgment between a Christian and a Cingalese Idolater will appear according to their particular circumstances: the one will be judged by the Gospel, the other by the light with which he has been favoured.

On this point I was particularly careful not to allow him to suppose that it was a matter of indifference whether men had right views of God or not. I told him, that the Divine Being did every thing consistent with his own character, to impress upon the minds of men a proper knowledge of himself and of the nature of the worship which we are all bound to pay him. I also observed, that Europe was almost the only part of the world that had preserved the word of God from the corruption of Heathen Idolatry, and that she enjoys, at the present period, privileges and advantages superior to any other part of the habitable globe; adding, that now God was about to give the world another opportunity of shewing the use to be made of these things, and that it seemed as if Europe, and perhaps that part of it called England, were to be the instrument, through the blessing of the great God, to convey the true Revelation of his will to every part of the world; that the English are printing Bibles in almost every language, and Missionaries are sent with them to explain them; and that, in course of God's Providence, I and five companions had come to the Island of Ceylon, and that it was not for the vast darkness of the Cingalese that God would punish them, but for rejecting the offer of those exalted blessings tendered to them by us. I added, "I have now to offer to you the blessings of the Gospel of Jesus Christ; and, if you reject this offer, you will assuredly be condemned at the Last Day." Here he began to be greatly agitated; and, gathering up his loose garments with a countenance expressive of great concern, he mildly replied, "I hardly know what to do. I have been brought up in the religion which I now profess, and am settled in it. I know not how to think about changing it, and it is a thing I cannot at present entertain."

He then took his leave of me, and I began to suspect that I had offended him. He, however, delayed not long to make me another visit, and we resumed the usual subject.

Perceiving that he continued to be very inquisitive about Christianity, I furnished him with a copy of the Four Gospels in Cingalese, with which he was much pleased, saying, that was what he had long wished to see: "and be assured I will read it with great attention;

but," said he, "may I request an additional favour of you? which is, to allow me to trouble you to explain any parts which I may not understand." To this I most readily assented. I presented to him the Gospels at his own Heathen Temple, when some of his pupils for the Buddhist Priesthood were present, who were not a little surprised at the joy which he expressed, and the care which he manifested in wrapping up the book, as being more valuable than gold.

After this, he soon put me to the pleasing task of explaining, to the best of my ability, those things which were rather mysterious to him, such as the situation of the nations mentioned in the New Testament, particularly the Jews and Romans; their rise, progress, state, &c. I also stated the chronology of the Patriarchs, particularly those from whom Jesus Christ descended, and various other particulars. After he had read the Gospel several times, he began to lament that he had not the Old Testament, supposing that it would give him a clear explanation of the New.

I must now pass over a number of interesting evening conversations, and hasten to the interview when he made a public confession of the state of his mind and present views, which was nearly as follows:—"I feel a wish to give you a relation of my present condition; and I believe from what I know of you, that you will not make a wrong use of any thing which I say. Since I became acquainted with you, your conversation and your answers to my different questions have made a deep impression on my mind; and, during the last three weeks, I have been in a state of great distress of mind. I have frequently returned home after my interviews with you unable to sleep for many nights."

I asked him the cause of this trouble. He replied, that it arose from an apprehension, that he and his countrymen who followed the religion of Budhu, had been mistaken in their religious principles, which was to him a consideration of the greatest importance: he added, that the more he thought on the subject, the more the apprehension increased, inasmuch as the evidences of the Christian Religion were making stronger and stronger impressions upon him.

I then asked him whether he thought that the God of the Christian was he who ought to be worshipped in

preference to idols? He replied, that he had been considering the subject candidly and impartially, as though he were a member of neither communion, and in all its bearings; and that he had offered up prayers for direction in a matter so important; and that if he and his countrymen were in error, he prayed that he might receive conviction in the clearest manner, and that a way might be opened by which he might leave his present profession and embrace Christianity, not only for his own good, but for that of others to whom he would preach it. He added, that the more he prayed, the more did his desire to quit the religion of Budhu increase. He then asked me to assist him in managing this, for which his gratitude would be extreme; and that he should think that the great God had sent me from England to Ceylon on purpose to instruct him and shew him the right way of worshipping God; and, in return, he should think it incumbent on him, to his latest hour, to make known to his countrymen the blessings of the Gospel which had been thus offered to him through my means.

Perceiving that he was prepared to manifest his conversion, I asked him what he conceived the most speedy and effectual mode of doing it? He replied, "By laying aside my priestly garments, and joining myself to the society of Christians;" adding, "I am in my present situation as comfortable as I can wish, with regard to the things of this world; but, as soon as I throw off the garment, I shall be deprived of all means of support: and this gives me uneasiness; and, in case I embrace Christianity, I shall be brought into distress, because you know, for some time, I should be of no use to any religion:" meaning, he would not be able to preach: "yet if I had only a sufficient knowledge of the Christian Religion to enable me to preach it, I believe the great and good God would not suffer me for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular."

At this period commenced the correspondence between me and the Rev. Mr. Bisset, the result of which settled all his fears, and tended to confirm him in his intentions.

Many were our subsequent interviews, in which he never failed to express the happiness which he enjoyed in his pleasing prospects.

About this time there was a meeting convened of several Buddhist Priests, for some particular occasion, near Galle, and the meeting was to continue for some days. I was apprehensive that he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. I however paid him a visit at this meeting, when they were all present, and were not a little surprised to see me advance: but they were more surprised when they perceived my convert advance and join me. We then retired, and I began a very close conversation about the state of his mind, and found him unshaken. I asked him whether he did not feel reluctance at leaving his religion? He answered, that the reluctance was easily overcome, because he was about to receive a better; and he added, that he felt no difficulty in casting his lot with mine, and should be very glad to have the same place with me in the next world; and that he should have little trouble in his mind, if he thought he should be in the same situation with me at the Day of Judgment.

At this time, a singular circumstance occurred, which seemed to give weight to all his past conduct. The aforementioned assembly of Priests availed themselves of opportunities of receiving personal and public improvement, both by night and day, through the means of my faithful convert; and he, being the senior priest, was looked up to for instruction. One evening, when they were assembled, and were expecting to hear him preach on the religion of Budhu, he pulled out the Cingalese New Testament, and began to read the first chapter of St. Matthew, and proceeded to read other chapters, making his observations till morning, by which time he had finished the whole Gospel. He was heard with surprise and attention: they frequently interrupted him, while he proceeded, with questions, which he answered to the best of his ability.

He came to me afterwards, and related this circumstance; and, after a long conversation, expressed himself in the following manner: "I am like a hungry man tied to a tree, with a table covered with rich provisions near, but out of reach; and this will be my state, till the day of my liberty comes." We then talked about his being baptized, and he expressed a wish to comply with that ordinance as early as possible, which he consi-

ders to be the grand characteristic mark of those who are not worshippers of idols.

Mr. Clough has communicated some further particulars in a letter, dated Point de Galle, Jan. 8, 1815, which we here subjoin:—

I have been doing what good I could, through the medium of interpreters, among the Cingalese. I first endeavoured to get acquainted with their priests, and Providence cast me in the way of one of the most celebrated in the island, known both in the Candian and British Dominions. He resided for some time with the King of Candia, and is every where extolled for his extensive knowledge, both of the religion and literature of the island, as well as of the Oriental Languages. After about two months' acquaintance with him, he, from the deepest conviction of mind, expressed a strong desire to throw aside his priestly garments and situation, and to embrace Christianity. But he was aware that by this step he would not only lose every thing he had, and all means of support among the Cingalese, but be in danger of losing his life.

As I knew his Excellency the Governor favoured religion, and was a decided friend to the propagation of the Gospel among the natives, I made bold to represent the case to him, and received an immediate answer, which gave us an entire satisfaction; viz. that he would not only defend him from all assaults, but, in case he forsook his priestly emoluments, he would allow him something to subsist on. We then made arrangements for his baptism, which was to be performed in the church at Columbo.

At this time I received a letter from Columbo, stating, that brother Squance had left Jaffna on account of his health, being seized with a fever which they expected would carry him off speedily. He having no brother there, I was requested to go to him without delay. When I left the priest, I ordered him to remain quiet until he received further directions from me.

I had not been absent a week, before the matter was blazed abroad through the district, and came to the knowledge of the High Priest, who was so alarmed by the intelligence, that he assembled fourteen of the head

priests, and sent them to prevail upon him, if possible, to abandon the idea of embracing Christianity; stating, that if a priest of his rank and respectability in the religion of Budhu, forsook them, it would not only disgrace his own character, but injure the cause. He continued immovable; and the matter spread so rapidly, that, before the fourteen left him, they were increased to fifty-seven, using every possible method to prevail upon him to continue as he was. Besides the priests, there were his family connections, some weeping, some scolding, and others threatening to put an end to their existence. Many head-men of the district came to him with large presents, observing, "If you forsake the priesthood, it will ruin our religion in this country." However, he broke through them all, and made his escape at the hazard of his life. He got from his temple in the country to the house of an European in the fort of Galle, where he met a letter from me, desiring him to go to Columbo without delay.

On this occasion the Right Honourable Lord Viscount Molesworth, Commandant of the Fort, behaved not only like a friend, but like a Christian, who had the work of God at heart. He took him into his own house; and, when he came off to Columbo, gave him money sufficient to bear his own expenses, and those of the men who went with him as guards. It would be ungrateful and unjust were I not to mention his Lordship's unremitting kindness and attention to me while I have been labouring in this place. Not content with a general countenance, he condescended to offer to assist and co-operate with me as far as lay in his power in any thing, when I thought it necessary. Hence in all my intentions of public plans, &c. I have had his superior wisdom to consult. I have always found him willing, and pleased to do any thing for the furtherance of the work of God, and particularly as relating to the natives. Both officers and men have a bright example in the character of his Lordship. He never absents himself from Church, except in a case of absolute necessity; and has even attended my lecture in a private house in the Fort on week-day evenings. I may say, he has been to me a Father, a Christian, a Friend, and a Guide.

But to return to the Priest. After he arrived in Columbo, he had some sharp conflicts, both from within

and without. He received several letters of a very severe kind. I was almost ready to wonder how he maintained his resolution. In this case we might say of a truth, *Not unto us, O Lord, but unto thy name be the praise?* A day or two before his baptism, I called upon him, and found him uncommonly cheerful and happy. "I dreamt," said he, "last night, that my robes* were covered with all kinds of filthy reptiles. I was so disgusted at the sight, that I thought I went to a river and cast them in, never to touch them again. When I awoke this morning I found myself naked†, and all my robes folded up and thrown on the far side of the room. Now, thought I, God has sent this dream to shew me the bad state I am in, and to confirm me in all my former resolutions, and I am only sorry that I am forced to put them on again." He hardly ever let us rest after this, until something could be provided to dress him in.

After his baptism, his Excellency the Governor sent him two suits of new clothes. He is to have a salary from Government as a translator; and is now about to translate the Bible into the two languages of this island, the Cingalese and Paariah or Maggada, which is spoken in the interior. He is to study the Scriptures under the care of the Rev. Mr. Armour, who now resides in Columbo, until he is qualified to preach. I flatter myself that, humanly speaking, this man will be capable of doing as much good among the natives as fifty European Missionaries. Many of the priests are so shaken by this conduct of their leader, that they also are wishful to embrace Christianity; but there is this difficulty in the way: when they cast off their robes, they lose all, even their freehold estates, if they have any, as our priest had to a considerable amount. But we hope soon to see the people coming over likewise, and then a way will be opened.

* For he still wore them, having no other raiment at present.

† They sleep in their under garments.

TWENTY-FIRST REPORT OF (LONDON) MISSIONARY SOCIETY.

In our First Volume, pp. 388—397, we gave an abstract of the Nineteenth Report of the Society; and have since, at different times, printed the principal parts of the Twentieth Report. In the number for June, are some extracts from the Twenty-first Report, relative to the Home Proceedings of the Society: we have just given its account of the Indian Stations, and of Ceylon; and shall now proceed to an abstract of its remaining contents.

SOUTH SEAS.**SUMMARY.**

Eimeo, &c.—Messrs. Davies, Hayward, Henry, Nett, Scott, Tessier, Wilson, and Bicknell.

Part of the Scriptures translated into their language, printed in New South Wales, and dispersed in the Islands.

Several more Missionaries are going to the South Sea Islands.

The information respecting the happy change of affairs in the Otaheitean Mission, which the Directors had the pleasure to announce in the last Report, has been confirmed by letters of subsequent date. The brethren, in a letter dated Eimeo, 23d of April 1814, observe, that they are now able to change the language of complaint for that of gladness; that the good work of conversion appeared to be going forward; and that the number of those who had renounced their idols, and desired to be considered as the worshippers of Jehovah, amounted to fifty. They report that these persons are, in general, regular in their attendance on the means of instruction; that they are in the habit of retirement for secret prayer; that many of them pray in their families, and ask a blessing on their food; that they carefully observe the Sabbath, associate to hold meetings for prayer; and that their moral conduct is greatly improved. Some of them appear to have experienced an inward change, evinced by their loving what once they hated, and hating the evil ways which once they loved; that they are desirous of having their sins pardoned, and their hearts renewed; and that they seem to be sensible of the need of Divine

influence to effect this. They add, that, in consequence of this profession, their neighbours deride them, and distinguish them by the name of "Buree Atua"—"the praying people." In this pleasing intelligence every member of the Society will doubtless rejoice, and give glory to God. Hereafter, let no Missionary, in any age or country, however long his patience may be tried, despair of final success. The word of God shall not return unto him void.

As yet, the brethren have not left the island of Eimeo, to return to Otaheite, nor has King Pomarre recovered his sovereign authority; but some persons of consequence in Otaheite are among the professed converts. A chief, named Upaparu, and his people, have removed from that Island to Eimeo, to enjoy the instructions of the Missionaries; and, although he has been importuned by his friends to return to idolatry, he appears to be steady in his profession: he says, that his brother, Teirei, (another chief,) is like-minded with himself, and that a great number of the people are desirous of instruction. Indeed many of them, although to their present disadvantage, have removed their residence to Eimeo. It is pleasing to notice among the converts Matupupu, who was a priest, and a principal Areoi.

Nor is this disposition to receive the Gospel confined to Eimeo, or to Otaheite. Mr. Nott, accompanied by Mr. Hayward, took a voyage to Huaheine, Raiatea, and Taha, preaching to the natives wherever they could collect them together, and were much pleased with their steady and fixed attention. At Huaheine they met with a young chief, who had been at Eimeo; who treated them kindly, and expressed a desire that Missionaries might be sent to his island. He professes himself a Christian, has cast off his gods, and observes the Sabbath. Indeed "the gods," says Mr. Nott, "have fallen into great disrepute, and the people scruple not to call them 'bad spirits'—'foolish spirits,' while they acknowledge Jehovah to be the 'Good Spirit.'"

The brethren are proceeding with the building of a small vessel, which, when completed, will enable them to visit other islands, and greatly contribute to the extension of their usefulness.

A circumstance of a singular nature has lately occurred: Capt. Sir Thomas Staines, on the 17th of September, 1814, fell in with an island, which it is thought must be that named Pitcairn's (or Incarnation), where he found forty persons, all of whom could speak English, and who proved to be the descendants of part of the crew of the *Bounty*, who mutinied in the year 1790, and who took the ship to this island, where it was destroyed. The people had never seen a vessel since that time, except the American ship *Topaz*, Captain Folgar, who touched there about six years ago. The people are reported to be moral and religiously inclined, and are under the direction of an old man, named John Adams, the only survivor of the mutineers. The Directors of the Society

will consider what can be done for the spiritual benefit of these people, at present cut off from all intercourse with society.

The Missionaries at Otaheite have engaged in translating a portion of the Scriptures into the language of the natives, which they have printed at Port Jackson, for dispersion among the islanders.

The change which has taken place in the South Sea Missions and the earnest request of the Missionaries, induced the Directors to determine on sending additional labourers to promote the work. —Two brethren, Messrs. Threlkeld and Ellis, with their wives, are nearly ready to embark ; but it is judged expedient to detain them a short time, till they can be joined by two others. The brethren who are going, are acquainted with some useful arts, particularly with printing and gardening, together with some knowledge of medicine, and will be able, when they arrive at Otaheite, to print whatever may be wanted for the use of the mission, as well as to promote other branches of civilization.

And here it may not be improper to note, that some of the brethren, who many years ago left the mission at Otaheite, and settled in New Holland, have been very useful in furthering the cause of religion in that growing Colony, either by preaching the Gospel statedly, or by keeping schools. Mr. Shelly, formerly our Missionary, has presented to the Governor of New South Wales, (a gentleman who promotes every good work, and to whom our grateful acknowledgments are due,) a memorial on the subject of civilizing the natives, which his Excellency has forwarded to England for the consideration of his Majesty's Government. In the mean time, Mr. Shelly is encouraged by Governor Macquarie to use his best endeavours for that desirable purpose.

JAVA.

The three foreign brethren, the Rev. Messrs. Kam, Supper, and Bruckner, who embarked for Java at the close of the year 1813, arrived at Batavia on the 26th of May 1814. They were most kindly received by Rev. Dr. Ross, the venerable Dutch Minister of the city, and introduced by him to his Excellency Governor Raffles, who treated them in the most polite and condescending manner. They had the pleasure of witnessing, soon after their arrival, in the Governor's house, the establishment of an Auxiliary Bible Society, of which Mr. Supper, one of the Missionaries, was appointed Foreign Secretary.

Dr. Ross lost no time in disposing of the brethren, so that they might be usefully employed. Mr. Kam was directed to Amboyna to officiate at the Dutch Church, while he is engaged in learning the Malay Language, there being a congregation in that island which understands no other tongue. Part of the island is inhabited by Chinese.

Mr. Bruckner, another of the Missionaries, is appointed Minister of Samarang, Mr. Montanus the former Minister being incapacitated for labour by age. Mr. Bruckner will here apply himself to the language of the country.

Mr. Supper was earnestly requested by Dr. Ross to become his colleague in the church, there being far more ministerial duty than one Minister is able to perform.—Mr. Supper's appointment, as well as that of the other brethren, was cordially approved by the Governor, who shewed himself perfectly ready to forward the views of the Society. Mr. Robinson, a Baptist Missionary, of whom our brethren speak very respectfully, preaches every Sunday afternoon, in the same church, in the Malay Language.

The field of labour in Batavia, and throughout the island of Java, is exceeding large. "Our number," say the present Missionaries, "is like the dust of the balance;" and they earnestly wish that more labourers may be soon sent to their assistance.

The Society cannot but rejoice in these favourable events. The safety of their voyage, their friendly reception, and their appointments to useful stations, in which they may exercise their ministry, while preparing for their special work among the Heathen, call for our devout thanksgivings.

ISLE OF FRANCE.

Mr. Le Brun, who arrived at the Isle of France in June last, was received by his Excellency Governor Farquhar in a friendly manner. The Society is much indebted to that gentleman for his kindness shewn to our Missionaries. Soon after his arrival, Mr. Le Brun was permitted to announce, in the Government Gazette, his intention of establishing a School for the instruction of those children among the French, whose parents could not afford the means of education. He has since commenced a Sunday School, for the children of both sexes, at different hours of the day, when several of the parents attend, and seem pleased, especially in joining to sing the French Hymns which were furnished to Mr. Le Brun at the Society's expense. Mr. Le Brun takes every opportunity of circulating the Scriptures and Tracts, with which he was also plentifully supplied.

We must not omit to mention, that some pious soldiers of the 72d regiment have voluntarily contributed 35*l*. to the funds of this Society, which the Directors acknowledge with peculiar pleasure, as a proof of their commendable zeal to impart to their fellow-men the blessings of the Gospel which they have learned to prize.

The Governor having expressed his earnest desire to promote a Mission to the island of Madagascar, the Directors have resolved to commence that work as soon as proper instruments can be obtained, with which they hope speedily to be furnished.

CHINA.

The Directors have received, during the last year, a number of printed copies of the New Testament, translated by Mr. Morrison into the Chinese Language. It affords a gratification of no ordinary kind, that the Holy Book on which our eternal hopes are founded, is, by their laborious Missionary, translated into a language which may be read by hundreds of millions in China and other countries—perhaps by more than one-third of the human race.

The distribution of this sacred volume has occupied the serious attention, both of Mr. Morrison and Mr. Milne, who have neglected no opportunity of giving it an extensive circulation.

Besides printing 2000 copies of the New Testament, Mr. Morrison has printed 10,000 copies of his Chinese Tract, and 5000 copies of his Chinese Catechism; but all these copies, however numerous, are very few, compared with the population of China. "The city of Canton," says Mr. Milne, "would be but indifferently supplied with a million of copies! But we have already gone much beyond our funds; and had it not been for a firm reliance on the liberality of the churches at home, we must have been contented with half the number (of Catechisms and Tracts). We cannot go a single step further, nor print a single copy more, unless more aid be afforded. This is the fact, and I hope it will plead more strongly than ten thousand entreaties with the Christian Public*."

Mr. Milne not being permitted, through the intolerance of the Romish Clergy, to reside at Macao, determined to take a voyage on purpose to distribute the New Testament and Tracts. He left China in February 1814, in a vessel which conveyed nearly 500 Chinese Emigrants; and had the pleasure of seeing many of them, while on board, reading, in their own tongue, the wonderful works of God. He touched at the island of Banca, a new settlement, where the Chinese were landed, and to which it is probable that many more of the Chinese will emigrate; where, by permission of the Commanding Officer, he distributed his books, and where, he thinks, a Missionary Station may be advantageously fixed.

He arrived at Batavia, March the 10th, where he was most kindly received by Governor Raffles, who afforded him every assistance in his power. Here he distributed several hundred copies of the New Testament, with some copies of the first chapter

* The Religious Tract Society, to whom Mr. Milne made an affecting appeal on this subject, has voted a handsome sum, to assist in the printing of Chinese Tracts.

(See our Second Vol. pp. 456—459. EDITORS.)

of Genesis, which he printed on his voyage. He also supplied eight Chinese Schools, with Catechisms and Tracts; and had the pleasure of seeing them used as school-books by the children. He even deposited three copies of the Gospel in the temple of the goddess Kwan-yun, for the use of the priests; and also made arrangements for sending others to Banjermasen, Pontiano, and Sambas, on the island of Borneo.—Mr. Milne made a tour of fourteen hundred miles through the island of Java; in which he had an opportunity of conversing with many Dutch Christians who had long been destitute of the means of grace. Through the recommendation of the Governor, he was every where received by the British Officers, both civil and military, and by all other persons, with the warmest hospitality. The Chinese of all ranks, and in every place, received the books gladly; and listened with patience to his discourses concerning the true God. He had abundant cause to be satisfied with his journey. Such, indeed, was the friendship with which the Chinese treated him, and so great was the confidence that they placed in him (calling him "Padri Tjina"—"The Minister of the Chinese") that he was strongly importuned to continue in Java, and establish a Chinese Mission there; but important reasons induced him to decline this proposal, in order to rejoin Mr. Morrison at Canton. After his departure, we are informed, "that the Chinese in Batavia were inquiring after him, and expressing a strong desire that he would return, and explain to them the book which he had given them; declaring that they could find no rest in their minds day nor night."

The last letter received from Mr. Milne, was dated Batavia, the 4th of August, 1814, on which day he was to embark for Malacca, where he designed to pursue the same plan; and from thence to return to China.

While resident in Batavia, he composed and printed a Farewell Letter to the Chinese, in their own language; and it deserves remark, that this tract was finished on the very day which completed a single year from his first beginning to learn the language—a fact which proves that the difficulty of acquiring the Chinese Language is by no means insuperable.

Mr. Morrison's continuance at Canton or Macao seems to be very uncertain. If his health should not render it necessary to take a voyage, other circumstances may, perhaps, induce him to remove to Malacca—a station which he has long considered as peculiarly favourable to the advancement of the Chinese Mission, and to the more extensive diffusion of evangelical truth in the immense regions of India beyond the Ganges. To forward his pious design, the Directors have dispatched Mr. Thomson to Java, with a view to his proceeding to Malacca, under the direction of Mr. Morrison and Mr. Milne.

The expense attending the Chinese Mission is unavoidably

very considerable; but its connection with the spiritual advantage of so many millions of mankind will reconcile the Society to the great disbursement; which, however, is much relieved by the munificence of the British and Foreign Bible Society, who, on receiving the first copy of the Chinese New Testament that came to England, generously voted to Mr. Morrison the sum of *one thousand pounds* to assist him in the translation and distribution of the Scriptures. The most grateful acknowledgments are due to that Society for this second donation to Mr. Morrison; one thousand pounds having been before voted to him for the same purpose. And here, the Directors cannot help remarking, how much the operations of Missionary and Bible Societies are assisted by each other; and it is a high gratification to observe, that our Missionaries in the East are rendered such useful agents in promoting the noble designs of the Bible Institution.

SOUTH AFRICA.

SUMMARY.

Bethelsdorp, Messrs. Read, Messer, and Corner.—*Theopolis*, Messrs. Ulbrecht and Bartlett.—*Bushman's Country*, Mr. Smit.—*Griqua Town*, Messrs. Anderson and Janz.—*Bethesda*, Messrs. Helm and Saa.—*Namaqua Country*, Messrs. Albrecht, Ebner, and Schmelen.—*Stellenbosch*, Mr. Bakker.—*Tulbach*, Mr. Kramer.—*Zurebrach*, Messrs. Seidenfaden and Wimmer.—*Hooge Krall*, Mr. Pacalt.—*Rodezand*, Mr. Vos.—*Cape Town*, Mr. Thom.

Four Missionaries and their wives are on their passage to Latakoo.

The intelligence received from South Africa, during the past year, has been highly encouraging. The power of God has remarkably accompanied the preaching of the Gospel, in four places especially; and the holding of a Missionary Conference at Graaf Reynet, with the ordination of six Native Preachers, are events which form a new era in the history of South African Churches.

Bethelsdorp.

After the return of Mr. Read, Mr. Corner, and others from the conference at Graaf Reynet, in the month of August last, where their minds had been most deeply affected, a great revival of religion in Bethelsdorp took place. There was a general awakening of the people; and, in a short time, *FIFTY* persons were added to the church, among whom was the son of a Caffre Chief, who had resided at Bethelsdorp several years, had been taught to read and write, and had learned the business of a carpenter: He had, however, till now, discovered no regard to serious religion, but was a ringleader of the young people in their follies. The conversion of this youth made a deep impression on the minds of

many, especially of his companions. Affecting scenes took place at some of their public meetings; the greater part of the assembly being bathed in tears, and crying for mercy; while the believing Hottentots wept for joy, on beholding so many of the Heathen turned from darkness to light, and added to the Church of Christ.

The Members of this Christian Society are now become exceedingly lively and zealous; and, lamenting their former negligence, proceed from house to house to instruct their neighbours. The School also prospers greatly, so that there is a good attendance without any compulsion; and we are glad to hear, that the New or British System of Education is introduced with good effect. From this revival at Bethelsdorp the happiest results may be anticipated, as Cupido and other preachers are making frequent excursions, in various directions, to spread abroad the knowledge of a Saviour.

Theopolis.

This is a new station, situated in Albany, a few days' journey north of Bethelsdorp. The spot was chosen, and the land granted to the Society, by his Excellency Sir John Cradock, late Governor of the Colony. On account of its vicinity to Caffraria, it promises to become, on the restoration of peace with the Caffres, one of the most important stations in Africa. Mr. Ulbrecht and Mr. Bartlett have resided here for some time, together with a number of the people from Bethelsdorp: they have built their habitations on the bank of a river, and in the form of a square, each house having a garden behind it: they have also erected a place of worship, and Mr. Ulbrecht has been ordained Pastor of the Church.

Mission to the Bushmen at Vanderwalt's Fountain.

This station was determined upon before Mr. Campbell left Africa. Intimations having been given to the Bushmen that teachers would be sent to that place, the intelligence circulated so widely, and was so well received, that upward of FIVE HUNDRED of them repaired to the spot, eagerly waiting the arrival of the promised Missionary. This is the more remarkable, as the wild inhabitants, being thinly scattered over the country, seldom appear together in any considerable number; and it is doubted whether so many Bushmen were ever before collected on any occasion. Mr. Smit had been requested to undertake this mission; but his apprehensions of danger had caused him to pause, until hearing at the Conference that such a multitude of people expected him, he determined to venture among them. We hope God will graciously protect and bless him, and make his endeavours useful. This will prove a great benefit to the country; will deprive the Bushmen of that savage ferocity by which they

have been hitherto distinguished, and reconcile them to the white men, against whom they had a peculiar enmity; while it will greatly facilitate the journeys of Missionaries and others, who hitherto have been obliged, for safety, to travel in large companies. The conversion of the Bushmen will be a happy event for Africa.

Griqua Town,

(Formerly called *Klaar Water*.)

This is the most remote of all the Missionary Stations now occupied by the Society in South Africa. For several years after the arrival of the Missionaries, the people continued to lead a wandering kind of life; but, at length, they yielded to the entreaties of the Missionaries, and settled at Griqua Town, where some dwellings are erected, and a considerable extent of ground is cultivated. Though some good progress had been made in civilization, yet few conversions had been observed for a long time; but, shortly after the visit of Mr. Campbell and Mr. Read, a work of God commenced, which issued in the conversion of about fifty of the Griquas, among whom were some of the worst people in the country: and now the zeal, both of the young converts and of the older disciples (who had sunk into a Laodicean spirit), is become conspicuous. The latter lament their former indolence, and regret that they attempted so little for the conversion of the Corannas and Bushmen; but they now wish, by their activity to redeem the time that was lost. Mr. Anderson and Mr. Janz have begun to make regular visits to the out-posts, to preach to the natives; and their labours already appear to be blessed.

Four of the converted Griquas, men of approved gifts, were set apart, at the late Conference, as preachers, to instruct the natives in the region round about Griqua Town; and who, it may be hoped, will hereafter become pastors of Christian Churches.

Among the events of the past year, we have to notice, with much concern, the death of Mrs. Janz, the wife of our Missionary. She was a converted Hottentot, a woman of good understanding and amiable temper; and whose manners so much resembled those of an European, that nothing but her colour seemed to distinguish her from an humble Christian in this country. Her death is a great loss; for as she could speak the language of Latakoo, she would have been an excellent interpreter to our brethren, in commencing the mission at that place; but we trust God will raise up another in her room. By her death, Mr. Janz has lost a valuable companion; for she was, as Mr. Read expresses it, "his disciple, his convert, and his wife."

Bethesda.

This is another new station, situated on the Great River, about mid-way between Griqua Town and the West Coast. The people consist of Orlams, Corannas, and Bushmen. This place was visited by Mr. Campbell, who requested Mr. Saas and Mr. Helm to settle at it. Some time after their arrival, they wrote a very discouraging letter to the Society, representing the extreme wickedness of the people, and the danger of residing among them, and intimating the probability of soon being obliged to leave the station. In a short time, however, the aspect of affairs was changed, and their instructions produced the most blessed effects. Many were pierced to the heart with a sense of sin, and were constrained to cry, *What shall we do to be saved?* When the last letter was written, about fifty of these people had professed their faith in Christ, and had been baptised. We are in daily expectation of receiving the Journal, containing the particulars of this extraordinary work of God, among a people so widely separated from the rest of mankind. This station is important, as forming a link of a chain, connecting the various stations on both sides of the country, and which promises to be of essential service to the missions in the interior.

Pella,

(In South Namaqualand.)

For several years there had been no addition to the Church of Christ at this station; but, during the last year, a great revival has taken place. The awakening was general among the Namaquas; and, in the course of two or three months, about fifty professed their faith in Christ, were baptized, and received into the Church, among whom are their two interpreters and a Namaqua Chief.

Before Mr. Campbell left Pella, he requested Mr. Schmelen to explore the mouth of the Great River; and, afterward, the Great Namaqua and Damara Countries.—Mr. S. has returned from the proposed and dangerous journey; but the particulars have not yet reached us. We are, however, informed, that he left the Great River on the 18th of May, and travelled northward to the 5th of July; sometimes passing through dismal wildernesses, without meeting with a human being for a fortnight together: at length, encountering insurmountable difficulties, he was obliged to return. But in the course of his journey, he met with several numerous tribes, and conversed with ten chiefs, whose names he mentions, who all expressed a readiness to receive instructors, if such should be sent to them. He also found a large river, called the Fish River, on the banks of which there is a considerable population in the dry season.

On his return, Mr. Schmelen commenced a new mission at

Klep (or Stone) Fountain, in Great Namaqualand, a little above the Great River:

Stellenbosch, Tulbach, Zurebrach, Hooge Krall.

From these stations, near the Cape, no particular information has lately been received; but we have heard that at George, or Hooge Krall, the work of conversion is still going forward,

Missionary Conference at Graaf Reynet.

When Mr. Campbell was in Africa, he recommended to the brethren whose stations were widely separated, to hold a General Meeting, annually at some central place, that they might inform one another what God had wrought by them; and what difficulties they found in their work; and confer on the best means of promoting the cause of Christ in Africa.

Agreeably to this advice, the Missionaries held their First Meeting at Graaf Reynet, where Mr. Kiecherer resides. This meeting has been the means of greatly edifying and animating the missionaries and their people. The arrival of Mr. Anderson, with several of his converted people, afforded the assembly great delight, and called forth songs of praise for the grace manifested to the poor Griquas.

Appointment of Six Native Assistant Preachers.

Another cheering scene was soon presented. Six converted natives, Griquas and Hottentots, were solemnly designated as assistant preachers of the Gospel. Their names are *Berend, Jan Hendrick, Andries Waterboer, Peter David, Jan Goedman, and Cupido*. The next day Waterboer preached on Acts xvii. 30, 31.—the first sermon, probably, ever delivered by a Hottentot Preacher in a pulpit.

A very favourable impression was made on many, in behalf of the Missionary Cause. Two hundred dollars were collected for the Society, and an Auxiliary Society formed. Twelve of the inhabitants of Graaf Reynet were chosen Directors, and upward of three hundred dollars subscribed.

Appointment of Four Missionaries to Latakoo.

This recital of what the God of all grace has been pleased, by his Holy Spirit, to effect on the hearts of Hottentots, Griquas, and Bushmen, will doubtless excite our warmest thanksgivings to Him; nor can we forget to acknowledge his goodness in disposing the mind of Mr. Campbell to undertake a journey so laborious and so perilous; in enabling him to perform it in safety; and in rendering it of such essential use to the interests of missions in Africa: the benefits already visible are great; and it may be

hoped that, through his instrumentality, the blessings of the Gospel may hereafter be extended to regions yet unknown.

Animated by the information received, the Directors lost no time in looking out for suitable labourers to be employed in the vast field thus presented to them; and they hope that the four Missionaries, Mr. Evans, Mr. Williams, Mr. Barker, and Mr. Hamilton, who, with their wives, are now on their voyage to the Cape, will prove good and useful Missionaries. Three of them unite with a competent knowledge of the Gospel which they are to teach, an acquaintance with those mechanical arts which are so necessary for the civilization of a rude and savage people. These brethren, with others who can be spared from some of the stations in Africa, and conducted, as we hope, by Mr. Read, Mr. Anderson, or Mr. Jans, are intended to proceed from the Cape, by the way of Graaf Reynet, and Griqua Town, to Latakoo and other places to which Missionaries are promised; and we earnestly entreat the prayers of the Society in their behalf.

NORTH AMERICA.

Quebec.

Mr. Spratt continues his stated labours. The people are now engaged in building a suitable place of worship, which was greatly needed. His congregation increases, and his ministry appears to be attended with the Divine Blessing. He informs us, that the Scriptures are making a silent progress into the interior of the country, and are readily accepted by many of the Catholics. If Mr. Spratt should continue at Quebec, it is hoped that the Society will soon be relieved from all expense on his account.

Augusta.

By a letter from Mr. Cox, dated at Montreal, on the 30th of August, 1814, it appears that a Clergyman having been appointed for the towns of Augusta and Elizabeth, where he preached for about two years, his labours there are no longer necessary. He is therefore removing to another place in Upper Canada, where Ministers are much wanted; having first obtained a very honourable testimony to his good conduct while at his former station. The country around had suffered much by the late war.

Elizabeth Town.

Mr. Smart still faithfully preaches the word of life, notwithstanding the impediments and alarms occasioned by that lamented war which is now so happily terminated. Mr. Smart's labours are not confined to the place of his residence: he makes frequent

excursions to various and distant places, where he has met with encouragement, particularly at a place in the township of Landadown; and he had it in contemplation, when he wrote last, to take a preaching journey of 300 miles or more into the interior of the country.

Prince Edward Island.

Mr. Pigeon, formerly our Missionary in New Brunswick, now labours in Prince Edward Island; and endeavours to propagate the Gospel in various parts of it. He says that more ministers are much needed, and that a preacher in the Gaëlic Tongue would be peculiarly acceptable. Bibles, Catechisms, and Tracts, would be gladly received.

WEST INDIES.

Trinidad.

Mr. Adam, our Missionary at Port of Spain, continues to labour with much patience and assiduity. In the town, he is not without some encouragement; a few being added to the Church formed in that place, who appear to be living epistles of Jesus Christ. On the Coast, he spends one week of every month; and has liberty to instruct the slaves on several estates, whose numbers amount to about 2000, and who are very anxious to be taught. He has reason to believe that his ministry has been useful to many; but it is very desirable, and earnestly requested by him, that an additional labourer or two may be sent to his assistance: but it is to be regretted that the expense of living in Trinidad is very considerable. There is reason, however, to hope that contributions will be made by the owners of the estates, to lessen the expense.

Tobago.

Since the removal of Mr. Elliot, this station has been destitute of a preacher; but it is the earnest wish of the Directors to supply the defect as soon as possible.

Berbice.

Mr. Wray labours at his new station. He had fresh ground to break up, and many difficulties to encounter. But he is not without some encouragement; which is increased by the residence of a gentleman of influence, who will feel a pleasure in promoting the religious instruction of the slaves.

Demerary.

Mr. Davies at George Town preaches to a great number of Negroes, and it is hoped with a considerable degree of success.

Le Resouvenir.

Some unpleasant circumstances have occurred, which have retarded, for the present, the progress of the good work in this place, but which it is hoped will soon cease to exist.

CONCLUSION.

The Directors submit this brief account of their proceedings. They hope it will appear that the great and glorious work, in which all our hearts are engaged, is proceeding in an encouraging manner. In the islands of the South Sea, *the darkness, we trust, is past, and the true light begins to shine.* In China and the neighbouring countries, many are now reading, *in the tongue wherein they were born,* that Holy Book which is able to make them wise unto salvation. In India, multitudes are listening to the voice from Heaven; and begin to despise their senseless idols. In South Africa, a great number of Hottentots, Griquas, and other natives, have not only *heard the joyful sound,* but have found it to be *the power of God to their salvation:* a great revival has been experienced in four different places, and about fifty in each appear to have been lately converted to God. Savages, once ignorant and ferocious as the brutes around them, have been civilized; and, instead of being wandering plunderers and cruel murderers, now live peaceably and usefully in Christian Society. Schools for the Christian Instruction of the children of the Heathen, as well as of the descendants of Europeans, are, in many places, established, with the most pleasing prospect of success. Our Missionaries, in every quarter, are calling upon us for additional labourers. New fields for Missionary Efforts are continually pointed out to our view. Pious and promising young men come forward, saying, "Here are we, send us:" while our affectionate friends, throughout the United Kingdom, as well as in Foreign Parts, are replenishing our funds with their bounty. What shall we say to these things? Shall we not humbly and thankfully say—*The Lord of Hosts is with us: the God of Jacob is our refuge.—To Him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.*

WEST AFRICA.

CHURCH MISSIONARY SOCIETY.

Death of Mrs. Butscher.

To the afflicting intelligence lately received respecting this Mission, we are deeply concerned to add that of the death of Mrs. Butscher. Her husband's account of her departure is very affecting.

In a Letter, addressed to the Secretary, dated Sierra Leone, May 25, 1815, he says,

Rev. and Dear Sir—

In distress of mind I am now sitting down to inform you, that my Dear Wife is no more with me, but is gone to Heaven. She died on the 19th instant, having left me, and our dear, dear pledges behind: one named Mary, two years old on the 26th of this month; and the boy, named Charles, who was two months old the day she died.

Three days previous to her death, she was taken ill with that infectious fever, which was brought hither by a vessel about three months ago, and has proved fatal to many within a short period. The Nova Scotian Settlers call it the "Bone-Broken-Fever." It is attended with pains in the bones, and stupidity in the head. When the black discharge, or vomit, comes on, then death soon follows: and this was the case with my dear, dear Catharine.

A few hours previous to her death, I asked her, "My Love, can you pray to Jesus?" She replied, "Yes, I can; but I feel stupidity in my head."—She said to her two Nurses, one of them a good old pious woman, "My good old women, I never repent that I came to this country with my dear Butscher."—A few minutes before she died, I prayed again with her; and, having finished, I kissed her, and she embraced me with such a force, that one of the Nurses was obliged to loose her dear arms from off my neck. Mrs. Davies, the Methodist

Preacher's wife, being present, burst into tears: and, a few minutes after, my dear wife expired.

Mrs. Davies took my Mary to her home; and another good lady, Mrs. Nicol, took the little boy, with his nurse, into her house. Was it not for these two good women, I should not know what to do with my dear little pledges; but I know that they are in good hands. May the Lord reward their present mothers and fathers, for I never can. I wish very much that Mrs. Davies would keep my dear Mary, as it is my earnest desire that my children should be brought up in that Sacred Truth to which their mother was devoted, and of which their father is a sincere advocate.

But, O! my dear wife, what shall I do without thee! I have about forty-five children under my immediate care, now without a mother! Some are laid up with the measles: another is crying and pining away. There is little Rose, a girl about six years of age, whom Mrs. Butscher took last year from a slave vessel to bring her up—poor little thing, she knows her letters, and can sew very neatly, but is sick, fretting so after my wife, that I expect her to die to-day. Oh, Thou God of Heaven, what hast thou done! Surely thy thoughts and thy ways are not as my thoughts and my ways.

Our readers will not wonder that Mr. Butscher keenly feels the loss of Mrs. Butscher as an excellent wife: but they will know better how to estimate the extent of his loss, and that of the Colony and the Mission, when they hear the testimony borne to her public merits, by an intelligent observer at Sierra Leone. "Mrs. Butscher's death," he writes, "is a very heavy loss to the younger part of the Colonists: I may almost say an irreparable one, as I do not expect to find another woman here of equal abilities, and with an equal willingness to exert them."

Mr. Butschër having arrived in this country from Africa, by invitation from the Committee, in the Spring of 1812, married Miss Catharine Wilson, his late wife. She was a woman of acute understand-

ing, considerable attainments, and tried piety. Her faith and courage were not a little put to the test in the shipwreck of the vessel in which they sailed. We have given the narrative in our First Volume; and will only remind our readers of that interesting scene, when, waked at midnight by the shock of the vessel against a rock, all hurried on deck in consternation. "I spoke," says Mr. Butscher, "and exhorted those around me to commit their souls to our Blessed Lord and Saviour; and, taking my wife in my arms, I said, 'My dear, look unto Christ our Saviour. Perhaps, after a few minutes, we shall be before his Throne, where we shall part no more, but be with Him for ever:' upon which she said, 'The Lord's will be done!'"

To that wise and Holy Will we desire to bow: in full assurance that God will, in His own time, and by His own instruments, arise and have mercy upon wretched Africa.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	<i>Present Contrib.</i>			<i>Total.</i>		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
Bedford and Bedfordshire; for Turvey						
Branch Association: half year, by						
Mrs. Richmond, Treasurer.....	22	17	7	119	2	0
Bentinck Chapel (omitted by mistake)	200	0	0	2526	6	8
Bristol (including School Fund).....	1000	0	0	4860	0	0
Colsterworth, near Grantham.....	3	0	0	3	0	0
Coventry: by Rev. John Davies, M.A.						
Contribut. and Subscrip. 43	0	0				
Ship Fund.....	1	0	6			
Foleshill, by Mrs. Soden..	5	0	0			
	<hr/>			49	1	5
Making, with 111 <i>l.</i> 5 <i>s.</i> 9 <i>d.</i> for last year (see, in						

1815.] CONTRIBUTIONS TO CH. MISS. SOC. 453

	Present Contrib.	Total.
March List, 106 <i>l.</i> 11 <i>s.</i> 3 <i>d.</i> and 4 <i>l.</i> 14 <i>s.</i> 6 <i>d.</i> sub-		
not acknowledged) the sum of	L.160	7 2
Drayton Beauchamp, Bucks	L.22 4 0	95 6 8
East Woodhay cum Ashmansworth:		
Collection	L.3 2 0	
Contributions	3 8 0—6 10 0	6 10 0
Leeds	90 0 0	
Making, with Collections at Wortley, Bramley, Chapel-Allerton, Horsforth, Pudsey, and Rawden (entered, Oct. 1814), amounting to 59 <i>l.</i> 13 <i>s.</i> 9 <i>d.</i> ; and 713 <i>l.</i> 12 <i>s.</i> 7 <i>d.</i> noticed Nov. 1814; the sum of	863	6 4
Maryport and Dearham, Cumberland	5 4 0	5 4 0
Nottingham (with Ship Fund)	30 6 0	180 2 8
Princes Risborough, third-part of An-		
nual Produce	5 15 4	20 4 5½
Seamere, near Scarborough	16 5 0	42 5 3
St. Austle, Cornwall	18 14 6	42 17 6
St. John's Chapel, Bedford Row:		
Ladies' Committee ..	L.64 4 6	
Gentlemen's ditto	84 0 0—148 4 6	714 7 1
York	70 0 0	477 1 2¼

COLLECTIONS AND BENEFACTIONS.

Anonymous, at Nottingham, by sale of Jewels	2 7 6	2 7 6
By Mr. Erck, Tavistock Chapel ,...	1 5 6	2 11 6
By Mrs. Fleet (late Miss Watson) from Culworth, near Banbury	3 0 0	10 10 0
By Miss Horne, Marazion	3 14 0	3 14 0
By Mrs. General Lloyd, Woolwich..	1 9 2	1 9 2
By Mr. Smith and Mrs. Croft, Hoxton	3 9 5	13 15 10
By Mr. Isaac Smith, jun., Margaret street	2 5 0	5 5 0
By Rev. W. T. Staines, Rochester ..	2 12 0	10 1 0
Barrington Tristram, Esq. Lieut. R. A. Jersey	5 5 0	5 5 0
By Mr. Whyte, Tower	2 0 0	19 7 0
Joseph Wilson, jun., Esq., Clapham (Annual)	10 10 0	10 10 0

CONGREGATIONAL COLLECTIONS.

Aston Sandford, Bucks (additional) .	2 3 0	260 10 4
Bledlow, Bucks: one third of the Collection	3 12 4	34 5 11½

Contributions to the School Fund.

Bristol Association:		
For Thomas Conolly Cowan (three years)	15 0 0	
From Mr. T. H. S. Brown, for Adelaide (two years)	10 0 0	

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Bristol Association—to the Fund	1	2	6
A Few Ladies at Scarborough (half year):			
For Sarah Hartwig			
Mary Belcomb	5	0	0

Contributions to the Fund for the West-African Ship "William Wilberforce."

A few Friends in Westmoreland: by Rev. W.			
Carus Wilson	24	0	0
Rev. Edmund Harvey, M.A. Rector of Willian, Herts	1	1	0
Rev. James Pope, M.A. Rector of Great Staughton,			
Hunt	1	0	0
Servants of Mr. Pope	1	0	0
Collection at Hargrave, Northamptonshire: by Rev:			
J. M. Longmire	6	6	0
Mr. Pritchett, Chambers-street, Goodman's-fields..	0	10	6
A Friend: by Rev. Josiah Pratt	10	0	0
Mrs. Cotterill, Bevere, near Worcester.....	1	1	0
Rev. R. P. Beachcroft, M. A. Blunham	2	2	0
Collection. at Aldwinkle Church: by Rev. R. A.			
Hannaford, B. A.	13	0	0
Small Donations from Bridlington and Scarbro':			
by Rev. H. J. Maddock	1	0	0
Church Lawford Association	21	0	0
Mrs. Barratt, South Crescent, Bedford-square ..	21	0	0
Collection at Clapton Church: by Rev. R. A. Han-			
naford, B. A. (Rev. C. W. Fonnereau, L. L. B.			
Rector)	3	13	6
Mrs. Archdale Palmer	2	0	0
Mrs. Powell	1	0	0
"A Friend to the Cause"	1	1	0
Ladies' Committee of St John's Chapel Association	3	7	0
Gentlemen's.....Ditto	5	5	0
S. L.	1	0	0
A Few Friends	0	8	0
Mr. T. S. N. Meyer	1	0	0
Misses Pendrill, Bath	5	0	0
Lieut. Barrington Tristram, R. A.....	1	10	0
Captain Peter Gordon, Islington	10	0	0
Richard Barry, Esq.	10	10	0
Coleman Gill, Esq.....	5	0	0
By Hon. and Rev. G. T. Noel, M. A.	16	7	0
L. T. Midhurst	1	0	0
A. and B. from Nottingham	1	0	0

(N. B. Further particulars of the Bristol Contributions to this fund are omitted for want of room.)

Missionary Register.

No. 33. SEPTEMBER, 1815.

No. 9.
Vol. III.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

Dean-Street Association of Mechanics.

IN our Number for February, we mentioned this Association, with just approbation of its principle, and of the manner in which it is conducted: and in that for July we printed a paper on the formation of Marine Bible Associations, with an Address to Mariners.

Our limits will not allow us to do more than to give the general Report of the proceedings of that magnificent Institution—the British and Foreign Bible Society—with a few of its most interesting details; but our conviction is continually increasing, that this Society, with the various other Institutions which aim at the evangelizing of the world, are, at once, the **GLORY** and the **SAFEGUARD** of the land.

We cordially approve the principle enforced in the following Reports, of selling the Scriptures at prime cost. In our First Volume we printed an “Address to the Labouring Classes inhabiting the North-East Parts of London,” which proceeds on this principle. The North-East London Auxiliary Society has adopted this as a fundamental regulation; and considers all persons who cannot, by due

instalments, pay the full cost price of the Scriptures, as properly ranking in the class of the Poor, and as claiming in that character the Scriptures as a free gift from those who have it in their power to relieve their necessities. The proposers of this regulation considered, that, unless in rare cases of unexpected distress, he who could pay a part of the cost price could pay the whole, if received by instalments. They were aware that it is in human nature itself to put a higher value on that which a man purchases, than on that which is given. They felt, too, that this measure would open the door to the greatest possible extension of the supply of the Labouring Classes with the Scriptures by means of their own exertions, with perfect security to the funds of the Society; and that the moral effect on the minds of these classes, in raising them to a participation, according to their means, with their more opulent countrymen in these Works of Mercy, promised the most efficient and permanent support to the Institution.

Other Auxiliaries have adopted this wise principle: and where a contrary maxim has been acted on, and the Scriptures GIVEN, in part at least, where they might have been SOLD, though large sums may have been at first raised, yet every year's experience will prove that the system must be changed, if we would confer on the Labouring Orders the full benefit of Bible Associations, and would derive from them, in return, the most steady and effective support to the diffusion of the Scriptures throughout the world.

We are happy to see this principle adopted in the "Dean-street Association of Mechanics," and to find it so well argued in their Reports. The

Second and Third Reports of this Association have been sent to us. We hear, with pleasure, that the notices which we before gave of this Association have led to the establishment of similar Associations in some Manufactories in one of the largest Towns of the Empire*: and we willingly insert the following extracts from the Second and Third Reports, in the hope that the attention of many thinking and respectable Mechanics may be called to this subject, and that they may be induced to attempt Associations of this kind in the larger Manufactories, with which many of them into whose hands our work comes may be connected.

Whoever has read the former Report of the Dean-street Association, must have understood that the projectors of that Association only intended a temporary structure, which was to stand until two objects should have been attained. The first of these objects was, to supply its Members with Bibles; and the second was, to devote an equal sum to the support of Foreign Objects. These two points were declared to have been nearly achieved; and doubts were expressed, as to whe-

* Extract of a Letter from Sam. Hope, Esq., Secretary to the Liverpool Auxiliary Bible Society, to Mr. Tarn, Assistant Secretary of the British and Foreign Bible Society.

"We have been lately endeavouring to form Bible Associations in the large Establishments of different kinds in this Town, and have fully succeeded in the two to which we have already made application. One of them, a large printing concern, has entered into a subscription of *twenty-six pounds* per annum; and the other, the Herculaneum Pottery, of about *forty pounds* yearly. We are encouraged to apply to another, and mean to carry on the work still further.—We took the idea from the Resolutions of the Dean-street Association of Mechanics, as published in the Missionary Register for February.

"If this plan could be introduced into Manchester and the neighbourhood, by means of the Bible Society there, and a train were laid to carry it into operation in the different Factories in that part of the County, it would give a mighty effect to the operations of that Society."

ther the Association would continue for any length of time in existence.

It should be kept in mind, that what is called the Dean-street Association is formed only of men employed in one particular Manufactory: that they are for the most part Mechanics and working men, to some of whom their weekly contributions, though small, might be of consequence; and, as the end had been attained for which they were enrolled, this doubtful sentence was intended as a signal to them that they might then quit the field with honour, if they thought it any hardship to continue: for, though the further pursuit of this grand object be dear to us, we wish not, unless the Members appear to contribute upon Christian Principles, to continue our agency for an hour.

It should also be understood, that, until after that Report had been delivered, none or but very few of the Members knew any thing that such a Report was in existence; and, when the printed copies were put into their hands, each one seemed to feel it an honour done to himself, and the passage which contained a doubt as to its continuance was the only one objected to. The general feeling was, "No! we won't give it up. We will continue it longer: and we hope our example will be followed by other Manufactories." Not only so, but several other men, who had not before joined us, expressed their willingness so to do; and we doubt not, if it shall please God to prosper us in business, but that we shall this year have larger funds than we had in the last.

The following interesting account is given of a Meeting held by the Association.

In consequence of the discussions which took place at the last Conference respecting the expediency of Association Reports being revised by the Committees, as we had no Committee, we resolved to invite all the Members of the Association to meet, that they might hear the last Report read, which had been presented in their name, and that they might have an opportunity of making any observation they thought fit upon it.

This Meeting took place in the large workshop, after the business of the day had ended, on the 25th April. Not only the Members, but any persons employed in the

Manufactory, who felt either interest or curiosity, were invited to attend.—There were perhaps a hundred persons present. The Secretary, after stating the reasons for calling the Meeting, and offering other explanations, read over the last Report; and then told them, that it would be proper for any Member to express his opinion: if that Report was in perfect unison with their views and feelings, they might then publicly adopt it as their Report; or they might reject it, if such was the sentiment of the majority.

This was the moment for discussion. You will not expect to hear of long and eloquent speeches in such an Assembly: yet speeches there were, such as we always wish to hear at Bible Meetings. It may be proper to give the substance of some of them, as a specimen. The first person who spoke, said, "It is a very good Report. I hope the word of God will go forth, and sink into men's minds, turning them from Darkness to Light, and from Satan unto God." Another said, "I have given a penny per week: I will now give three halfpence." Another, "I will give so much per week, and I don't want a Bible: I do it for the good of the cause." As there appeared not the least symptom of opposition, one of them moved, that the Report which had been read be adopted as the Report of the Dean-street Association. This was seconded, and instantly carried. Then followed a vote of thanks to the Secretary.

Several of those men who had not before subscribed, now said, "Set my name down, sir, if you please: I will give so much."—In answer to all these the Secretary replied, "I have not convenience here for setting down names, and I do not wish to take you by surprise. The legitimate way of receiving new Members with us is, that each one should set down his own name in the Book, with the sum per week which he means to contribute: let it remain till to-morrow; and, in the mean time, think what you can afford to give, and let it be done freely, else the motive vitiates the act."

Thus the Meeting broke up. The effects were, that that general sanction which we desired, was freely and spontaneously given: our numbers increased from seventy to ninety-six; and our income from eleven to sixteen shillings per week.

The principle on which the Association is conducted is well supported in the following remarks.

We have been enabled to bring into cultivation nearly the whole of our little enclosure. It has been fruitful now for nearly three years, and we can hardly expect its future to exceed its past produce: but we wish, if possible, to be useful to our neighbours; and if there is any thing in our mode of cultivation superior, we wish to impart the knowledge of it.

Now there is a material difference, and it lies at the commencement of all cultivation. We differ in judgment as to the quality of the soil. Other Associations think the soil will scarcely more than half pay for its cultivation: the Dean-street Association goes upon the principle, that it will fully pay the expence: and, not only so, but that, by studied management, it will doubly pay. The Dean-street does not offer mere theory and speculation in support of its opinion: it has done the deed, as the Auxiliary Society has most handsomely acknowledged.

But, to drop all metaphor, the Dean-street Association always reckoned that it would be quite a sufficient accommodation to the working part of the community, to furnish them with Bibles at prime cost; taking their money by instalments of a penny or more per week: and, by bringing into their Association some individuals who did not want Bibles, and who would cheerfully give more per week, the Dean-street Association has honourably sustained the rank, and merited the title of an Auxiliary Society.

Other Associations go upon the principle, that the bulk of our population may not be able to pay the cost price; and, therefore, there is a scale of reduced prices exhibited. Here we are of opinion that they err. Other mechanics and working men can as well afford to pay the full price for their Bibles as those of the Dean-street: for if there be a difference, it is this,—that the Members of the Dean-street are more sober and orderly than others: they are more correct in their conduct than to condescend to beg for that for which they are able to pay: nay, further, they see the good work carrying on by the British and Foreign Bible Society; and they are

ambitious, thinking it becomes them as men and Christians, to do something, according to their ability, to accelerate its progress.

We are fully of opinion, and we beg leave from the purest and most affectionate motives to express our opinion to our fellow-labourers, that the scale of reduced prices is, in great measure, fatal to their design.

Experience has proved, that the Members of Associations in Westminster have generally conceived that when they had paid up to the scale, all obligation has ceased, and they have then discontinued their payments: and when one man gets for six shillings a Bible, the prime cost of which is twelve, he shews it to his friends as a cheap bargain, and they come determined to give no more than he did. If pressed, they plead inability: in other words, they use hypocrisy to procure a Bible; and thus leave a very sorry pledge of their intention to make a proper use of it afterwards. So that this reduced scale is productive of two evils: it impoverishes the funds; and it brings into play prevarication and hypocrisy.

On the contrary, the plan of the Dean-street has been to set before its Members the excellence of the Bible Society—the miserable condition of the nations without the Scriptures, consequently without the consolations of religion to bear them up under the ills of life, and without a good hope of Heaven in their hearts to animate them in the prospect of death: such being their spiritual estate, their temporal we well know to be impoverished and rendered miserable, by long, cruel, and wasting wars; wars, too, in which, though they have borne the brunt, we have been as much interested as they. The Dean-street Association has endeavoured to instil into the minds of its Members adoring thoughts of the good Providence and distinguishing Grace of God in casting their lot in Britain; and then it says to them, “Now give something as a proof of your gratitude to God, in order to make these wretched people as happy as you are. The Bible will do it; for it is the Bible which formed the minds of the men who formed your happy Constitution of Government; and we are thankful for the hope, that it is the Bible which regulates the conduct of many of those who administer its blessings unto us at the present moment; therefore subscribe: thus

get a Bible yourselves, and be instrumental in putting one into the hands of a Foreigner, who, but for such assistance, must live and die without it."

These are the principles which we have sought to lay at the foundation of our superstructure. The success which God has given us emboldens us to bring them before you.

But it may be thought, that, in all this, there is no provision for the Poor.

We are sorry to observe this word "Poor" incorporated into almost every line that is said and written upon the subject of Bible Associations. Some use it as a sweeping term, which includes all who cannot live in fine houses, and keep servants; and, of course, it must comprehend the Members of the Dean-street Association: but the fact is, that, though many of them get but little money, yet they manage to live upon that little without being chargeable to the community; and they ought not to be classed with paupers and idle people who will not work. Some other term should be found, whereby to designate honest working people; for this word poor induces the disposition which it describes, and has a pestiferous effect upon the public morals: whoever accepts it with complacency, next looks up, and says, or seems to say, "I hope you will give me something to make me richer."

But the Dean-street does provide for the Poor. Many of its Members do not want Bibles for themselves, and therefore we infer, that they give them to proper objects.

The Association appeals thus forcibly to the Families and to the other Associations of the District to which it belongs.

In conclusion, our hearts' desire is, that this great cause may be duly appreciated in the City of Westminster. We have done what we could; and though people in general are not connected with Manufactories, they are either Heads of Families or Members of Families; and the plan will as well apply to a Society of five as of five hundred, and house might in this case be joined to house without offence.

But it may be said, that there are many Societies

which have claims. True; but the Bible has claims paramount. The Apostle enjoins the Churches of Galatia and Corinth every first day of the week to lay up in store, as God had prospered them, for a similar purpose; and, if Heads of Families would explain the matter, and contribute themselves, and encourage their children and dependants to contribute, it would be a fit subject for their meditation and employ on the morning of the first day of the week now.

Could we upon this plan get five thousand Contributors of only a penny per week, which seems no extravagant expectation for the City of Westminster, we should then have an Auxiliary producing a thousand pounds per annum for general purposes, whereas last year the Westminster yielded only four hundred pounds.

Under the Divine Blessing, we owe the credit which we have gained to the exercise of these three virtues—Liberality, Moderation, Patience: Liberality, as exercised towards Foreign Objects; Moderation, in that we have chosen the Brevier Bible, in order that we might be liberal; and Patience—every one has waited patiently until he could be supplied, and that was not before double money had been paid to the Auxiliary Society.

Now if these virtues can be made to predominate more in your Associations, we shall soon lose our distinction: and we do most devoutly wish this to be the case; for, although it would argue insensibility, to be unaffected with the applause of good and discerning men, yet, feeling as we do, that before God we are unprofitable servants, and that before men we have done no more than it was our duty to do; feeling, also, the importance of the great cause in which we are all engaged, we say that we would rather be OBTUSCURED by the great crowd of vigorous Associations, each of which should come up to or exceed our standard, than merit any particular distinction amongst them.

We shall only add, that this Association has collected, since its first establishment, the sum of eighty-five pounds; that it has received seventy-four Bibles, chiefly Brevier; and that its number of Subscribers is now ninety-six.

CHURCH MISSIONARY SOCIETY.

Fifteenth Report.

THE publication of this Report has been delayed by the difficulty of collecting the Lists from the various Associations.

The principal details of the year have been already brought before our readers; but they gather new interest, when connected, as in the Report, in a regular series, interspersed with new matter, and with the remarks and decisions of the Committee. After tracing the progress of the Society at home, the Committee report its increased EXERTIONS, under the heads of Western Africa, India, Ceylon, Persia, New Zealand, and Malta and the Levant: with the proceedings which respect Translations of the Scriptures, and of the Liturgy, and the preparation of Tracts.

The Appendix contains various important Documents, some of which have appeared in our pages.

The Society has expended, during the last year, on its Missions and on the preparation of Missionaries, with the various objects connected therewith, upward of 10,000l.

Departure of the Rev. Wm. Jowett for Malta.

Mr. Jowett, having spent a considerable time in preparation for the important office to which he has devoted himself, of Literary Representative of the Society in Malta and the Levant, embarked, with Mrs. Jowett, at Gravesend, whither they had been accompanied by the Secretary, on the 2d inst. on board the Lauderdale, Capt. Beal. The vessel pro-

ceeded on her voyage on the 4th, with every prospect of a favourable passage.

The following Extract from the Fourteenth Report will shew the importance of the objects which the Society has in view, in the Mission of Mr. Jowett.

The following statement of the objects which the Literary Representatives of the Society are to keep in view will open a prospect of very important occupation to young Clergymen.

1. To acquire every practicable degree of information respecting the state of Religion, by correspondence or otherwise, in the surrounding islands and countries.

2. To ascertain the most promising places for the establishment of Christian Missions, and the most effectual means of rendering them successful.

3. To inquire where and by what methods the Scriptures, and such Religious Tracts as may be approved by the Committee, may be most advantageously circulated; and to superintend the circulation of them.

4. To suggest new Translations of the Scriptures and of Tracts, and the proper measures for executing such Translations.

5. To ascertain the existence of any valuable MSS. of the Scriptures, which may be at present unknown, or not sufficiently examined.

6. To interest himself in whatever may be serviceable to Religion, and to the further propagation of Christianity.

7. To communicate regularly with the Society on all these subjects.

8. To avail himself of every proper opportunity of gratuitously exercising his Ministerial Office.

The British and Foreign Bible Society, and the Jews' Society, have requested the co-operation of Mr. Jowett in their important designs. He will gladly avail himself of every opportunity which the advantageous situation of Malta may afford, to render assistance to these and other Institutions, while

he is pursuing the objects of the Church Missionary Society.

The appointment of Henry Salt, Esq., the Abyssinian Traveller, to be both Consul-General of Egypt, and Agent for the East-India Company for that quarter, will greatly facilitate the exertions of the Societies which are aiming at the diffusion of Christian Truth in those regions. Mr. Salt being in direct communication with the Hon. Company's Agents, both at Malta and at Mocha, a ready line of intercourse is opened, both for the obtaining and the diffusing of information. Mr. Jowett has received from Mr. Salt the most ready assurances of co-operation. Mr. Salt will, immediately on his arrival in Egypt, open a communication with Abyssinia, with the principal persons in which country his visits have made him well acquainted.

We trust that other Young Clergymen will follow Mr. Jowett's example; and that the Society will be enabled to establish in Malta, and in those most interesting countries which border on the Mediterranean, many pious and enlightened men, who will count it a high honour to spend a few of their younger years in diffusing the blessings of the Christian Faith in those countries from which it first reached our own shores.

A young Greek, Mr. Jerome Paria, who came over to this country for education, is returned with Mr. Jowett.

Journey of the Rev. James H. Stewart.

In the course of July and August, the Rev. James H. Stewart visited Scotland, to make known the objects of the Society in that part of the Empire.

On his return, he passed through Newcastle, Liverpool, and some other considerable towns in the Northern and Midland Counties; advocating the cause of the Society in many places where, from the general Subscriptions for the Waterloo Sufferers, Collections could not be made.

A Ladies' Association was established at Edinburgh, and a similar one at Glasgow; and a foundation has been laid for uniting the Friends to the Heathen in the Episcopal Churches in Scotland, with those of their own Body in England and Ireland. Associations have also been set on foot in other places in the North; and an interest has been excited, which, we trust, will prove a permanent advantage to the cause of Missions. The sums received at those Churches where Collections could be made, amounted to about 260*l.*; the particulars of which may be seen at the end of this Number.

Mr. Stewart brings very pleasing accounts of the progress of Religion in the North. He was received with great kindness, not only by Episcopalians, but by many Members of the Church of Scotland; several of whom expressed their warm approbation of the objects of the Society, and were particularly pleased with the plan for educating the children in Africa.

Maxwell Morison, Esq. has very kindly undertaken to act as the Society's Correspondent for Scotland. He will circulate information respecting its proceedings, and will receive all communications in its favour.

The Society's publications may be had of Messrs. Oliphant, Waugh, and Innes, and of Mr. Guthrie.

Ladies' Edinburgh Church Missionary Association.

Patroness.

Lady Elizabeth Murray.

President.

Hon. Mrs. Stewart.

Committee.

Lady Campbell	Miss Morison
Mrs. Adam	Mrs. Nairne
Miss Drummond	Miss Rattray
Miss Hope	Miss Stewart
Mrs. Morison	Miss C. Stewart.

Miss E. Stewart.

Treasurer.

Mrs. Adam.

Secretary.

Miss Stewart.

We have not yet received the names of the Ladies who conduct the Association at Glasgow.

WESLEYAN METHODIST MISSIONS.

Plan for the future Management of the Missions.

AT the Seventy-second Annual Conference of the Preachers lately held at Manchester, the following plan was adopted, in consequence of the death of Dr. Coke, the late General Superintendant of the Methodist Missions, for their future Government.

1. All our Missions shall be subject, as heretofore, to the general direction of the Conference, under whose authority the Missionaries have engaged in the work, and who are responsible to them for the provision of

the necessary supplies, during the continuance of their engagements.

2. The spiritual concerns of the Missions shall be under the exclusive superintendence of the Conference; who shall, in particular, have the sole right of selecting and appointing Missionaries, according to the established Rules respecting the admission of Preachers into our body; of stationing, from year to year, the Missionaries so appointed; and of trying, censuring, or recalling them, whenever such measures may seem expedient.

3. The Missions and Missionaries appointed by the Conference, shall be superintended during the intervals of the sittings of the Conference, by an Executive Committee, consisting of the Preachers stationed in London, and of the two General Treasurers mentioned in the succeeding Article of this Plan.

4. Two Joint-Treasurers for our General Missionary Fund shall be annually chosen by the Conference: one of whom, for the convenience of the Missionaries, shall be a travelling Preacher stationed in London; the other, a respectable Member of our Society, not a Travelling Preacher.

5. The General Treasurers shall appoint a Banker, with whom they shall open an account; and in whose hands all Monies received by them for the support of the Missions, shall be regularly placed. No Monies, so deposited shall be withdrawn from the Bank, without the mutual consent of the two Treasurers; except when one of them is absent, and Bills are presented which absolutely require immediate payment. And, in such excepted cases, the sum drawn out by a separate order shall be specially notified to the Committee at their next Meeting.

6. Two of the Preachers stationed in London shall be annually appointed to act as Secretaries to the Executive Committee and the Conference for Missionary Affairs.

7. The Accounts of Receipts and Disbursements, on account of our Missions, shall in future be made up to the 24th day of June in each year.

8. A Committee of Examination and Finance shall be annually chosen by the Conference, to meet on the Friday and Saturday which shall immediately precede the Meeting of the ensuing Conference, and in the same City or Town in which such Conference is to be held. This Committee shall consist of the President and Se-

cretary of the Conference for the time being; of the two General Treasurers, and those other Members of the Executive Committee who can attend; of Nine other Travelling Preachers; and of Nine respectable Members of our Society, not being Travelling Preachers, resident in the District or Districts contiguous to the place in which that Conference is to assemble.

9. To this Committee of Examination and Finance; detailed Accounts of our Missionary Receipts and Disbursements, during the preceding year, shall be submitted for investigation; together with every question connected with the financial department of our Missionary Business; and no such question shall be brought before the Conference, until a special Report of their opinion has been drawn up and presented.

10. A General Report of the state of our Missions shall be annually prepared by the Executive Committee; and, if approved by the Committee of Examination and Finance, and by the Conference, shall be published and circulated. To this Report shall be appended, as usual, the Account of Receipts and Disbursements, as examined and audited by the last-mentioned Committee.

Receipts and Payments for the Year.

The Receipts have somewhat exceeded 9000l.

The following sums have been expended on Foreign* Missions:—

For Out-fit, &c. of Fourteen Missionaries, Five Wives, and One Child; and the Return of Five Missionaries, their Wives and Children	2977	9	4
For Foreign Missionary Stations, and French Prisoners	2458	4	2

The Expenditure of the Ceylon Missions will appear in the next Annual Report.

* The sum of 3694l. 3s. 8d. has been expended on what are denominated "Home Missions." Many persons, we believe, would willingly support the Society's efforts among the Heathen, if the Missionary Fund were not thus, in part, appropriated to objects not connected with the Heathen.

EDITORS.

Stations of the Society's Missionaries.

The following is the List of the Foreign Stations, as it is published by the Conference. It is obvious, however, that many of these Stations do not come within the description of Missions to the Heathen. It would give the public a more clear idea of the Society's exertions in behalf of the Heathen, if the Stations which are chiefly appropriated to the case of professed Christians were distinguished from those which are fixed among the Heathen.

I. EUROPE.

1. *Gibraltar*: Benjamin Wood.

II. ASIA.—CEYLON AND THE EAST.—James Lynch, Chairman.

2. *Columbo*: William M. Harvard.
3. *Jaffnapatam*: James Lynch, Thomas H. Squance.
4. *Batticaloe*: William Ault.
5. *Matura*: George Erskine.
6. *Point de Galle*: Benjamin Clough.
7. *New South Wales*: Samuel Leigh.

III. AFRICA.

8. *Sierra Leone*: William Davies, sen.
9. *Cape of Good Hope*: John McKenny.

IV. AMERICA.—THE WEST INDIES.

ANTIGUA DISTRICT.—Samuel P. Woolley, Chairman.

10. *Antigua*: Thomas Morgan, John Lewis, jun., Daniel Hillier.
11. *St. Christopher's and St. Eustatius*: James Whitworth, John Raby, Thomas Hurst, Jonathan Rayner, Thomas Blackburn.
12. *Nevis*: Samuel P. Woolley, John Mortier.
13. *St. Bartholomew's*: Jeremiah Boothby.
14. *Tortola and the Virgin Islands*: George Johnston, William Westerman, William Shrewsbury.
15. *Dominica*: Abraham Whitehouse.

16. *St. Vincent's*: John Dace, William Coultas, John D. Allen, William Beacock.
 17. *Barbadoes*: Calvary Riley.
 18. *Grenada*: Myles C. Dixon.
 19. *Trinidad*: George Poole.
 20. *Demarara*: Thomas Talboys, William Lill.
 21. *Jamaica*: John Wiggins, John Shipman, John Bargar, William White.

BAHAMA DISTRICT.—William Turton, Chairman.

22. *New Providence, and the neighbouring Islands*: William Turton, William Dowson, Joseph Ward, Roger Moore, Michael Head.

BERMUDA.

23. *Bermuda*: William Wilson, Moses Rayner.

NOVA SCOTIA.

William Bennett, Chairman and General Superintendent.

24. *Halifax*: William Bennett; William Black, Supernumerary.
 25. *Liverpool*: James Knowlan.
 26. *Shelburne*: Richard Armstrong; James Mann, Supernumerary.
 27. *St. Stephen's*: Duncan M'Coll.
 28. *City St. John's*: William Croscomb.
 29. *Fredericton*: One wanted: to be sent by the Committee.
 30. *Annapolis*: James Dunbar: Brother Bennett is requested to visit this Circuit.
 31. *Cumberland*: Stephen Bamford.
 32. *Horton*: James Priestley; John Mann, Supernumerary.
 33. *Lunenburg*: George Orth; German Missionary.
 34. *Manchester, and the East Part of the Province*: John Harland.
 35. *Prince Edward's Island*: John Hick; William Bulpitt, Supernumerary.
 36. *Quebec*: Richard Williams, John De Patron.
 37. *Montreal*: John Strong.

NEWFOUNDLAND.—William Ellis, Chairman.

38. *Carbonear*: Sampson Busby.
 39. *Blackhead*: William Ellis.
 40. *Port de Grave*: John Peckevant.
 41. *Island Cove*: John Lewis, sen.
 42. *St. John's*: Thomas Hickson.
 43. *Bonavista*: James Hickson.

Designation of Six New Missionaries to Ceylon and the East.

The following additional Missionaries have been appointed provisionally by the Conference for Ceylon and the East, under the direction of the Committee in London:—

Barnabas Shaw,
 Samuel Broadbent,
 John Horner,
 Robert Carver,
 Elijah Jackson,
 John Callaway.

Number of Members in Foreign Stations.

At Gibraltar	53
In Ceylon	50
At Sierra Leone	100
At the Cape of Good Hope	42
In the West Indies	17,856
In Nova Scotia	1,759

19,860

In America, there are Members of Colour. 42,431

62,291

The total Number in the Methodist Societies throughout the World is 442,080.

(LONDON) MISSIONARY SOCIETY.*Receipts and Payments for the last Year.*

THE Contributions to the Society, with Legacies and Dividends on Stock, amounted to **L.19,371 18 3**

The total Disbursements to **L.15,957 8 0**

2 B 4

Chinese New Testament, in 12mo.

A copy of an Edition of the New Testament, in Chinese, of a convenient and portable size, having been laid before the Committee of the British and Foreign Bible Society, with the assurance of Mr. Morrison that copies could be furnished in the East for half a dollar each, and that there was a call for a great number, the Committee voted 1000l. to be applied to this object. Our readers have learnt from the last Number (p. 444), that 2000l. had before been granted by that noble Institution, in aid of the circulation of the Chinese Scriptures.

BAPTIST MISSIONARY SOCIETY.

Receipts and Payments for the last Year.

FROM the 28th Number of the "Periodical Accounts," which has just appeared, we learn that the Income of the Year has beenL.7177 18 3

And the Expenditure.....L.8398 4 10

The deficiency has exhausted the balance of 883l. 9s. 4d. remaining from the preceding Year, and has been made up by 336l. 17s. 3d. drawn from monies remaining in hand, collected for the loss by the fire at Serampore. Since the account was closed, however, considerable sums have been received.

Foreign Intelligence.

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

IT gives us much pleasure to lay before our readers some Official Documents, which shew that Government attach considerable importance to the design of the Society for the civilization and conversion of New Zealand. His Excellency, Governor Macquarrie, has seconded the views of the Society with the utmost readiness.

Mr. Marsden being about to sail for New Zealand in the Society's brig the *Active*, in company with the Chiefs and Settlers, the following Official Letter was addressed to him by J. T. Campbell, Esq., Secretary to Government.

Secretary's Office, Sydney, Nov. 17, 1814.

Rev. Sir—

Being now on the eve of your departure for the Islands of New Zealand; and his Excellency the Governor, being anxious to promote the interests of the Crown, conjointly with those of the Christian Religion, on this occasion, wishes to avail himself of your superior activity, zeal, and intelligence.

For this purpose his Excellency desires that you will explore as much of the Sea Coasts and the interior of these Islands, as your limited time, a due regard to your personal safety, and that of your associates, and the other circumstances of your Mission will reasonably admit.

By these means you will be enabled to form a correct judgment of the nature and quality of the soil; its various productions and its general capabilities; and your observations with regard to the Coasts will furnish you with means of appreciating the relative advantages of the Harbours as connected with the productions of the interior. Those Harbours which possess plentiful supplies of

fresh water with safe anchorage for shipping, will necessarily claim your particular attention.

Should a satisfactory report be made to his Excellency, on the foregoing particulars, he will feel it his duty to represent it to his Majesty's Government, which may probably be thereby induced to form a permanent establishment on those Islands; and, under these considerations, his Excellency desires your particular attention to the foregoing circumstances, and that, on your return hither, you will make him a full report in writing of your progress and observations, together with the success which may attend your Mission.

I have the honour to be,

Rev. Sir,

Your obedient humble Servant,

(Signed) J. T. CAMPBELL, Sec.

To Rev. S. Marsden,

Principal Chaplain in New South Wales.

The most happy results may be expected, under the Divine Blessing, from the intercourse already established by the Society with these large and populous islands, and from the visit of Mr. Marsden. Should his Majesty's Ministers be induced to form such an establishment on the Islands as is above intimated, the Society will be relieved of much of that expense which must otherwise attend these and all other efforts at civilization, and will be enabled to devote itself, more especially, to the education and religious instruction of the natives.

In a former letter, Mr. Marsden's alluded to a General Order, issued by the Governor in favour of the Islanders. We copy this Order, as it reflects great honour on his Excellency, and is an evidence of the advantages likely to result from the attention of Government having been called to the injuries inflicted on the Natives.

GOVERNMENT AND GENERAL ORDERS.

No ship or vessel shall clear out from any of the ports within this territory, for New Zealand, or any other

Island in the South Pacific, unless the Master, if of British or Indian, or the Master and Owners, if of Plantation Registry, shall enter into bonds with the Naval Officer under 1000*l.* penalty, that themselves and Crew shall properly demean themselves towards the natives; and not commit acts of trespass on their gardens, lands, habitations, burial-grounds, tombs, or properties; and not make war, or at all interfere in their quarrels, or excite any animosities among them, but leave them to the free enjoyment of their rites and ceremonies; and not take from the Island any male native without his own and his chiefs' and parents' consent; and shall not ship or take from thence any female native, without the like consent, and without having first obtained the consent of his Excellency the Governor or his Secretary in writing; or, in case of shipping any male natives as mariners, divers, &c. then at their own request at any time to discharge them, first paying them all wages, &c. due to them. And, the natives of all the said Islands being under his Majesty's protection, all acts of rapine, plunder, piracy, murders, or other outrages against their persons or property, will, upon conviction, be severely punished.

• December 1, 1813.

As a substantial proof of the protection which Governor Macquarrie is disposed to grant to the Society's efforts, his Excellency, on occasion of the return of the settlers and chiefs to New Zealand, appointed Mr. Kendall to be Resident Magistrate at the Bay of Islands, and issued the following

GOVERNMENT AND GENERAL ORDERS.

Government House, Sydney, New South Wales,
November 9, 1814.

Civil Department.

It having been represented to HIS EXCELLENCY the GOVERNOR, that the Commanders and Seamen of Vessels, touching at or trading with the Islands of New Zealand, and more especially that part of them commonly called "The Bay of Islands," have been in the habit of offering gross insult and injury to the NATIVES of those places,



by violently seizing on and carrying off several of them, both males and females, and treating them in other respects with injudicious and unwarrantable severity, to the great prejudice of the fair intercourses of trade which might be otherwise productive of mutual advantages; and HIS EXCELLENCY being equally solicitous to protect the Natives of New Zealand and the Bay of Islands, in all their just Rights and Privileges, as those of every other Dependency of the Territory of New South Wales, hereby orders and directs, that no Master or Seaman of any Ship or Vessel belonging to any British Port, or to any of the Colonies of Great Britain resorting to the said Islands of New Zealand, shall in future remove or carry therefrom any of the Natives without first obtaining the permission of the CHIEF or CHIEFS of the Districts within which the Natives so to be embarked may happen to reside: which Permission is to be certified in writing under the hand of Mr. THOMAS KENDALL, the Resident Magistrate in the Bay of Islands, or of the Magistrate for the time being in said Districts.

It is also ordered and directed by the authority aforesaid, that no Master of any Ship or Vessel belonging to Great Britain or any of her Colonies, shall land or discharge any Sailor or Sailors, or other Person, from on board his Ship or Vessel, within any of the Bays or Harbours of New Zealand, without having first obtained the Permission of the Chief or Chiefs of the Place, confirmed by the Certificate of the Resident Magistrate, in like manner as in the foregoing case.

Any neglect or disobedience of these Orders, by the Masters or Seamen belonging to Ships or Vessels trading from hence to, or having any intercourse with, New Zealand or the adjacent Isles, will subject the offenders to be proceeded against with the utmost rigour of the law on their return hither; and those who shall return to England without resorting to this place will be reported to HIS MAJESTY'S SECRETARY OF STATE FOR THE COLONIES, and such Documents transmitted as will warrant their being equally proceeded against and punished there, as if they had arrived within this Territory.

And, with a view to carry these Orders into due effect, HIS EXCELLENCY is pleased to direct that the following Chiefs of New Zealand, viz. DEWATERRA,



SHUNGIE, and KORRA KORRA, be, and they are hereby invested with Power and Authority for that purpose; and are to receive due Obedience from all Persons to whom these Orders have reference, so far as they relate to their obtaining Permission to remove or carry away any of the Natives of New Zealand, or the adjacent Isles, or to land or discharge any Sailors or other Persons thereon.

By command of his Excellency the Governor,

(Signed) JOHN THOMAS CAMPBELL, *Secretary*.

True Copy. Witness the Governor's Seal of Office, and
my Signature,

(Signed) Jno. Tho. Campbell, *Sec.*

We subjoin an extract of a letter from Mr. Marsden to a friend, which will further illustrate his views and expectations in the visit which he was then himself on the point of paying to New Zealand.

You may remember when I was in England, that I often mentioned the Inhabitants of New Zealand to you. I have purchased a Vessel expressly for the purpose of promoting the Civilization of these people, and did intend to visit them about seven months ago myself, but could not obtain the Governor's sanction. I have now succeeded in obtaining his Excellency's permission, and intend to sail next month. I have several of the Chiefs now working around me, making nets. I am fully convinced that these people will become a great Nation, if they can only get Iron. This article comprehends all their wishes: they know its value. My first object will be to introduce Agriculture, in general, amongst them. My Friend, Duaterra, has set them an example in growing Wheat, &c. He is now with me. I have had some of their own Flax dressed before them, spun and wove, and made into clothing, which has astonished them very much. The wheels, looms, &c. appear to them wonderful. They are very proud of wearing cloaths made of their own Flax. When Duaterra saw the Flax dressed, and spun, he immediately said he would have a Ship of his own now, as he saw the Flax would make both Rope and Sails. The idea of a vessel is very gratifying to his mind. He is persuaded that he can navigate her himself

from New Zealand to Port Jackson, and back again, by the Sun and Moon and Stars. He is sure he cannot lose his way. He has very clear ideas of Navigation.

I am led to think that it is possible these people may originally have sprung from some civilized nation; and that they have degenerated into a rude and barbarous state for the want of Iron. I shall endeavour when I visit their Island to learn all I can about them; and try to find out, if possible, any real proofs of their former state whatever it may have been.

Mr. Marsden's plans and expectations are further developed in the following interesting communications, addressed by him to the Secretary.

Rev. Samuel Marsden, to Rev. J. Pratt.

Parramatta, Sept. 30th, 1814.

Dear Sir—

It may be necessary for me to acquaint you with my intentions relative to the final arrangement and settlement of the Missionaries at New Zealand, for the information of the Society.

Mr. Kendall is to devote the whole of his time to the acquirement of the native language, and in educating the children; and to depend upon the Society for the supply of all his necessary wants: he is now making considerable progress in the language. Mr. Hall will be employed in erecting the necessary Buildings for all the Missionaries, and the Public School; for which purpose I must engage our Carpenter, and one pair of Sawyers to assist him, till this work is done: he will also occasionally be occupied in collecting timber to load the Active, for her to bring to Port Jackson, and in agriculture. Mr. King will have to attend his flax-dressing and shoe making, &c. I wish them all clearly to understand their respective duties, and to interfere with one another as little as possible; as they will have no Head present, to settle any little differences that might arise among them.

The place on which they settle I shall purchase from one of the Chiefs; and also a piece of land for the purposes of feeding-stock, or cultivation.

Messrs. Hall and King have acquired much useful knowledge in New South Wales, which will now be of

very essential service to them. They will be able to apply themselves to cultivation, or any other work that their situation may require them to perform. I consider the time well spent that they have been here, though I have had the most ardent wish for the establishment of the Mission. On my return from New Zealand I shall then be able to speak upon these points.

It will be a grand object with me to promote Agriculture among the Chiefs, as much as possible. When their necessary wants are hereby supplied, they will be more disposed to lay aside their warlike habits, and to attend to the simple arts of civilization.

Duaterra is fully confident, if he can but obtain iron, that, in three or four years, the whole Island will be supplied with bread. He says it is not long ago since the first potatoes were brought to the Island; and now they are cultivated in every part, and have proved the greatest blessing to the natives. One pig only was put on shore by Mr. Turnbull, Master of a Whaler, and now they have a great number, and take much care of them. I supplied him, at different times, with wheat; but it was either lost in the vessels, or never given to him. When he first got home, I supplied him with seed. He immediately explained the value of the wheat, and gave a part to all the different Chiefs with whom he was acquainted, reserving some for himself. The Chiefs put the wheat into the ground, and had many consultations about it; but when it was near ripe, they thought Duaterra had imposed upon them, and had told them some fine stories as a Traveller. They examined the roots; but, not finding the grain, as they expected, growing like the potatoe, they set fire to all their crops, and burnt the whole. Duaterra was much distressed at this circumstance, as he could not prevail upon them to give credit to what he said. He reaped his own wheat, and threshed it, and shewed it to the Chiefs; but still they would not believe that it would make bread. At this time the Jefferson Whaler arrived in the Bay of Islands, commanded by a Mr. Barns, to whom I had given a letter to Duaterra, recommending the Master to his kind attention. Duaterra now borrowed a pepper-mill from Mr. Barns, to shew his countrymen, by grinding the wheat, that it would make bread. But the mill was so small that he could not produce a suffi-

cient quantity, so as to remove their prejudices. By the *Active* I sent a new supply of wheat, and a wheat-mill to Duaterra. When he got this mill, he immediately ground some wheat: when the Chiefs saw the flour come from the mill, they shouted for joy. He told me he afterwards made them a cake in the frying pan, and gave each a piece, which fully proved the truth of his former assertion, that wheat would make bread. This was the highest gratification.

Duaterra had about two acres and a half of wheat growing when the *Active* sailed from the Bay of Islands. He had had, for nearly two years, all the prejudices of his countrymen to contend with relative to the cultivation of wheat. The peas were also dug up by the Chiefs, as they thought to find them at the roots like the potatoes.

All their requests are for tools of agriculture. I took them to a stocking-weaver, to shew them how stockings were made. They were much astonished with the loom. Duaterra told me, that they wanted hoes, and not stockings. They could do without stockings at present, if they could get bread. I shall do all I can to encourage them in agriculture, and have no doubt but in a little time they will have plenty of provisions. I desired Mr. Kendall to bring a little New Zealand Flax, which I have had spun before the Chiefs, and is now in the loom. I shall give them some of the cloth to take with them. This has surprised them much. I shall send a little also to you for the Society to see some of the thread.

I am, &c.

(Signed) SAMUEL MARSDEN.

Rev. S. Marsden to Rev. J. Pratt.

Dear Sir—

Sydney, New South Wales,
November 18, 1814.

I am now embarked on board the *Active* for New Zealand, together with Messrs. Kendall, Hall, and King. I have deemed it necessary to take a few select Mechanics to assist the Settlers, for the present, to form their establishment. The chiefs and their attendants return with me, excepting one young man, who remains with my family at Parramatta, in order that he may improve his mind in useful knowledge. He is a very fine young man.

The Chiefs have been much gratified with their visit to this Colony; and the inhabitants, in general, have treated them with kindness and respect. His Excellency Governor Macquarrie has been very kind and attentive to them; and has given them three Cows and a Bull, one Cow to each Chief. I shall take a Horse and two Mares for the future benefit of the Settlement. The Governor has also given to each of the Chiefs a suit of military officer's clothing, which has been very acceptable to them. They all seem very grateful.

At my request his Excellency the Governor has appointed Mr. Kendall to act as a Magistrate, which will be a check upon some of the Masters and Owners of Vessels, and their Crews, who visit New Zealand. The General Order relative to this subject, I herewith transmit for the information of the Society. The Governor has directed the Colonial Seal to be put to all the copies of these Orders which I have to give to the Chiefs, in order to shew more particularly what is the wish of the Executive Authority in this Colony.

As far as human foresight can conjecture, there is a fair prospect for establishing the Mission at New Zealand. I have had many difficulties to contend with, but they seem now to be in a great measure removed. The Society must be aware that the expenses attending this undertaking must be very considerable at the first.

Nothing will tend so much to civilize the Natives of New Zealand, as a constant intercourse with this Colony. I intend the Active to be always employed in this service, for the safety and comfort of the Settlers. I think the natural productions of the Island will nearly pay the expenses from this time. When I arrive at New Zealand I shall be a better judge of this matter, and shall then communicate my ideas to the Society.

I leave my Family under the Divine Protection. If I should be spared to return to them, I shall be able to provide for all their wants; but, if Providence should otherwise determine, I recommend them to the kind consideration of the Society, as much of my capital is expended in the work, and my partner has been afflicted for more than three years.—Whatever sacrifices I may make at present, I feel it my imperious duty to visit New Zealand. How far I am a judge of my own spirit I cannot tell. I shall commit all my affairs into His

Hands, and follow where the Lord leads, so far as I know. I shall give the Society a more particular account the first opportunity. You will excuse my haste and confusion, as the vessel is now under weigh.

I have the honour to be,

Your most obedient humble servant,

(Signed)

SAMUEL MARSDEN

P. S. The Settlers are all well.

CEYLON.

Copies have been transmitted to us from Ceylon of a *Sermon preached by the principal Chaplain, the Hon. and Rev. J. T. Twisleton*, and of the *Second Report of the Colombo Auxiliary Bible Society*.

These publications contain much interesting information respecting Ceylon; which is now become, as a Missionary Station, an object of still greater importance than before, by the final reduction of the whole island under British Authority, and the extinction of the cruel tyranny of the King of Candy.

The following Extracts from Mr. Twisleton's Sermon will shew that there is abundant cause for rejoicing at this event.

Cruelty of the Candian Government.

The King of Candy is so absolute and despotic, that he does not allow even the form of trial. And the power which he has over the life of the subject is not sparingly exercised. His late lawless cruelty towards the family and connections of one of his principal Ministers, who has taken refuge in Colombo, has been a general subject of conversation. We have heard, in other places, of children forfeiting their right of inheritance through the indiscretion of the parents; but it is from the Government of Candy we must learn, that the lives of the

innocent offspring are to be forfeited for the real or supposed misconduct of the parent.

Could the natives read the instructive page of history, and compare the conduct of the heathen ancestors of natives now Christian with their enlightened sons of the present day, they would find it even conducive to their worldly interests to cultivate the Christian Virtues.

The manners of those who seek the Redeemer's kingdom have been essentially softened; the evils of malice and revenge have been diminished. No parent now assumes the right to destroy his offspring: no slaves are now exhibited on public theatres to destroy each other for the diversion of the populace, and to encounter wild beasts with the certainty of destruction. The life of the subject is not now dependant on a tyrant's nod.

How different this from what even now takes place in the centre of this isle, where will is law! the law by which the tiger tears the lamb, and kites devour the dove! How long such actions, disgraceful to human nature, shall be tolerated by God or men; how long a people insignificant in means and numbers, shall insult every generous feeling of the soul, and hold out defiance to the powers of British India; it comes not within my sphere to notice.

Mr. Twisleton gives the following view of the

Past Efforts to instruct the Cingalese.

My observations on the Cingalese will rather tend to shew that they are a people "more sinned against, than sinning;" and that they have not enjoyed those means of attaining Christian Knowledge, to which, as subjects of European Conquerors, they were entitled.

At no period, since the establishment of a European Power on this Island, have the Natives been supplied with books of instructors sufficient to make any essential impression on the mass of the population. I have reason to believe that little more have been produced from the Cingalese Press, than an inconsiderable edition of the New Testament with a small part of the Pentateuch, all badly translated, and some Catechisms and Dialogues of a nature to puzzle the ablest theologists.

It is easy for any one who has had opportunities of observing the various bad propensities of the Natives, to

inveigh against the sad effects produced by them in social life, hurtful to themselves; disgusting to the mind of a virtuous European, offensive to a pious Christian.

But the question may be pertinently asked: "Is this evil to be ascribed chiefly to the obstinate perverseness of the Natives; or is it not a wonder that they are not worse?" If one considers, it may probably appear that the Cingalese have not been treated as becomes their Christian Conquerors.

By their first European Conquerors (the Portuguese), the Christian Religion was forced upon them, and no effective measures taken to make it a Religion of the HEART. Distracted, on one side, by their prejudices in favour of the Buddhist Religion; and, on the other, by the influence of the ruling power and the gorgeous ceremonies of its Religion; they were kept in a constant situation of agitating doubt.

Under the Dutch, the Christian Religion was held out to them and pressed on them as a Spiritual Religion; which, in fact, it ought to be, devoid of pomps and ceremonies, seated in the heart, and alluring only to the mind's eye. But how could such a change suit an ignorant and carnal people? How could they who had been with difficulty retained as Christians, even when the eye was gratified by shew and splendour, be reconciled to a change of apparent gloominess! How could a vacant and unlettered mind endure so great a contrast, and (to them) so great a penance? In vain were restrictions heaped on the Roman Catholics: in vain was it, that the Dutch Government enacted that none but Protestant Christians should enjoy official situations under Government: in vain were means taken by the State to check the propensity to the Religion of Budhu, or to the more disgraceful and servile adoration of Imaginary Demons! Yes! In vain were all these, in a Christian point of view! It was because they were not WILLING Christians, they were not INWARDLY converted, they had not the means of the saving knowledge. There was, it is true, an outward effect. There were subservient nominal Protestant Christians in abundance! Such was the anxiety of the Natives, and particularly of those who lived under the eye of Europeans, not to be exempted from the honours and emoluments of office, with its accompanying influence, that there was hardly

an avowed idolater to be seen! Even those, who lived in the interior, desirous of employment, would declare themselves Christians, and, while bowing themselves into notice at the gate of a man in power, had probably a Buddhist Image about his person, which he would again adore before the set of sun. Yet this was not a worshipping of God and mammon, but a worshipping of two mammons: for the Nominal Christian thought neither of God the Father nor of God the Son.

That Schools for Christian Knowledge were numerous supported under the Dutch Government; and, in those parts frequented by the Dutch, strictly watched; can admit no doubt: yet the Interior was seldom and very partially visited, and in a transient manner; and, not even on the coasts of the Island were those means adopted which could, in the nature of things, tend to the establishment of vital Christianity. The Scriptures, in Cingalese, were sparingly and inadequately diffused: the other few publications were unintelligible to mean capacities, tending more to confuse than instruct: the number of Preachers, in comparison of the population, insignificant; and the doctrines of the European Preachers, of a controversial nature, with a view of keeping down the Church of Rome. I submit to every honest and candid mind, whether we had, on our conquest of this Island, good reason, under such circumstances, to see the Native Christian encircled by Divine Truth; or rather, whether we had not a stronger reason for expecting a mere sullen conformist.

On a point so momentous as the subject now before us, I think delicacy should give way to truth; if there be, especially, the remotest chance that good shall spring from it.

I will, therefore, now ask, have the English surpassed their predecessors in the extension of Christian Knowledge through this Island? For many years, I fear, they fell far short; and, during one sad period, such was the inattention from our Government at home, such the negligence on the part of the Directors of a pious and enlightened nation, that an Order arrived which virtually suspended, for the sake of a trifling economy, the establishment of the Native Schools, the only tie which bound us to the native in a Christian link. Inefficient as they were, they were a sort of pledge that we cared

for their spiritual welfare: yet, for the space of some years, was the encouragement of the Christian Religion officially withdrawn by the abolishment of the Schools. The better part of the teachers, ashamed, disgraced, and confounded, became the ridicule of Buddhist Priests. The small body of real Christian Natives were disheartened and deserted; the Nominal Christian driven back by necessity into the arms of Heathenism; and the rising generation left to find its way through the darkness of ignorance.

The observations already made on the disadvantages under which the Cingalese have lain, in regard to vital Christianity, are chiefly applicable to the males: but, when our attention is turned to the female sex, the contemplation is dismal in the extreme. No sacred Christian Volume to occupy their thoughts! not even a moral tale to read, by which the love of virtue might be sown! Fearfully may I go farther; and almost venture to assert, that the knowledge of reading is kept even from the highest class of females; and, where it is known, what have they to read but legendary tales perverting or affrightening the understanding, or the alleged book of Budhu, which denies a creative power and a happy eternity!

From this you may easily form to your imagination the state of a Cingalese Family, even of the higher order. The Father professing Christianity, with probably a Buddhist Image left at home behind his pillow; his Son learning English at the Seminary for the sake of temporal honours; the unfortunate mother, daughters, and her slaves, either passing through life without any practice or sense of Christian Duties, or resorting to the cheerless doctrines of the fancied Budhu.

These are grating reflections to those of our nation who have in their breasts a spark of heavenly fervour: but, thanks be to God, a bright morning dawns on the inhabitants of Ceylon. The night of gloominess is past. The better part of the British Nation casts on the inhabitants of the East an eye of pity, and would relieve them from spiritual blindness.

This is a gloomy picture. No wonder that the arrival of Missionaries should be hailed with sincere joy by men who have thus at heart the honour of

their Christian Nation and the salvation of their kind !

Our readers have already learnt that the Wesleyan Methodist Missions in the Island are about to be strengthened by six new Missionaries. The Church Missionary Society is taking measures for the accomplishing of its plans, with respect to Ceylon ; and other Institutions will, doubtless, lend all practicable assistance in the great work opening in that quarter. On the representations of Mr. Twisleton, the British and Foreign Bible Society has just granted to Ceylon, for the printing of the Scriptures, a large supply of printing paper, with a font of Cingalese Types, and a considerable quantity of binding materials. May the Divine Blessing rest on all these exertions !

Measures to be pursued for the Instruction of the Cingalese.

The Apostle asks (says Mr. Twisleton) *How shall they call on him, in whom they have not believed ? and how shall they believe in him, of whom they have not heard ?* How shall they call on him, in whose promises they have no reliance, of whose threats they have no fear ?

These questions of St. Paul are virtually applicable to the Cingalese, although the name of Christ is not totally unknown to them ; but, if they have heard of him to little purpose, it is nearly the same as not having heard of him at all. They must be taught to comprehend the mystery of Redemption, ere they can believe unto salvation.

If the Nominal Christian be a follower of Budhu, I fear he is a disciple of incredulity as to the creative power and omnipotence of God : and we shall be obliged, at this late period, to combat him on first principles ; for, until these be established, in vain will the Gospel be preached to him.

Presuming, however, that there is a considerable number ready to believe that the world was formed by a

Divine Architect, and that the Second Person in the Godhead took upon him our nature, and came down from heaven to instruct and to redeem mankind, and to open to them the gate of everlasting life; to them should be liberally offered the Holy Scriptures, aided by explanatory Tracts and able Preachers.

Let no one, with a feeling of despair, say that it will be labour in vain to attempt the conversion of the most obstinate Heathen. Let him reflect on what his own country was, ere he imbibe such notions—our own British Ancestors themselves, once worshipped dumb idols: they offered human sacrifices, even their sons and their daughters unto devils, and knew not Jesus.

I trust that we shall ere long be enabled to diffuse such an ample edition of the New Testament in Cingalese, that no house where any individual of the family can read, may be without one; and that the blessing may be followed by as ample a distribution of the Old Testament.

The principle on which the Parent Society in England acted, in prohibiting note or comment in the printing of the Scriptures, was an act of necessity for the obtaining of subscribers of all denominations, particularly for the Scriptures in the European Languages; and to this principle do the Auxiliary Societies abroad delicately adhere: but, I presume, there is hardly an individual among them, who is not aware how necessary some collateral assistance is to such an unenlightened race as that in Ceylon; and I am almost confident that I shall not be censured for introducing on this occasion, my suggestions for the improvement of the Natives, in addition to the distribution of the Scriptures.

It will therefore be a principal object with me, to endeavour, either by the means of Government, or by the means of Societies and Individuals elsewhere, (should I fail in accomplishing it here) to procure a set of types to be at the disposal of the English Clergy in Colombo, who may, from time to time, under the sanction of Government, issue such Tracts or Treatises on the Scriptures, as they shall deem advisable; or any comments and explanations which they may think useful in the Christian Cause.

Of all persons bearing the Christian Name, none require collateral assistance in reading the Scriptures more

than the Cingalese. Their ignorance of history, geography, and the arts and sciences in general, their confined notions and false persuasions, are all inimical to the useful reading of our Scriptures, unassisted by note or comment, and prevent that ready acceptance of the Gospel, which an education of research would afford. And they have not the means of knowing on what authority we present to them the Christian Religion. If once we could satisfy them on the authenticity of the Scriptures, convince them of the frailty of man's nature, the genuineness of the Prophecies, the former dealings of God with man; if they could be made sensible that the books which contain these facts were carefully preserved from age to age, by those very men who afterwards rejected Christianity merely because they mistook the true character of the Messiah, and the meaning of the Prophecies; if it could be laid circumstantially before the natives that our Saviour did exist in the flesh at the time stated by the Scripture Writers, and that he fully answered the descriptive character previously given by the Prophets; if it could be made plain to their understandings that the enemies of Jesus and his Religion, who lived soon after him, acknowledge him in their writings, acknowledge his Miracles (which they were pleased to ascribe to magic), we shall then have laid a strong foundation for their faith; for such historians were unwilling witnesses of the truth: I think I may be justified in asserting that the simple Scriptures for the Cingalese are not sufficient, though they are the principal foundation whereon to build their hopes.

How must the Epistles bewilder their minds, alluding to individuals or bodies of men, to them almost ideal; to places and countries of which they have no conception; to behaviour and manners of which they cannot judge; to conceptions, doctrines, and practices, to them mysterious? While therefore we are laying the key-stone of Christianity, by giving the Scriptures to an ignorant and illiterate community, let the building be cemented by those binding auxiliaries which shall admit a superstructure, polished, beautiful, and lasting.

This reasoning may appear too much to disallow the sufficiency of the Scriptures, under that Divine Teaching which accompanies the humble use of them

to convince the judgment and satisfy the wants of the soul. The external evidences of their authority are, doubtless, more needful in some cases than in others: and the ignorance and scepticism of the Cingalese as here depicted, may render such assistance peculiarly requisite, and ought to stimulate us to afford it to them. Yet *the word of God is not bound*: and it presents a remedy so suited to allay the fears and to remove the misery of man, that, though various parts may remain unintelligible or but imperfectly understood, yet many men have found happiness in the Sacred Volume, who have had no external help or guide.

It is true that these persons have generally been under more favourable circumstances in respect of information than the Cingalese: a striking instance is given, in the Report of the Colombo Bible Society, in the following Narrative of the

Conversion of a Mahometan by Means of the Scriptures.

A recent circumstance deserves to be mentioned, both as a strong instance of the effect that may be produced by the Scriptures alone, and of the rational spirit of inquiry existing among the Malabar Natives.

A young Malabar Mahometan, who when he was quite a boy had learnt some rudiments of English, was desirous of improving himself in that language. For this purpose merely, he began reading the New Testament, probably the only English Book in his possession. He was soon so powerfully struck with the contents of that Sacred Volume, that he became more attentive to the matter than the language.

He was, however, fearful lest he should be misled by his slender knowledge of English, and procured a copy of the New Testament in Malabar or Tamul, his native language. After a diligent perusal of the Testament, and a comparison of it with such parts of the Koran as are published in Tamul, he became decidedly convinced of the

truth of the Christian, and of the falsehood of the Mahometan, Religion.

He was publicly baptized in the church of Colombo, within the Fort, July 24th, 1814, by the name of Daniel Theophilus.

This self-instructed convert is about twenty-five years of age, of excellent character, and carries on a respectable mercantile business at Jaffna, where he resides.

No kind of interested motive appears to have had the least influence upon his mind ; and, when he might easily have asked favours, he never requested more than protection from Government. It should not be omitted, that he is strongly of opinion, that if the Moormen could have an opportunity of reading and comparing the New Testament and the Koran in their native language, many would follow the same path by which he was led to the truth.

This is another instance, among a multitude, of the state of preparation among Mahometans for the reception of the Gospel.

Our readers will be glad to hear, from the Report, that considerable progress has been made in the

Diffusion of the Scriptures.

It is a matter of congratulation, that, in this island, where it was difficult to find a single copy of any part of the Scriptures, in any language, for sale ; about 1500 copies of the Scriptures, chiefly of the New Testament in English, Dutch, and Portuguese ; about 600 copies in Cingalese, and 100 in Tamul, besides nearly 200 copies of chosen passages of Scripture, in that language, selected from the Psalms, Proverbs, and other parts of the Bible, have been distributed among the Christian inhabitants, who had been, it may be truly said, debarred from every access to the true Source of their Religion.

Great means of instruction and improvement are therefore already in the hands of the people, if they will only have sufficient energy to profit by such a precious advantage.

Considerable progress has been made in a fresh translation of the New Testament into Cingalese, the language spoken by a large majority of the native inhabi-

tants; and a press is actually at work, and ready to print the whole of the New Version as fast as it is completed.

I wish (says Mr. Twisleton, in a letter to the Rev. Josiah Pratt,) to see a copy in every one's house, where he can read. The Cingalese have no other books, and they cannot avoid now and then looking at the Scriptures, if they lie before them.

Mr. Twisleton assigns the following causes for the

Difficulty of procuring Native Ministers.

It will probably be a subject of surprise to many who are not acquainted with the Natives, that there should be any difficulty in procuring Candidates for the Pastoral Office, and it may require explanation.

The only means of studying Divinity is through the English Language. The Natives have none in their own. The Seminary in Colombo is, at present, the only Cingalese School where the English Language has been taught for any length of time. The Cingalese Pupils consist chiefly of the sons and near relations of Modliars, Mahottiaris, and Mohandrams. They all know that the acquiring of the English Language is the direct road to temporal honours and emolument. Not so with him who would become a Preacher of the Gospel: his means are circumscribed, and his office not sufficiently respected, because none of the sons of the principal Modliars enter the profession.

It is not long ago, that I felt considerable disappointment in the conduct of one of the youths of the Seminary; who, after having for some time applied himself to the study of Divinity, and raised my most sanguine hopes, on a sudden deserted the spiritual for a temporal employ; and, without explanation of his conduct, he is now in an office with the title of Mohandiram, and looking undoubtedly to higher honours: but, probably, the time will come, when reflection on his second choice will not sit so easy on his mind; and, when illness or age shall direct his serious thoughts to a future world, he will perhaps feel ashamed at the idea of meeting Jesus face to face; and happy will he be, if he suffer no more than Peter did from the look of Jesus: when the cock crew, *he went out and wept bitterly.*

In this want of Christian Teachers, and with thou-

sands perishing around them for lack of knowledge, all feeling hearts must hail, with exultation, the increasing anxiety manifested for the eternal welfare of the Heathen. The following

Testimony to the Methodist Missionaries, which is borne by the Report, is honourable to the candour of those who bear it, and to the character of those who are the subjects of this testimony. Our readers have seen, in the Number for February, the good report which these Missionaries make of their fellow-labourers in the island.

These gentlemen are all Wesleyan Methodists, and were engaged in a mission to Ceylon under the superintendence of Dr. Coke, who died on his passage a short time before the ship arrived at Bombay.

The loss, at the present moment, of a man like Dr. Coke, cannot be sufficiently lamented. Zeal, ability; and perseverance, tempered by a mature judgment, are wanting to promote the great work of establishing genuine Christianity in the East.

It is to every sincere Christian an object of the most anxious solicitude, that the first Missionaries who come into British India under the avowed sanction of the King's Government, should so regulate their zeal in the propagation of the Gospel, as by their prudence to overcome the prejudices which have so long resisted even the attempt. From his age, experience, and known character, we had every reason to expect this discretion from Dr. Coke; and we have little reason to doubt the devoted zeal of a man who died, in his 67th year, on his 19th voyage across the Atlantic upon a religious mission.

It may with reason be hoped that his surviving friends have imbibed his spirit, and learnt enough of his intention, during the close intimacy of a long voyage, to carry into execution those plans which Providence had permitted him only to devise. They have already begun in a manner to create a general prepossession in their favour.

His Excellency the Governor, anxious as he was to promote the object of their mission, could give them no

direct assistance, but on the ground of their performing an immediate service to Government. They, on the other hand, could engage in nothing that might interfere with the prosecution of their main design. It was proposed to them to instruct the children of the Headmen and principal Natives in English; and this they accepted, from a conviction that it would not obstruct, but forward, their grand pursuit.

Difficulty of Travelling in Ceylon.

Though the conquest of the Interior has opened a new and extensive field for Christian Enterprize, it will be apparent, from the following Extract from Mr. Twisleton's Sermon, that exertions, in the Interior in particular, will require new degrees of self-denial and of zeal.

Every European Traveller must be carried by coolies, and his provisions must accompany him. Between many villages, he must not only occasionally submit to go on foot, but expose himself to the necessity of wading through nullahs, traversing swamps, encountering rugged heights and declivities, exposed also to the annoyance of insects and reptiles, and, after all, perhaps, no comfortable place to rest his head. The broad canopy of heaven will not suffice: the heavy dews of night are agents of disease: the umbrous tree will not defy the heavy rains. There are serious difficulties in travelling in the Interior. No clean and pleasing cottages are scattered in the romantic scenery, to invite the European Traveller; no cheerful casement and no airy lattice, to admit the beams of light into the house; no homely table whereon to spread his food; no chair to rest his limbs. Instead of this, are scattered, in wide intervals, the miserable huts, (resembling bee hives) frowning on the light of day, dismal and unprovided.

Mr. Armour, in his report to Mr. Twisleton concerning the state of the Schools, gives an affecting representation of the

Superstition and Scepticism of the Budhists.

At Welghry-gala (he says) where there is a principal Budhist Temple, some of the priests told me that Dew-

alas (Houses to the Devil) were not forbidden by Budhu. I asked them what they thought of Capuas, (Worshippers of Devils) and they admitted, on my pressing them, that they were deceivers. I desired persons who were standing by, to take notice of this; when immediately the oldest Priest of the Temple struck my eye, with a string bound round his wrist. I asked him what he meant, and whether he had not been applying to the Capuas: he replied that the thread was bound as a Charm against the power of a Devil, through whose influence he had got a cramp in his fore-finger; but that it was not a Capua that had bound the thread, but a Mantra-caria, i. e. a Sorcerer or Conjuror, who had great power over the Devils. On hearing this confession from the oldest of the fraternity, the rest of the Priests were evidently disconcerted: one of them, by name Suman-gala, was much dissatisfied, and publicly rebuked the old man.

I had some conversation with one of them on the Creation and the Creator. He, like all others of his profession with whom I have conversed, denied the doctrine; and gave no other reason, than that it was not in their books. In vain did I urge the wonderful mechanism of the human body, and that of a watch. I gave to him the Gospels of Matthew and Mark. He read the xxist chapter of Matthew, and requested an explanation. I then read to him the vth chapter, and he seemed to listen with attention.

On reading *Thou shalt not kill*, he asked whether that implied only the killing of MEN. Having answered that question, I explained to him the particulars of the Old and New Testaments. He and his companions listened without starting any objection. I then talked to them about the phenomena of the globe, of which they had no conception; and I alluded to ice, and the variety of the length of day-light in my own country at different times of the year, which they seemed unwilling to credit, till I assured them I had seen these things with my own eyes.

Next day the principal Priest came to me, and seemed desirous of more conversation; and, in allusion to the Command *Thou shalt not kill*, he said, that, according to his creed, it was a grievous sin to kill ANY living creature. I told him that the Christian Religion was

inconsistent with cruelty even to the irrational creature; but that it was lawful to kill them for our sustenance, and that God had given them to man for that purpose.

This led him to ask my opinion on the transmigration of the soul, and whether the poor and miserable of the world were not suffering for the sins which they committed in a former state of existence. I endeavoured to shew him the absurdity of his notions, by telling him that unless we were conscious of transmigration, and of reward and punishment, both the one and the other must cease to have that effect, for which they must be designed, according to his ideas. With respect to the poor and miserable of this world, I told him, we were not to judge of men's happiness by their outward appearance or station; and I opened the Cingalese Testament, and read to him the Parable of the Rich Man and Lazarus, which I afterwards explained, apparently to his satisfaction; and, when I had given him a short account how Christianity had succeeded against the rich and powerful of this world, we parted, he having assured me he would carefully peruse the Gospels which I had given him.

It is scarcely possible to conceive of a more unworthy, contemptible set of men, than the Priests. They put on the yellow robes, and throw them off, at pleasure. For the sake of gain, they permit Dewalas to be kept close to their Temples, contrary to their own religion; and, at the same time, they strain the water which they drink for fear of killing the smallest insect! Their chief object is, that charity must be given to them and to the Temples, in order that good may come; but the poor may lie down and die: it is no charity to relieve them: they are suffering for sins committed in a former state of existence!

The Capuas are Vagabonds. They keep the people in continual dread; pretending to procure the favour of invisible demons, or to imprecate their vengeance, which often work upon weak minds, and drive them to madness.

While I was viewing the Buddhist Temple at Dewoondera, I saw a young Priest; about 100 yards off, paying devotions, along with several women. I entered into conversation with the Superior Priest about the permitting of Dewalas within the boundaries of the Temple.

He acknowledged it was, against the Religion of Budhu, and that the worship of Devils is forbidden by Budhu, but that it is tolerated from custom.

Within the outer wall of the Temple is a Dewala; and I understood that, at certain times of the year, it is put in order for the reception of offerings, which are sometimes very liberal. On this occasion, the Capuas officiate; and, after their dancing and tricks are over, the offerings are divided. The headman, such as the Modliar and Vidaw-aratchy (called Christians), receive a share. The Modliar of this Patto, who is now with me, admits that, at the last division, he received 17 rix-dollars.

Mr. Twisleton adds—

A few weeks ago, I desired that two Buddhist Priests might be sent to me; and, in conjunction with the Rev. Messrs. Lynch and Squance, newly arrived Missionaries, I put to them some questions respecting their ideas of the creation of the world and of man, their ideas of Budhu, and the doctrine of a future state. The Priests were perfectly strangers to me, but they entered readily into the conversation.

The result was that they conceived the world to have been made by chance, as also man and every living creature; nor would they allow the supposition to be unreasonable: and one of them went so far as to assert, that, had there been a Creator, he never would have suffered a person to be born blind, or with any defect, as is often the case.

In respect of Budhu, they admitted that nothing was known of him by oral tradition; till, after a lapse of some hundred years, a set of Priests, in concert, wrote of him: and they added, that, if the authenticity of those writings is not to be credited, one might as well doubt a man when he declared his Caste. On my asking them as to the connexion between the followers of Budhu and the Capuas; and why a Buddhist is sworn in a Court of Justice, not as a Buddhist, but by the foot-rings of the avenging goddess Patinee; they replied, that the Capuas had nothing to do with the Religion of Budhu, but were allowed to exercise their occupation upon the principle of charity towards them, just as one person would give food to another; and that, as to the Buddhist being

sworn by Capuas in a Court of Justice, it is merely a matter of fancy.

Gentooes and their Priests.

Mr. Twisleton's account of these people is not more favourable than that of the Budhists.

There are various modes adopted by means of the Priests of the Gentooes for the purpose of procuring their livelihood, and much deceit and treachery practised.

A Heathen Priest called Brahmin, Pandaram, or Andies, will conceal one or more idols, the work of men's hands; and, having called a body of people together, will state to them that on some particular night a Deity appeared to him, reproaching him for permitting his Idol or Idols to remain unnoticed and buried, while it should be honoured by being placed in a Temple, and denouncing vengeance on the whole community, if the same shall be any longer thus neglected. He will then pretend, that the Deity had vouchsafed to point out to him the sacred spot containing this precious deposit, calling upon the astonished and stupid multitude to dig it up, and place it in a Temple, which they prepare to do, accompanied by music, and carrying with them the necessary articles for the ceremonies to be performed on the occasion. The Idol being discovered, they readily consent to contribute any sums for the erection of a Temple, and establish the artful Brahmin as the High Priest of the same.

Another trick is often practised by a Gentoo Priest. He will enter the house of a sick man under the disguise of a beggar, and will take an opportunity of burying in some part of the premises, hair, nails, limes, and certain figures. A few days afterwards he will return in the character of a soothsayer, and pretend that the disorder under which the owner of the house labours, is not a natural disorder, but the result of some incantation of his enemies, from which he cannot be freed without his assistance. The deceived man offers a large sum of money, and the following deceptions are carried on for pretending the cause, and counteracting its effects. The Priest procures an accessory, who is introduced into the house of the patient. Some black paint is rubbed in the palm of his hand by this accessory,

with assumed gravity and apprehension. The answers to his questions all tend to fill the minds of those present with the idea of the existence of evil Spirits in the house, drawn thither by secret charms. The spot is then pointed out by the accessory, and the buried articles are dug up by the Priest, with the assumed exaltation of having overcome some infernal Spirit, and counteracted its operation. If the poor patient happen to recover, the Priest claims the credit; if not, the Deceiver keeps out of the way, satisfied with his gains.

Expenses of a Cingalese Press.

To some of our European Readers (says the Report) a statement of the expenses of a Cingalese Press may be curious.

It is to be observed that wages are universally paid by the month, and the Rixdollars are easily turned into English Money, by reckoning twelve to a guinea, or eleven and three-sevenths to the pound sterling.

	Rds.
Head Compositor	50
Four Boys, Compositors, at ten Rixdollars each .	40
Two Pressmen, fifteen Rixdollars each . . .	30
Two Do., Ball Boys, ten Rixdollars each . . .	20
One Peon, or Servant, to attend and sweep the Rooms, &c.	5
Cingalese Corrector	12
Sundries	12

Rds. 169

Some other contingent expenses will make the whole amount to something near two hundred Rixdollars by the month, or two hundred guineas a year.

From the Report we obtain some

Account of the High Seminary at Colombo.

The Seminary was founded in 1799, upon a plan similar to a former Dutch Institution. Twenty-four Cingalese, and twelve Malabar Boys, were chosen from the first class of Natives, and taught, lodged, and boarded at the expense of Government.

Besides these Boarders, other Natives had the privi-

lege of sending their children to be taught as day scholars.

In 1803 the provision for the Boarders was withdrawn; but the Free-School continues, and is numerous attended. It has been for several years under the management of the Rev. A. Armour, who was lately appointed to celebrate Divine Service, and preach in the English, Portuguese, and Cingalese Languages. Mr. Armour has made himself so completely master of Cingalese and Portuguese, as to preach in both with much fluency; and, to this knowledge of these languages, he adds such a zeal for the Christian Religion, and such an indefatigable attention to his personal duties, as to render him eminently useful in the instruction of the Natives and the propagation of Christianity.

On the subject of

Schools,

the Report says,

Our greatest hopes of religious and moral improvement among the Natives are founded upon the operation of the Schools; and his Excellency the Governor, who is most zealous to promote the objects of our Institution is determined to adopt every measure likely to give energy and efficiency to the public system of education established here under the pay and controul of Government. To that end a more regular course of visitation than has hitherto been practised will be provided, and the Superintendence of many of the Schools will be new modelled upon an improved plan.

Our Committee have determined to give the Cingalese Gospels, with an honorary inscription on the binding, to every boy who copies them with diligence; and, to enable them to do so, the Schoolmaster will be desired to read to the Scholars every Sunday a portion of the Gospel. We are confident, that, from the cordial co-operation of Government, our intentions in this respect will punctually be carried into execution.

Without the protecting influence of the public authority, it would be very difficult to stimulate the Schoolmasters into such exertion: for it is well known with what obsequious readiness the Natives are willing to comply with any directions which have the counte-

nance of Government, although they are slow in adopting any measures proposed to them without such a sanction.

The Report holds out encouraging

Prospects of Success.

The great influence which the example and encouragement of persons of superior rank have upon the lower orders of mankind, in every part of the world, is well known; but the degree of it prevailing among the Oriental people, is perhaps greater than can be well imagined by those who have only been accustomed to European Nations.

While it has been proved to the inhabitants of Ceylon by experience, that the persons to whom they are habituated to look up for protection are not indifferent to the advancement of their religious knowledge, they have also before them an encouraging example of attention to the first Christian Duty, Religious Charity.

A moderate knowledge of human nature will prevent us from being sanguine enough to expect a sudden or rapid improvement in religion or morals; but we may rest assured, that, if our efforts are consistent and persevering, their success, however gradual, will be permanent and effectual.

The future result of every human attempt is removed from our sight, and depends upon the ordinances of a wise and beneficent Providence; but as far as your Committee may be permitted to judge, they see many strong grounds of hope; no just reasons for despondence, whether they confine their views to this Island, or expand them to the wide extent of the surrounding Indian Empire, they are struck with many circumstances powerfully encouraging them to confide in the success of their efforts towards the propagation of the Gospel of Christ.

The Roman Catholic Priesthood, remarkable for their spiritual authority over their congregations, have been won, by the persuasive influence of moderation and liberality, to acquiesce in a free circulation of the Scriptures among their disciples, to which they have been ever averse; and the native inhabitants have begun to shew their respect for a Religion, which they must observe, from so many unequivocal proofs, to be held in reverence and honour.

In proportion as they attain a riper knowledge of the sacred principles and divine precepts of the Gospel Revelation, they will cease to rest upon the dubious influence of example, and will learn to value Christianity for its own intrinsic excellence.

Upon the vast Continent adjoining, we see that more just and enlightened sentiments upon the subject of Religion are beginning to prevail; and we must hail with gratulations the commencement of a system founded upon principles of Christian piety, without departing from the soundest maxims of human prudence.

Exclusive of the joy which must naturally be felt by every sincere believer in Christ, in seeing his religion honoured and extended, and considering the point merely in reference to the propagation of the Gospel upon this island, it cannot be a matter of indifference whether, on the neighbouring shore, Christianity be rejected or revered.

The conclusion which your Committee wish to draw, may seem almost too plain to be deduced at so much length, or enforced with so much earnestness.

But your Committee are aware that many have yielded to desponding sentiments; and they are solicitous to combat those erroneous opinions, which are at once most prevalent and most prejudicial to the dearest interests of their pursuit.

They are anxiously desirous, that the Society should be convinced, that, although much has not been achieved, something has been done; that they have reason to look forward with hope; and that, if their efforts do not relax, they will be rewarded with the most important results.

Despair to succeed is the bane of every attempt to improve.

There are no defects arising from general ignorance, which may not be remedied; no species of national depravity, which may not be corrected.

The great objects of our undertaking are the reformation of vicious errors, by the removal of religious ignorance; the purification of immoral habits, by an extension of Christian Influence.

If we are faithful in the duties of our office, and persevere in our exertions, the meritorious attempt will, under the blessing of Providence, be crowned in the end with success.

To despond, and to suppose that difficulty cannot be

surmounted, is at once to fail. In vain do we deplore the rooted prejudice, obstinate ignorance, or inveterate indolence, which form in our imaginations an insuperable bar to our progress. Such heartless complaints only serve to quench every spirit of virtuous and benevolent enterprize, and to perpetuate the wretched evils which they lament.

The sentiments of the Rev. G. Bisset, Secretary to the Colombo Bible Society, in a Letter to the Rev. John Owen, coincide with those of the Report.

There is indeed (says he) but little to gratify in the contemplation of the present state of religion and morality in this Island; but in the prospect of future improvement, there are many favourable circumstances to facilitate our progress and encourage our hopes. If, under the blessing of Providence, our humble efforts should be successful, Ceylon may perhaps hereafter be the centre from which the glorious light of Christianity will be diffused throughout that vast Empire, now subject in the extremity of Asia to the dominion of Great Britain. Many of your pious and enlightened members, and particularly your Noble President, are far better qualified, by their extensive knowledge of India, to form a judgment upon this subject, than any person of such limited information upon Eastern Manners and Customs as myself. To them and their protection I most earnestly recommend our cause.

We close these Extracts with

An earnest Appeal to the Native Christians.

It is made by Mr. Twisleton.

I have now only a few words to add of exhortation to the Chiefs of the British Cingalese *.

I call upon them, in the name of Christ, if they wish to be happy in themselves, in their families and domes-

* I confine myself on this occasion, to the Southern Part; as it is there that the real Cingalese Language is spoken; and it is this description of natives who worship Budhu. It is this description of persons, who never had an opportunity of seeing the Old Testa-

tics, to set an active example of Christian Piety, at home and abroad—if they have any feelings for the good of their own countrymen, and any regard for their own security, in their common intercourse between man and man, to be active promoters of Christian Knowledge. Let them constantly cause their females and their slaves to attend Public Worship; and let each principal Cingalese select one of the best disposed of his sons for the office of the Priesthood; and I can with confidence assert, that the Government will liberally support them.

If they conceive that we have any motive in pressing upon them the blessings of Christianity, but that of their eternal happiness and moral improvement, they mistake us altogether. We wish to make them equal with ourselves in the knowledge of those great truths, which will render them wise and happy. The example must be set by the higher orders; and a sensible writer has observed; in respect of the once Heathen Romans, that, when their Emperor Constantine embraced Christianity, at once the cumbrous forms of Heathenism vanished like an exhalation.

May this be the case among the Cingalese! If the Chiefs will exert themselves, the body of the people will soon begin to change their character; and I may yet live, under the blessing of Providence, to hail them Christians in word and in deed!

Miscellanies.

ANOTHER WOMAN BURNT ALIVE.

THE following Narrative is given by Mr. John Peter, an Armenian, who acts as a Missionary at Ba-

ment in their own language. It is this description of persons, whose prejudices are most easy to be subdued, if the means be but given.

The Tamul Language is spoken from Chilaw northward, round to Batticaloa.

The Cingalese Language is spoken from Chilaw southward to the Mahgam Pattoo, adjoining the Batticaloa District.

The ancestors of those who speak Tamul were not Aborigines. Those in the Jaffna district are chiefly Gentoos.

lasore, in connection with the Baptist Society. It is extracted from a Letter of his, dated Balasore, Sept. 6, 1814.

A horrible thing was done in this town a few days ago, Ochob, a neighbour of mine, died, aged sixty or seventy years, having four or five married sons, several daughters, and also grand-children. He used to work for me, and I had many times been at his shop; and spoke there the words of eternal life to his sons, and others, as well as to him, often at his house, and my own. His answer was always favourable. He acknowledged me to be a true teacher of the way of God, and was very religious in his own heathenism.

About eight months ago he came to me and asked for one of our books, wishing to read it at his own house. I was very glad to give him an Orissa New Testament, which he continued reading or hearing. About a month ago he fell sick; and, on Saturday last, as I was returning from preaching to a large congregation at Mootigunj, one of his sons returned the Orissa Testament; and, yesterday morning, I heard that the man was dead, and that his wife, aged forty-five or fifty years, was going to die with her beloved husband's body in the burning flame. I was very sorry: had I known of his sickness, before the book was returned to me, I would certainly have endeavoured to approach his death-bed with the news of salvation. Alas! I cannot help it: the soul is gone,

I sent word to his sons, that I wished to speak with their mother; but they refused my entrance into their house, and desired me, if I wished to speak with her, to go to the place of burning, which was on the high road, a little distance from the town. I watched the opportunity, and, about four o'clock in the afternoon, I was informed, that the miserable woman had been led out from her house, the corpse of her husband having been carried, a little before,

to the place, under the shade of a large tree. Hearing this, I went thither. Finding her in the midst of a large crowd, and surrounded with a great noise, and a band of music, I knew not how to get to her, but some of the crowd immediately helped me. I joined my hands, and implored the musicians to let me pass to her for five minutes, that I might speak to her. I said, "I am very sorry for her." Upon this the crowd (near one thousand men) gave me room to approach, and all the musicians stopped their music. As soon as I got before her, I saw about twenty women surrounding her, and she in a most fantastic dress. Almost her whole body was covered with garlands. She had on a large cap of flowers, and her forehead was covered with red paint. She had a cocoa-nut in her hand; but remained silent, listening to what the others were saying to her. As soon as I approached her, I opened the Orissa Testament, and, from the xvth chapter of Acts, and the 28th verse, I cried out, "*Do thyself no harm!* This is a sin against God, and is unpardonable. I am a servant of God, and I love your soul. I am come to tell you from the mouth of God, *Do thyself no harm.*" She only shook her head, but seemed not to believe me. Afterwards she said, "No, no," when I was dissuading her from going to the fire. The crowd did not like me to be near her any longer. However, I entreated her to speak to me; which she did, but it was through her nose, so that I was not able to understand her. She gave me two flowers. I told her I did not want flowers, but her life. She shook her head. Then I again said, "*Do thyself no harm.* If you do it, I am free from your blood." She, and the crowd, then proceeded to the place of death.

I am sorry I was not able to do her any good; I followed, warning her and the crowd against the horrible crime; with the New Testament in my hand. She bathed in a tank; and then, being almost un-

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able to walk, several persons held her shoulders and arms, and took her to the spot. The flames were ready to receive her. The crowd was now about four thousand men. Three gentlemen were on elephants very near to the flame. She went round the fire, and threw some milk over the burning corpse. Three or four men were at her back, to shove her into the fire, but she fell on the fire, and was soon burnt to ashes. The crowd testified their approbation during the procession, from her house to the burning flame, by crying out, "Huri-bul! Huri-bul!" I never saw before such a horrible death.

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Present Contrib.

Total.

Making, with the First and Second Contributions, paid through the Cambridge Ladies' Association, and the Third and Fourth paid to the Parent Society	L.	s.	d.	L.	s.	d.
By Rev. John Hill, Oxford	12	0	0	19	7	0
By J. H.	6	12	0	24	4	0
M. L. toward repairing Losses at Bashia	1	0	0			
By Mrs. Smith, Little Moorfields; Tenth Quarter	8	6	3	94	10	10
By Mr. G. Fomlinson, Leadenhall-Street	3	8	10			

CONGREGATIONAL COLLECTIONS.

Collections by the Rev. J. H. Stewart, M. A. made in the Months of July and August, in the North of England and Scotland.

July 6th, *Darlington*, (Rev. J. Jefham,

Curate) 10 3 4

Don. T. Backhouse, Esq., for the

School Fund 1 1 0

Jonathan Backhouse, Esq., do. 2 0 0

James Ironside, Esq. 1 1 0—14 5 4

9th, *Berwick*: (Rev. Joseph Barnes, Vicar) 11 9 8

16th, *Edinburgh*: Cowgate Chapel, (Rev. Archd. Alison, Minister) 30 9 2½

19th, *Edinburgh*: Haddington Chapel, (Rev. Charles Terrott, Minister) 7 5 3

20th, *Edinburgh*: Musselburgh Chapel, (Rev. William Smith, Minister) 9 17 10

21st, *Edinburgh*: Blackfriars' Wynd Chapel, (Rev. Robert Adam, Minister) 26 13 4½

23d, *Leith*: Episcopal Chapel, (Rev. Michael Russell, Minister) 10 4 0

Edinburgh: St. George's Chapel, York-Place, (Rev. J. Shannon, Minister).. 20 8 7½

Edinburgh: Episcopal Chapel, Carrub-ber's Close, (Rev. J. Elstob, Minister) 9 10 0

Aug. 7th, *Newcastle upon Tyne*: St. Thomas's Chapel, (Rev. R. Wasney, Minister).. 25 0 0

8th, *Tynemouth*: (Rev. Mr. Charlton, Rector) 11 11 0

9th, *Sunderland*: (Rev. J. Hampson, Rector) 12 14 9

11th, *Haughton Castle*: Thomas Bates, Esq. for the "William Wilberforce." 5 0 0

13th, *Whittington, near Kirby Lonsdale*: (Rev. W. Carus Wilson, Curate) 15 7 7½

27th, *Newport*: (Rev. J. Langley, Curate).. 14 3 3½

(N. B. The amount of Collections made at Drayton and Wellington has not yet been announced.)

Halifax, by the Rev. Daniel Corrie:

Parish Church, (Rev. Dr. Coulthurst, Vicar) 20 15 4

Trinity Church, (Rev. S. Knight, Minister) .. 33 1 0

1815.] CONTRIBUTIONS TO CH. MISS. SOC. 513

Cawood, near Seltz: by the Rev. S. Madduck.....	L.8	0	0
Little Peatling, near Lutterworth: by the Rev. E. T. Vaughan, M. A. (Rev. Peter Lievre, Minister)	7	5	3

Contributions to the School Fund.

York Association: by William Gimber, Esq., for William Richardson	5	0	0
Hull and East Riding Association:			
From Miss Ward, of Bridlington, with several Friends: for Henry Maddock	L.5	0	0
Second Subscription for Paul Pratt ..	5	0	0
From Miss Whytehead	1	1	0—11 1 0
St. Clement Danes Sunday School: by Wm. H. C. Christian (making 30l. in all)	4	13	10
Norfolk and Norwich Association: for Robert Walpole	5	0	0
By Rev. J. H. Stewart, M. A.			
From Thomas Backhouse, Esq., Darlington	1	1	0
From Jonathan Backhouse, Esq. ditto	2	0	0

Contributions to the Fund for the West-African Ship "William Wilberforce."

From Bristol: printed in the Number for June....	L.270	14	6
From ditto: since received, as follows:—			
A gold Broach ..	L.0	12	0
Two Ladies.....	4	10	0
Mr. Freeman	1	1	0
Amount of a Missionary Box in a Hall	1	9	11
Robert Smyth, Esq.	5	0	0
Produce of an Amber Box	1	1	0
Mrs. P.	1	1	0
Mr. Johnson	1	1	0
Mrs. Tripp's School	2	12	0
Mr. Parker.....	1	0	0
A. B.	1	1	0
Mr. H. Wood & Son	1	5	0
Mr. Barry	1	1	0
Mr. Wintle	1	0	0
Mr. D. Stanton ..	1	0	0
Mr. Parnell	1	0	0
Mrs. Colmer	1	1	0
Mrs. Fripp	1	0	0
Mr. & Mrs. Wayson	2	2	0
Mr. W. Oliver ..	1	1	0
Mrs. Plenderleath	1	1	0
A Golden Nail from a Friend..	1	1	0
W. Havelock, Esq.	2	2	0
Mrs. Burroughs ..	1	0	0
Mrs. Coote	5	0	0
Miss Coote	1	0	0
Mrs. Yeo.....	1	0	0
Mrs. Hill.....	1	1	0
The Mrs. Langhams	1	1	0
Miss Fry & Pupils	1	12	0
Mr. Miller.....	1	1	0
Mr. & Mrs. Freeman	1	10	0
Produce of Pearl Necklace, &c... ..	9	9	0
Mrs. Underwood..	1	1	0
Mr. & Mrs. Warren	2	0	0
Mr. Ames	1	1	0
Mrs. Coulson	1	1	0
Mrs. A. Goldney	1	10	0
R. Savage, Esq. ..	1	0	0
Miss Berkin	1	0	0
A Friend, T. U. ..	5	0	0
Miss Russ	1	0	0
Mrs. Robinson....	1	0	0
Miss Gerrard	1	0	0
James Sevier, Esq.	1	1	0
Anonymous	1	0	0
A Friend, J. F. U.	5	0	0

A Gentleman	L.1	0	0	Mrs. Blakewell, . .	L.1	0	0
Mr. C. Beilby	1	1	0	Mrs. Blackwell, by			
Mr & Mrs. Franklyn	2	0	0	Sale of Pearls . .	2	12	6
Mrs. Lucey	1	0	0	Hon. and Rev. Lyt-			
Mrs. Allan	1	0	0	leton Powys . .	5	0	0
Mrs. T.	1	1	0	K. Shew, Esq. . . .	1	1	0
A Widow's Mite . .	1	0	0	Mrs. Walton	5	0	0
Mrs. Wait	1	1	0	A Lady	1	1	0
Miss Frankin	1	0	0	Mrs. Wilson	1	0	0
Mr. Meertens	2	2	0	Miss Walker	2	0	0
A Pious Veteran Sol-				Mrs. Adamson	1	0	0
dier	0	10	6	Mrs. Heath	1	0	0
Mrs. M. Hume . .	1	1	0	Miss Cottle	1	0	0
Mrs. Col. Montague	1	0	0	A Friend	1	0	0
Rev. F. Elwen . .	1	1	0	Mrs Toovey	1	1	0
Rev. T. T. Biddulph	1	1	0	Mrs. Boddam	5	0	0
Rev. I. Neilsen . .	1	0	0	Mr. I. K. Bragge . .	1	0	0
Rev. J. Hall	5	0	0	Two Servant Maids	1	0	0
Rev. J. Bull	10	0	0	Miss Emily Gibbons	2	0	0
Rev J. Olive	1	1	0	Mrs. Baker	1	0	0
Miss Lee	1	0	0	Mrs. Bowen	1	0	0
By Sale of some Gold	1	14	6	Mrs. Quarrel, by Sale			
Mr. Birtill	1	1	0	of Indian Hand-			
Isaac Cooke, Esq.	20	0	0	kerchiefs	3	3	0
A Lady, 2d Dona-				Mrs. Wood	1	0	0
tion	10	0	0	Mrs. ——— . .	1	0	0
Lady Lifford	10	0	0	Rev. Dr. Bridges	5	0	0
Hon. the Miss				Mrs. Bridges	8	0	0
Powys's	15	0	0	Mr. H. Weare	1	0	0
The Miss Buchan's	5	0	0	H. Davis, Esq. . . .	2	0	0
Alexan. McGinnis,				Dr. H. Fox	1	0	0
Esq.	5	0	0	Mr. Kiddle	1	0	0
Produce of Dia-				Mr. Bence	1	0	0
mond Ear-rings,				Mrs. Colesworthy	2	2	0
&c.	8	0	0	Small Contributions			
Young Ladies, by				(principally col-			
Sale of Trinkets	7	6	6	lected by Ladies)			
Mr. Lucas	1	1	0	under 14. up to			
Mr. C. George . .	2	2	0	April 28	46	11	7
Mr. Eden Jones . .	1	1	0	A Friend	1	0	0
Mr. Jasper Westcott	1	1	0	Three Servants	1	11	6
Mr. Jenkins	1	1	0	A Friend	1	1	0
Mr. J. Acraman . .	2	2	0	Anonymous (in			
Mr. Wilmott	1	1	0	Gold)	1	1	0
Mrs. Blakemore . .	1	1	0	A Servant Maid . .	1	0	0
Mrs. Elton	1	1	0	A Servant Maid (in			
Mr. Acraman	1	0	0	Gold)	0	10	6
Mr. I. and R. Tom-				Mr. Massey	1	0	0
linson	2	0	0	Rev. M. R. Whish	5	0	0

1815.] CONTRIBUTIONS TO CH. MISS. SOC. 515

Miss E. Whitmore, BathL.2 2 0	Dowager Lady Bla- kistonL.5 0 0
Lady Isab. King, do. 1 0 0	Capt. T. Blakiston 5 0 0
Mr. Gardener, do. 1 0 0	H. M. 1 1 0
Miss Harward, do. 1 0 0	A Lady, 2d Dona- tion 10 0 0
Rev. Conolly Coane, do. 3 3 0	Mrs. G. Worrall .. 1 0 0
Gerald Fitzgerald, Esq. do. 10 0 0	Mrs. Llewellyn .. 1 0 0
Mrs. Fitzgerald, do. 5 0 0	Mrs. B. Claxton.. 1 0 0
The Miss Fitzge- geralds, do. 1 1 0	Mrs. Samson.... 1 0 0
Four Servants, do. 1 0 0	Miss Daubeney .. 1 0 0
Isaac Spooner, Esq. do. 5 0 0	R. P. 1 1 0
Mrs. Spooner, do. 2 0 0	Mr. Chaplin 1 0 0
Miss Spooner, do. 1 0 0	A Lady & Daughter 1 3 0
Mrs. Hammett, do. 2 0 0	C. B. 5 5 0
Richard Hammett, Esq. do. 1 0 0	A Well-wisher .. 1 0 0
Mrs. R. Hammett, do. 1 0 0	A Lady 0 10 6
Mrs. J. Hammett, do. 1 0 0	Small Donations up to April 29th.. 7 10 2
Mrs. Binns, do. .. 1 1 0	Widow's Mite 0 0 1
Mrs. Prideaux, do. 2 2 0	Omitted 2 15 0
Miss E. Gibbons, 2d Donation, do. 1 3 6	Mr. J. Bridges .. 1 1 0
Miss Chapman, do. 1 0 0	Miss S. Bridges .. 1 0 0
Mrs. Sutton, do. .. 1 1 0	Mr. Gist 2 0 0
Lady O'Brien, do. 1 0 0	A Friend 1 0 0
Rev. Mr. Storer, do. 1 0 0	J. S. Newton, Esq. 1 0 0
Rev. Mr. Richards, do. 0 10 6	Mrs. Carson 1 0 0
A Friend to the Cause, do. 1 0 0	Mr. Aldridge 2 0 0
M.-General Sir W. Coburn, do. 1 0 0	Mrs. Clarke..... 1 0 0
G. Sandford, Esq. do. 5 0 0	Mrs. Soley 1 0 0
Mrs. Sheppard, do. 1 0 0	Mrs. Poulson 1 0 0
Charles Phillott, Esq. do. 10 0 0	Mrs. Smith 1 1 0
A young Officer, Bristol 1 0 0	A little Boy 1 1 0
Mrs. Street 1 0 0	Mrs. Sheares 1 0 0
Rev. Professor Mar- tin 1 0 0	Mrs. Barrys 1 0 0
Mrs. Longmire .. 1 0 0	Miss Power..... 1 0 0
Miss Mc'Dowall .. 2 2 0	Mrs. Davis 1 1 0
Sir M. Blakiston, Bart. 10 0 0	The Miss Godley's 1 0 0
	A Servant Maid .. 1 0 0
	Mr. Holmes..... 1 1 0
	Mrs. Acklom 1 1 0
	Mrs. Price 1 0 0
	Miss Parker..... 1 0 0
	Mrs. Chearnley .. 1 0 0
	Mr. and Mrs. Duff 2 0 0
	L. B. 1 1 0
	Miss Stackhouse, Bath 1 0 0
	Mrs. P. Baillie .. 1 1 0

Mrs. R. Ash	L1	1	0		
Mrs. Shuldham, and Miss L. Hume	1	1	0		
Rev. I. Capper, Wil- mington, Sussex	3	3	0		
Mrs. Capper	2	2	0		
Mrs. Rayne, Bath	2	2	0		
Mrs. Martyn, Per- tenhamhall	1	0	0		
Rev. J. K. Martyn, do.	10	0	0		
Mrs. J. K. Martyn, do.	5	0	0		
Amount of Trin- kets, Young La- dies	7	12	6		
Produce of an In- dian Handker- chief	1	10	6		
A. Foulks, Esq. ..	21	0	0		
Mrs. Foulks, sen...	5	0	0		
Mrs. A. Foulks ..	3	0	0		
The Misses Foulks	5	0	0		
Small Donations under 1l.	12	18	8		
Mrs. Allen	1	1	0		
Mrs. Wathen	1	0	0		
Mrs. Grey	1	0	0		
A poor Black Boy	0	0	1		
Small Donations ..	1	10	0		
Rev. J. Fletcher ..	1	1	0		
Mrs. Fletcher	1	1	0		
A Lady	1	0	0		
Collected by H. S.	2	2	6		
Ditto by Mr. Blake	0	19	0		
Mrs. King	1	0	0		
Miss Wallace	1	0	0		
Miss C. Elphin- stone	2	0	0		
Mrs. General Smith	1	1	0		
Miss Whitmore, Bath	1	0	0		
The Miss Raynes, do.	1	0	0		
Mrs. Spragg, do. ..	1	0	0		
Mrs. Ramsden, do.	1	0	0		
Mrs. Sutton, do. 2d Donation	1	1	0		
Mrs. Tournay, do.	2	0	0		
Mrs. Vereker, do. L2	0	0	0		
Mrs. Lowfield, do.	1	0	0		
Some Friends, do.	2	2	0		
Mr. Upham, do. ..	1	0	0		
Mrs. & Miss Daunt, do.	2	0	0		
Mrs. Blagrove, do.	1	0	0		
Miss Bennett, do.	1	0	0		
Mrs. Kendall, do.	1	0	0		
Mrs. Barrow, do. ..	1	0	0		
Mrs. Atherton, do.	1	0	0		
Mrs. Lowder, do. ..	1	0	0		
Mr. Daniel, do. ..	1	0	0		
Mr. G. Blackwell, do.	1	0	0		
Rev. J. Hensman	1	1	0		
Rev. J. Cotterill ..	1	1	0		
H. B.	1	0	0		
Miss H. Protheroe	2	2	0		
G. G. Meares, Esq.	1	1	0		
Rev. Geo. Baring	25	0	0		
W. Moore, Esq. Edinburgh	1	0	0		
Mrs. Stewart	1	1	0		
Mrs. Coddington ..	2	0	0		
Thos. Jarman, jun. Esq.	1	0	0		
Miss A. Wilmott ..	1	0	0		
Sir M. Blakiston, Bart. 2d Donat.	15	0	0		
R. C. Chambers, Esq. Lifford, Ire- land	2	0	0		
Mrs. Baillie, Edin- burgh	2	2	0		
Rev. J. Mais	1	1	0		
Rev. G. Richards, Winchester	5	0	0		
A. & B. Nottingham	1	0	0		
Mr. Vaughan, Red- brook	1	0	0		
Mr. G. Mayo, Yeovil	1	1	0		
Mr. J. R. Mayo, do.	1	1	0		
Small Donations by I. Shorland, Esq.	2	9	6		
By Sale of a Ring	0	10	0		
Collected by Mrs. Quarrell	2	5	0		

(To be continued.)

Missionary Register.

No. 34.

OCTOBER, 1815.

No. 10.
Vol. III.

Home Proceedings.

CHRISTIAN KNOWLEDGE SOCIETY.

Sermon and Meeting at Great Marlow.

ON Thursday, the 3d of August, the National Schools of Great Marlow and the Vicinity attended Divine Service.

About eight in the morning, were to be seen in all directions waggons filled with Children neatly dressed, on their way to Marlow Church, where before prayers commenced, eleven hundred were arranged. In the course of the Service, the Morning Hymn and the Old Hundredth Psalm were sung by the Children. An animated and appropriate discourse was preached by the Rev. Isaac King, Vicar of West Wycombe. The Countess of Orkney, Viscountess Hawarden, Mrs. Bruce, and Miss Grenfell, held plates at the Church Door, where nearly 50*l*. was collected; after which, in a field behind the Crown Inn, the Children, seated on the grass according to their respective parishes, were supplied with proper refreshments. Notwithstanding the number brought together from various parts, the greatest order and decency prevailed. At the dinner at the Crown Inn, where the Vicar presided, the Secretaries of the Aylesbury District of the Society, the

Rev. C. Turner and the Rev. Basil Woodd, were present. Mr. Woodd detailed the claims of the Society on the friends of the Establishment, and more particularly on the Clergy of the district; and was heard with marked attention. Two Committees were held during the day, at which measures were taken for maintaining the same spirit of liberality in which this District Committee had been instituted, and for promoting the great objects of the Society, which is distinguished as having been the first Institution for the establishment of Charity Schools on an extensive scale above one hundred years ago; nor has it ever overlooked an object which so many have at heart in the present day, the propagation of the Gospel by means of its Missionaries.

CHURCH MISSIONARY SOCIETY.

The Fifteenth Report

Was published this month. The Committee particularly request that the Lists of the respective Associations, prepared in the manner of those now printed, may be forwarded to the Secretary, every year, by the 31st of March. If this regulation be punctually attended to, the Report may appear annually in a few weeks after the Anniversary.

Most of the details on which the Report is grounded have appeared in our pages. We shall content ourselves, therefore, with a few extracts, referring our readers to the Report itself, which is of considerable length, and opens to us scenes of great interest and promise, while it casts new light on subjects with which we were before acquainted.

This Report completes the Fourth Volume of the Proceedings of the Society.

Income and Expenditure of the Society.

We have heard of some misapprehensions respecting the wishes of the Society with regard to its income, as though it was thought desirable, at all hazards, to create a Funded Stock. We extract, therefore, the following passage from the Report, as it fully explains the Society's views on this subject.

Your Committee close their remarks on the Society's resources, by reminding the Meeting, that its average annual income, for 12 years, was 2000*l.*; that its 13th year yielded 3000*l.*; that its 14th sprung up to 11,000*l.*: and they now report, with unfeigned thankfulness to God, that its 15th year amounts to 16,000*l.*

Your Committee will now advert to the increased EXERTIONS of the Society.

They have detailed the rapid augmentation of its funds, and they have now the happiness to report that the opportunities for exertion have kept pace with the increase of the resources: and your Committee derive great encouragement from this fact, remembering that when the tabernacle was to be reared, it pleased God to put it into the hearts of his people to give willingly of their substance.

On this ground your Committee can unfeignedly congratulate the friends of the Society. Its extending funds are not contracting rust in their hands. The expenditure of the last year has been about 10,000*l.*; and the consequent increase of the Society's stock about 6000*l.* But this expenditure of 10,000*l.* has laid the foundation of a greatly augmented expenditure in future years. And it must be considered that, in institutions like ours, we cannot, as in the Bible Society, arrest the motion of our machine. We are solemnly pledged to every faithful Missionary, that his widow and his fatherless children, if he leave such behind him, shall find a husband and a father in you. And, in the common prudence of Christians, we are bound to remember that our liability to claims of this nature grows with the growth of the Society.

We are authorised to add, that the Committee will never withhold themselves from any exertions to which they may seem justly called, by a desire to preserve a Funded Stock, otherwise than as regulated by the 27th law of the Society, which provides that the subscriptions of the existing members for life shall be placed in the public funds.

For ourselves, we think that this is precisely the line to be adopted on this subject by all Missionary Institutions, and that it is enforced upon them by the history and experience of them all. We should be sorry to see any one of them accumulating a fund, which should make its conductors feel independent of the continued support of their fellow-Christians: for the necessity of maintaining the zeal of others perpetuates and increases our own; and the diffusion of intelligence and the animated appeals, by which the annual income of these Societies is to be supported, is acting with incalculable benefit on the mind and heart of the country, and would be ill replaced by that supineness and inactivity which would be very likely to attend the acquisition of a large funded property.

And yet Christian Wisdom, while it justifies and demands the most implicit reliance on Divine Providence in the absence of all human aid where Faith is justly called to the trial, will nevertheless truly condemn as presumptuous the neglect of those measures which may have been in our power.

Translation of the Scriptures into Persian, Arabic, and Hindoostanee.

There is a very interesting passage in the Report on this subject. It is as follows:—

The translation of the Word of God into the various languages of Mahometans and Heathens must depend on the talents and exertions of Missionaries. Your Committee view, with pleasure, the progress which other Societies are making herein; and they are anxious that the Members and Missionaries of the Church should take their full share in this labour. The British and Foreign Bible Society will most readily employ its powerful means in dispersing such translations throughout the world.

Your Committee have ever regarded, with peculiar interest, the learned and elegant labours of the lamented Martyn. Having early devoted himself to the promotion of Christianity in the East under this Society, though he ultimately embarked for India with the full concurrence of all his friends as Chaplain to the Company, his admirable translations of the New Testament into Hindoostanee and Persian will be ever considered as honourable to the Church and the Society of which he was a distinguished member; and will prove a stimulus, it may be hoped, to other Clergymen in India, whether Chaplains or Missionaries, to dedicate, with the same piety and zeal, their talents and acquirements to the opening of the treasures of the Divine Word to the Natives.

The wide circulation and the general acceptableness of the Hindoostanee New Testament have been already mentioned. It has been a great instrument in the hands of Mr. Corrie, of Abdool Messee, and of their associates, in awakening inquiry and diffusing Christian Truth, at Agra, Delhi, Lucknow, and many other places. Measures are now taking by the Corresponding Committees at Calcutta to complete this Translation by the addition of the Old Testament.

The Society felt, very early, a great desire to present to Persia a translation of the Scriptures; and some measures adopted for this purpose are recorded in the Second and Third Reports. The admired Translation of the New Testament into that refined language by Martyn was, therefore, an object of special interest to your Committee. They could not but feel thankful to God, that, though called to his reward at an early age, he had been yet spared to accomplish so ably the first part of this great design.

Anxious to perfect that design, and to employ to the best purposes the high attainments of a distinguished Oriental Scholar, now under the protection of the Society, your Committee have taken in hand an arduous enterprise—the Translation of the Old Testament into Persian. They will spare no pains, nor any reasonable expense, to give the utmost perfection, by a revision, perhaps, in Persia itself, to any part of the Old Testament, before it shall appear.

A Translation of the Scriptures into Arabic is also proceeding at Calcutta. Mr. Thomason has undertaken this important task*, in conjunction with Sabat. Every effort will be employed to render this Translation acceptable to the best judges of that widely extended language.

Your Committee have reason, therefore, to hope that, by the exertions of the Society's friends and the judicious application of its funds, united with the labours of others on the Turkish, Tartar, and Malay Languages, the Holy Scriptures will, at no great distance of time, be presented to the whole Mahometan World.

What a scene is here opened to the eye of the Christian! The Mahometan World may consist, perhaps, of 150 or 160 millions of human beings—possessing a commanding influence over the hosts of Pagans, among whom, in Africa and in the East, they are intermingled—acquainted with all the principal characters and facts of the Christian Scriptures—taught, by their own prophet, to venerate the Saviour of the World—eagerly receiving copies of the Divine Word—and indicating, in various ways, that Sovereign Mercy is leading them to “feel after” a better hope than that in which they have lived!†

* By an error of the press, instead of *task*, the Report reads *event*.

† Much evidence on this subject occurs in the Journals of Abdool Messee. In further proof, we will extract a few passages from a sheet, which has just reached us of the Correspondence of the British and Foreign Bible Society, since the publication of its Eleventh Report.

“ It would appear,” says the Rev. John Paterson, in a letter to the Secretary of the Society, which we laid before our readers in the Number for May, “ that the Great Head of the Church has especially designed your Society to labour among the Maho-

The Rev. Robert Pinkerton writes as follows from St. Petersburg, under date of June 5, 1815:—“ There is great encouragement at present to put the word of God into the hands of Mahomedans. As a proof of their strong prejudice against Christianity having abated, I shall instance two pleasing incidents: The other day I met with a Tartar Prince, arrived a few days ago from the Crimea, who is a Major General in the Russian Service, and is about to march for the frontiers at the head of four regiments of Tartar Cossacks, belonging to that peninsula. I made inquiries of him respecting the character of the Mufti of the Crimea, who subscribes 50 rubles annually to the Bible Society, and is at the head of upwards of 10,000 Mahometan Priests. The General said, that the Mufti was an enlightened man, that he recommended to the priests to read the Tartar New Testament; that he had granted permission to himself, for he is still a Mussulman, and the other Tartars under his command, to wear the crosses of distinction conferred by his Imperial Majesty for acts of valour; and lastly, that he teaches them, that religion does not consist in meat and drink.

“ The second incident is also interesting. I remarked to you, in my last, that the Bucharian Ambassador had, with his own hand, copied part of the manuscript of the Persian New Testament. I have since been informed, that this Ambassador, lately arrived from the city where poor Abdalla suffered martyrdom for his attachment to Christ and the New Testament, has already in his possession a Tartar New Testament, which he brought with him, and in which he is said frequently to read.”

The Rev. Mr. Supper writes thus from Batavia, Feb. 4, 1815. “ You cannot think with what eagerness some Arabian Merchants and Scheiks read the Bibles they received of me; for whole nights they sit in company together reading this book of books.

“ An Arabian Merchant, who has returned to Arabia, received, a few days before his departure, a Bible of me; and he has actually delayed his departure for several days, in order to read it with tranquillity and reflection. He promised to recommend this book to his countrymen, and implored a thousand blessings upon the Bible.”

Another communication is given on the same subject from a letter of the Rev. G. R. Nylander to the Secretary of the Church Missionary Society, which we have printed under the head of Africa.

metans, and to be the instrument of calling them to the knowledge of the Gospel. The present state of this people all over the world seems to indicate an approaching change amongst them; and it is a most encouraging circumstance, that at this very moment, the Holy Scriptures are printing in Arabic, in Turkish, in Tartar, and in Persian, the four great languages of the votaries of the False Prophet." If to these be added the Hindoostanee and the Malay, there will soon not be a Mahometan in the world who may not read *in his own tongue, wherein he was born, the wonderful works of God!*

"Perhaps," says the eloquent preacher of the present year, "our Society may be appointed to lead the van of that armament, which is to dim and to efface the pale crescent of Mahomet."

It may, indeed, be in the plan of Divine Providence to employ the various Missionary Institutions in accomplishing, respectively, different parts of the great design. To His guidance we pray that they may all implicitly surrender themselves, and labour to obey in all things His holy will.

A letter has been addressed to us on the subject of these translations, by a distinguished Scholar; with a strong appeal to the Clergy, for their support and assistance in this cause.

Edition of Martyn's Hindoostanee New Testament.

The Rev. Daniel Corrie has brought over with him from India copies of the edition of Martyn's Hindoostanee New Testament, printed, in Persian Character, at the Serampore Press. Large impressions of the whole Testament, and of each Gospel, and of the Acts of the Apostles, in separate books,

are circulating in India. Our readers have seen, in the Journals of Abdool Messee, with what eagerness these books have been received. Mr. Corrie, anxious to take back with him to India next year a large edition of this work, printed with all the advantages of English Paper and Typography, brought the subject before the Committee. It has been laid, in consequence, before the Committee of the British and Foreign Bible Society, who with their accustomed promptitude and zeal, have taken measures for effecting this work, and will probably freight the vessel which may carry back Mr. Corrie to his labours in India, with a rich cargo of the first copies of the Scriptures which have been printed in this country for our Indian Empire.

Second Anniversary of the Leeds Association.

Sermons having been preached, on Sunday the 17th of September, at St. Paul's, St. John's, and St. James's Churches, in Leeds, by the Rev. Legh Richmond, the Annual Meeting was held, on Monday, the 18th, at the Music Hall, Henry Hall, Esq., the President, in the Chair.

The Report having been read by the President, it was ordered, on the motion of the Rev. the Vicar of Leeds, that it should be printed.

The Rev. Daniel Corrie added peculiar interest to the business of the day, by relating a number of instances of extreme ignorance and fanaticism, which had come under his own notice in India. Mr. Corrie related the particulars of the conversion of Abdool Messee, and several interesting anecdotes relative to the success of his labours, and his narrow escape from suffering martyrdom, by the sudden death of a Mahometan Prince in whose dominions he then

was, and who had issued a warrant for his apprehension. He stated the condition of the Hindoos in point of morals as most degrading: it was true, he said, several extracts from their Moral Code had been published in this country, which were calculated to produce an impression in their favour; but he assured the Meeting, from his own knowledge, that there were other parts, which had been carefully suppressed, which permitted them to break through these obligations, whenever it suited their interest or convenience. The labours of the Missionaries had already effected a great change; and the number of persons willing to receive instruction was much greater than could be, at present, provided with teachers.

The Rev. Messrs. Richmond, Buckworth, Richards, and other Gentlemen addressed the Meeting with great effect.

Mr. Richmond preached at several neighbouring places in the course of the week. The collections amounted to nearly 150*l*.

Second Anniversary of the Norfolk and Norwich Association.

On Sunday the 17th September, Sermons were preached in Norwich by the Rev. Messrs. Hare Mitchell, and Stannard, and, on the following Evenings, by the Secretary of the Parent Society, and by the Rev. Messrs. F. Cunningham, J. W. Cunningham, Edwards, and the Hon. and Rev. Gerard T. Noel.

The Annual Meeting was held in St. Andrew's Hall, on Wednesday the 20th. The Bishop took the Chair, as he did also at the Anniversary of the Bible Society on the following day. His Lordship inti-

mated, however, to both Meetings, his intention, on account of his age and infirmities, to decline presiding in future at public Meetings.

Having taken the chair, his Lordship rose, and addressed the Meeting to the following purport:—

On an occasion like the present I conceive that it is the duty of him who has the honour and happiness of being President to the Norfolk and Norwich Church Missionary Association, in the first place to set forth in as clear and forcible a manner as he can, the transcendent importance of the object which this Society has in view; and this object is in humble imitation of their Divine Master, to send out messengers, and, in his name to say to them, *Go ye into all the world, and preach the Gospel to every creature.* And, secondly, to point out what appear to be the best means of promoting with success so glorious an object. With respect to the former, we are told that the population of the globe we inhabit falls little short of one thousand million of persons: eight hundred million of whom, like the people of Ninevah, as described in the prophet Jonah, are unable, so far as religion is concerned, to discern between their right hand and their left. Is it possible that there can be found any CHRISTIAN, who is not anxious to convey the light of the Gospel to those who sit in such darkness, and who are now *in the valley of the shadow of death*? It is surely impossible also that any sincere Christian can offer his prayers, and repeat day after day those impressive words, *Thy kingdom come,* without having the desire, in some way or other, to accelerate the consummation of that event he devoutly wishes for—and what can human prudence suggest or human efforts carry into effect, more likely to succeed, than the establishment of Christian Missions? I say the establishment of Christian Missions *generally*—because though I am a sincere member of the Church of England, and firmly attached to it, and therefore am more particularly interested for the success of the Church Missions; yet I shall never scruple, in any place, or at any time, to co-operate cordially with, and to hold out the right hand of fellowship to, all CHRISTIANS, of whatever denomination, whose noble, pure, and only aim it is that *the kingdoms of this world should become the kingdoms of our*

Lord and of his Christ ; and because I am firmly persuaded, that there is nothing more just, nothing more wise, nothing more liberal, and nothing more truly Christian, than the sentiment of an eminent foreign divine, speaking on the subject of Missionaries. "*Missiones Romanorum* (said his Lordship, turning, while quoting this passage, to the Clergy who surrounded him) quantum in me est, omni ope consilioque, promovere soleo, gnarus, Evangelii predicationem, a quocunque fiat, non sine fructu, et efficaciam manere*." Such is the genuine language of Christianity. But as numbers belonging to our excellent Ecclesiastical Establishment have within these last few days had an opportunity to hear from some of the distinguished Clergy whom I see about me, this topic so ably insisted on, it is unnecessary, and would indeed be presumptuous in me, to add any thing to what they have said on this point. I will therefore content myself with simply observing, that He to whose honour and in whose service your present labour of love is employed, will never fail, in his own good time, to crown its exertions with success.

The Rev. Mr. Mitchell, one of the Secretaries, having read the Report, its adoption was moved by the Right Hon. Lord Calthorpe, in a very impressive speech, and seconded by the Secretary of the Parent Society, who entered at large into a view of the SCENES OF THE SOCIETY'S EXERTIONS, the MANNER OF CONDUCTING ITS MISSIONS, and the SUCCESS which it has pleased God to grant to its labours. His motive for taking this survey is communicated in the following passage of his speech.

My Lord, it may not become me, in the official situation which I have the honour to hold, to be entirely silent with respect to the OBJECTIONS which have been publicly made to the Society in this County. It is not necessary in this place to enter into a confutation of those

* "I am accustomed to promote the Romish Missions with all the assistance and advice which I can give, knowing that the preaching of the Gospel, by whomsoever it may be done, does not remain unprofitable or inefficacious."

objections. They have been ably repelled. But I cannot avoid expressing my hope that those objections would never have been made, if the principles and views on which the Society has acted had been sufficiently known and considered. With your Lordship's permission I will endeavour, as briefly as possible, to develop those principles. By them we are willing to be judged; and we will heartily thank any one who will shew us a better way, or teach us to bring good principles into more efficient action.

The Hon. and Rev. Gerard T. Noel and the Rev. J. W. Cunningham attended the Anniversary, with the Secretary, on the part of the Parent Society.

Mr. Noel raised to a still higher tone the Christian love and joy which glowed in the assembly by the following beautiful contrast :—

My Lord—There are peculiar seasons under which the mind is enabled to form a more striking contrast than at others, between the blessings of Christianity and the miseries of Paganism,—seasons when only perhaps some SINGLE point of difference is present to the view. It occurred to me a short time ago, to fill up the interval before the appointed hour when I was to witness the proceedings of a Bible Association among the Poor, by wandering in the Church-yard of a Country Village. The day was fine, and the surrounding country was exceeding lovely. My feelings were much excited as I stopped at the grave of an humble individual, who had quitted this vale of sorrow at the age of twenty-one: on her tombstone was this inscription—

“ By faith on Jesus' conquests she relied,
On Jesus' merits ventured all, and died !”

I was led immediately to compare the circumstances of such a death and the blessedness of such a hope in eternity, with the uncertainty and gloom of a heathen's departure from this world. I could imagine to myself a place of burial in some idolatrous land, where the sun might shine as brightly, and the surrounding scenery be yet more beautiful. But if I should ask what memorial would be written on some youthful grave, I was afflicted

at the thought that all must be dark and cheerless here ! No ray from Heaven could gleam on such a grave—many traces of fond remembrance, many anguished memorials of the poet, many tender associations might be recorded on the stone that marked so sacred a spot, but no hope of future re-union, no accredited prospect of an immortal existence, no certain assurance of pardon, and mercy, and peace, could be written there ! No tidings of a Saviour's love, no consolations of his Spirit, no foretaste of his salvation, could cheer the victims sinking into the dust, or bind up the mourners' hearts who deposited in silence the form which they had loved so long. In that land none tells them in those striking words of your Report, that they have God for a Father, Christ for a Saviour, the Holy Spirit for a Guide, and Heaven for a home, where they shall separate no more. *Oh, then, how beautiful upon the mountains should we esteem the feet of Him who would carry the glad tidings of peace to scenes so desolate, and to hearts so broken by sorrow and sin !*

Mr. Cunningham, with his accustomed felicity, demonstrated the futility of the objections made to Missions, by drawing the picture of an assembly of Heathens supposed to be met in Peru to decide the question about giving the Peruvian Bark to Europe, for the cure of its agues and fevers ; in which he made various objectors start difficulties against this benevolent project, all of which bore, with forcible and just irony, on the arguments urged against Missions.

The Rev. Edward Edwards, of Lynn, the Rev. Francis Cunningham, of Pakefield, the Rev. George Glover, of Cromer, also took a share in the business of the day. We regret that our limits prevent us from giving more extracts from the speeches delivered on this occasion.

The Rev. C. D. Brereton urged, on the following strong grounds, the support of the MISSIONARY

SHIP FUND, for maintaining regular intercourse with Africa.

But it may appear to some visionary to employ a Ship in assisting Missionaries to preach the Gospel. If this point be examined, I think nothing can be more reasonable, or have a stronger claim to our support.

Many false notions have been entertained of Missionary Societies. They have been considered as speculations in a sacred cause, which may or may not succeed. We have been willing to contribute a small sum, as a matter of trial; but here our interest has ended. But, my Lord, holy attempts like these originate in the command of God, and rest upon his promise and his power.

Again; we have imperfectly esteemed the Missionaries themselves. They have been sent out: they have had our admiration: but we have not followed and cheered them in their course, with our sympathy and regard. The Missionary has been considered as too elevated to look for, and too hardy to need, any affection from us, when once sent forth. But nothing can be more contrary to the truth. However elevated in the faith, however braced and girded for their warfare, however willing to suffer the loss of all things and count them but dross; they have always been comforted by the knowledge of the love and sympathy of their Christian Brethren. The whole of Missionary Biography proves that the Missionaries have been more remarkable for tenderness and keenness of feeling, than even for decision and determination in conduct. They have often been comforted by assurances of regard—they have often been helped forward by seasonable supplies; and will not the Missionaries sent out by us be comforted by pledges of our love and seasonable assistance from us? And how can we better testify that love, and convey that assistance, than by making it an express object! When their Settlements are burnt and destroyed (as they have been), will it not support them to know that the next arrival from England, will supply them with the means of resuming their labour of love? When their fellow-soldier is cut off by the stroke of death, will it not alleviate their sorrow to know that fresh labourers are on their voyage to assist them in their holy enterprize? Surely we may suppose, that recollections of past tokens of regard, and anticipations of future support, may com-

municate comfort, even to a Missionary, in many a dreary moment.

High and elevated as was the soul of St. Paul, how did he feel these things? When a prisoner at Rome, how did he feel a present sent to him from the 'Philippian Church? It was *an odour of a sweet smell*. When in peculiar distress in Macedonia, *troubled on every side*, by what means was he comforted? *God who comforteth them that are cast down comforted him by the coming of Titus*. This great Apostle thought it not beneath his office to make travels and voyages from church to church and from country to country; to collect from the liberality of some, and to distribute to the necessity of others.

On these Christian Principles, the present plan seems expedient and rational, inasmuch as it is calculated to facilitate communications between the Missionaries and ourselves; and to nourish, therefore, the motives of action in both. Nor will this holy traffic be without a reward and recompense to us. The vessel will bring back at regular seasons tidings from those who have gone forth, through our means, to preach the Gospel in Heathen Lands. And be those tidings gloomy or joyful, they must convey to every Christian Heart interest and satisfaction. Be they gloomy—will it not be a satisfaction to know, that we have assisted the suffering Missionaries when they most needed assistance? Be they joyful—will it not be a delight to partake of their joy, and the joy of Heaven over sinners that repent? The interchange of such feelings and convictions, so much in the nature of Christianity, cannot fail to do good; and methinks *the merchandize of them is better than the merchandize of silver, and the gain thereof than much fine gold*.

Mr. Edward Bickersteth, of Norwich, who is now preparing for Holy Orders, and to whose zealous and able exertions the establishment and prosperity of the Norfolk and Norwich Association are very greatly indebted, has accepted the office of Assistant Secretary to the Parent Society. After his Ordination, Mr. Bickersteth will sail to Sierra Leone, on a visit to the Society's Settlements in

Africa. On his return, he and Mrs. Bickersteth will reside in the House of the Society, and will take the charge of its concerns there.

This information will have prepared our readers to peruse, with peculiar interest, Mr. Bickersteth's farewell speech to his friends at Norwich; in which, as Mr. Brereton remarked, "the faith and life of a Missionary are described in their true spirit."

In reference to the Missionary Ship Fund, Mr. B. spoke as follows:—

My Lord, closely connected with this subject, there is another which calls for attention. It has been, as we all know, objected to our African Mission, that the Gospel ought not to be preached to savages. Now, although the Speech of the Secretary to the Parent Society will, I doubt not, have fully satisfied every candid mind of the wisdom and expediency of all the attempts of the Society, and though this objection has been elsewhere fully met, yet as it strikes at the very root of our exertions, I trust your Lordship will bear with me whilst I endeavour to say a few words on this subject, and to justify that Mission by the following considerations.

Consider, first; THE UNLIMITED EXTENT OF THE SAVIOUR'S PRECEPT.

The commission is, *Go ye into all the world, and preach the Gospel to every creature.* It is on this impregnable ground, taken by your Lordship, that we stand. "Stop," say some: "this command belongs only to the Clergy. It does not extend to all Christians." Be it so: but the spirit of the precept is binding upon all. The Society sends none but Clergymen to preach the Gospel; and, if they are to go, it is evident that we are to support and maintain them in going. Those are commended who did so (3 John 5—8).—But it is again said, "Does the command extend to uncivilized nations? Can you prove that the Apostles went to such?" I answer, at once, We dare not, we ought not, to set such doubts and surmises in opposition to this plain, unlimited, and positive precept of the word of God. I would also ask one question. The Papists say, We ought not to give the cup in the sacrament to Laity. How do you reply to this? You say, There is no exception in the command: it is

also more general than that of eating bread, the word "*all*" being particularly added: and there was no exception in the PRACTICE; both being received in the first ages. We then reply, There is no exception in our command: it is as general as possible; and it is added, *They went forth, and preached EVERY WHERE*. Nor can it be proved, that, in the first ages, there was any exception in the practice.

Consider next, THE SUFFICIENCY OF THE REMEDY.

They are not unmeaning expressions, *Christ died for all*, he is *the propitiation for the sins of the whole world: Barbarian, Scythian*, the very term objected to, *bond and free; Christ is all and in all*. Yes, my Lord, we all know, that the blood of Jesus is sufficient to wash away the sins of Africans as well as our own—that the Spirit of Christ is able to sanctify their hearts—and that the Father, *who will have all men to be saved and come to the knowledge of the truth*, is willing to receive the prodigal children of Africa, as well as of Britain, whenever they return to him. If it be still urged upon us that the disease is too desperate to be cured, may it not be replied, We fear you do not sufficiently know our Physician? Is any thing too hard for him?

Consider then farther, that A DIVINE POWER ACCOMPANIES OUR EFFORTS.

The commission to preach the Gospel has this encouraging promise connected with it: *All power is given to me in heaven and in earth; and lo, I am with you always, even to the end of the world*. Supported by this, and remembering that God himself has engaged to give the Heathen to Christ for his inheritance, and the *uttermost* parts of the earth for his possession, the Missionary goes and attempts what is impossible with man. Savage tribes, barbarous languages, manners, and customs, in vain oppose his progress. He looks for Divine aid: he receives it: and he finds that all things are possible with God. In this strength he tramples on impossibilities. In this faith mountains are removed and cast into the sea. Here, here chiefly and mainly, is the great hope of our Society.

But still consider, lastly, THE DANGERS ARE NOT GREATER THAN THOSE TO WHICH WISE AND PRUDENT MEN EXPOSE THEMSELVES FOR LESS IMPORTANT OBJECTS.

If the danger be objected to us, I answer by asking how do we reason in worldly matters? If a hostile

kingdom is to be invaded, Wellington shall have his 100,000 of our noblest and bravest men—the first men in the country: they shall be exposed to most tremendous danger; thousands of them shall fall; and yet Wellington will not stop till he reaches the head-quarters, and triumphs in the very capital of our enemy. I need not speak the praise of Wellington—then blame not in us, what you commend in him. We are called upon to send an invading army into the kingdom of darkness, under the banners of that Mighty Prince, who never yet failed of success. Let not British Christians be less valiant than British Soldiers. Our hope is more glorious, our reward more illustrious, our success more certain, and it will bring more abundant benefits to man. The love of country induces the soldier to give up friends and relatives, and all that is dear to him. The love of country, the love of mankind, and the love of the Saviour—all unite to constrain the Missionary to give up all he can for Christ; and if it does so, is it not ours to support him in this warfare?

If it be said, “We see few signs of success in Africa,” I answer, It is the peculiar property of faith, to excite us to labour in the performance of a plain duty though the reward be unseen, depending upon the promise that it shall eventually succeed; and I answer again, Many missionary attempts, which have ultimately been greatly blessed, have at the beginning had great discouragements. That noble Mission of the Baptists, which now fills the Christian World with admiration, did not, for a long season, seem at all to prosper: nor, as you have heard, are we without success in Africa.

My Lord—when I look back upon the long, dark, and dreary night of Paganism, and when I observe again the various degrees of success which God has given to the prudent exertions of all his servants, of every denomination, in every part of the world, methinks I see the first appearance of the dawn of a better day. I behold the Sun of Righteousness rising, with healing in his wings, upon a benighted world—the first streaks of his approach paint the horizon—a cheering and comfortable tinge glows in the sky—the edges of the clouds grow brighter and brighter—the shades of night recede, and the people that walk in darkness shall yet see the great light of the world. Did our opponents wish to

hinder our success, which I will never believe they do, they could sooner stop the advance of the splendid luminary of the heavens, than retard the progress of that infinitely more glorious Sun, which is the *light to lighten the Gentiles*, and will yet be *the glory of Israel*.

Africa may indeed now be as still as the waters of the most retired and embosomed lake; but, my Lord, that stone of the Gospel is yet to be thrown in, which will not only make a circle in its own immediate neighbourhood, but a wider and wider and still wider circle, till it embraces the whole surface, and Africa is moved to its farthest bounds.

Christian Friends, let us be roused: Let the coldness of others be an argument for our greater exertions.—If the cause of a dear friend is slighted or opposed, we are touched to the quick—every feeling is excited—we start up—we defend that cause with all the talents which we possess. My Lord, the Christian Cause, the travail of the Redeemer's soul, the purchase of his blood, the spoil which he was to divide, have all been hitherto too much neglected and all urge us to exertion.

I have already detained your Lordship and our friends too long. One thing more, and I have done. Life, we all know, is short and uncertain. It may be the will of God that I may never meet this company again, but the time will soon arrive when we all shall meet together before the bar of that King whose cause we now plead. There, too, the Heathen will be assembled with us. Oh! let not the Saviour have to say to us respecting them, *I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink*.—Let me, as a last request, entreat you to do, while you have an opportunity, all which in that hour you will wish you had done.

A deep and sacred impression was made on the Meeting, which was more numerous than either of the preceding years, and highly respectable. The Collections at the Churches, and Contributions and Subscriptions at the Hall, amounted to about 200*l*.

Second Anniversary of the Suffolk and Ipswich Association.

The Secretary and the Rev. J. W. Cunningham being

unavoidably prevented from assisting at this Anniversary, Mr. Noel and Mr. Bickersteth proceeded, on Friday the 23d, from Norwich to Stowmarket, and arrived in time to take a share in the business of the First Anniversary Meeting of that Branch of the Suffolk Association. The Rev. Messrs. Noel, Marsh, Gipps, Prowett, and F. Cunningham, preached in the different Churches at Ipswich. On Monday the 25th, the Annual Sermon was preached, by the Rev. Henry Gipps, at Debenham, and the First Anniversary Meeting of that Branch Association was afterward held in the Church. The Second Anniversary of the Suffolk and Ipswich Association took place in the Shire Hall, Ipswich, on Wednesday, the 27th, the Right Hon. Lord Calthorpe in the Chair. The Clergymen above named, with the Rev. Messrs. Cobbold, Fonnereau, Julian, Hurn, Edge, Morley, Griffin, and Bishopp, with Brampton Gurdon Dillingham, Esq. one of the Vice-Presidents, took part in the business of the Meeting. Two Dissenting Ministers, the Rev. Messrs. Atkinson and Payne, expressed their cordial concurrence in the great object of the Society.

At the Shire Hall, the Right Hon. Chairman opened the Meeting by an Address, the sentiments of which do honour to his Lordship's high birth, and encourage in us the best hopes of the Divine Blessing on a land whose Peers count it their chief glory to contribute to the extension of the Gospel throughout the world.

The purpose of our Meeting this day (said his Lordship) is to promote an object of no trifling or ordinary interest. The state of darkness and moral degradation in which too many millions of our fellow-creatures are buried, would have probably excited the compassion and

concern of a humane Heathen, and mere philanthropy might well have impelled him to minister to their relief. But to those who acknowledge the authority of the Scriptures, and adopt the high standard of holiness which they prescribe : who recognise the dominion of that slavery, sin, and ignorance from which those Oracles of Divine Truth point out the only means of rescue, and who are seeking for themselves that true liberty and glory which they reveal and promise; the belief and reception of such truths cannot but impress upon them a solemn obligation to endeavour to supply the spiritual necessities of their benighted brethren. But this claim seems to be still stronger upon us, when we reflect upon the character of the Church Establishment to which it is our high privilege to belong; when we consider how admirably her constitution and discipline are formed to cherish and maintain the spirit of genuine piety; how her Articles and Liturgy breathe the language of heartfelt abhorrence of sin, of deep humiliation for past transgression, of elevated devotion, and of fervent love to man. Surely the use of such forms of prayer, the enjoyment of such spiritual blessings, should constrain us to send forth Ministers to the dark parts of the earth; who, acting in the name and under the authority of our blessed Saviour, animated by his Spirit, and guided by his example, may *preach deliverance to the captives—recovery of sight to the blind, and may proclaim the acceptable year of the Lord.* Nor should we consider that we have satisfied this claim by bestowing upon it merely the superfluity of our benevolence, but rather view it as an individual and a personal concern, and requiring us by the exertion of our influence, by our prayers, and by mutual excitement, to make it, indeed, a work and a labour of love. The Report, which you will now hear, will inform you of the proceedings of the Society during the last year; and, I am happy to add, of its improving prospects, and of the increased interest engaged in its behalf; and, I trust, that every succeeding year's Report will afford us fresh evidence of its growth and progress, and additional assurances of the Divine Favour and Blessing which have hitherto attended it.

Mr. Noel, representing on this occasion the Secretary of the Parent Society, took an extended view of

its proceedings ; and entered, in a very feeling and impressive manner, into the designs and prospects of the Institution. He assured the Meeting that he should return home thankful, and refreshed with what he had seen. “ God grant,” he said, “ that the prospect may be as favourable in every other county !” Should he ever come among them again, which he hoped to do at some future time, he trusted that he should not only find the contributions to the Society proceeding with vigour ; but that, as at Norwich, where two young men had offered themselves and had been accepted as Missionaries, some would be found anxious to supply the place of those who might be called to rest from their labours.

The Rev. W. Marsh said that he held a book in his hand which contained many striking instances of the blessed effects of Missions, one or two of which he would beg leave to relate.

As I sat in my room (writes a Missionary from Antigua) I could see the people running in companies, at various distances. They took every short cut ; the young and the stout passing before the old and infirm, and the latter pressing on with all their might, stretching their heads and arms forward, every effort bespeaking the eagerness of their very souls to hear the marvellous history how Jesus the Son of God gave himself a sacrifice for sinners. The chapel was soon filled, and the last comers had to stand before the doors and windows. When I began to read, the most eager attention was visible in every countenance. In the evening the chapel was again crowded ; and when, at the words, *he bowed his head and gave up the ghost*, the congregation fell on their knees, such an awful and heart-melting sense of the atoning death of Jesus pervaded the whole assembly, that some wept aloud.

Another anecdote related to a Hindoo Convert.

who had been questioned as to his intention of adhering to the Christian Faith.

“Will you forsake your family and friends?” “My father, Sahib, very old: he wash in Ganges, and make poojah. I cannot help him, but I will love him. I will honour him, as Jesus Christ’s word is. Oh! oh! oh! I cannot help him, but I will make prayer for him. I must follow my Lord Christ. There is no Saviour but he! Hindoos, Musselmans, all worship devils!”

The first of these anecdotes, the Speaker observed, evinced that there was a willingness on the part of the Heathen to hear the blessed truths of the Gospel; and the second afforded proof of what the Gospel, when preached, could effect. He would yet mention another—it was a very short one—to shew what it could effect in the hour of death.

It was that of a poor Caffre Woman, who, in her last illness, when her end was fast approaching, requested to be taken out upon her couch into the open air. Her request was complied with; and, having attentively noticed all around her, she placed herself in an attitude as though she had been going to address them. She only said, in a tone of peaceful resignation, and assured happiness—“Now I will go to my God!” Expecting her to speak again, they waited some time in silence; but, more closely observing her, they found that she had breathed her last. Thus, favoured by the Divine Light of the Gospel, this poor creature had died quietly, in a sure and well-grounded hope of a blissful futurity.

The book from which these anecdotes were taken was “The Spirit of British Missions,” already noticed by us, which Mr. Marsh strongly recommended as likely greatly to subserve the cause of Missions.

Arrival of Mr. Jowett at Gibraltar.

The Lauderdale reached Gibraltar in safety, on Sunday the 24th of September, after a favourable

passage of three weeks, having sailed from Gravesend on the 4th.

Mr. Jowett assembled his fellow-passengers and the ship's company, on Sunday the 10th, and, after reading Prayers, addressed them from 2 Cor. v. 20 : *Now, then, we are ambassadors for Christ : as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God.*

On the 17th, the sea ran too high to admit of Public Service ; but on the 24th he again preached, from 2 Cor. viii. 9 : *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet, for your sakes, he became poor, that ye, through his poverty, might be rich.*

Some part of Mr. Jowett's Journals has been received. We shall extract a few passages when they are all arrived.

JEWS' SOCIETY.

ABSTRACT OF THE SEVENTH REPORT.

In our Number for March we gave, at large, the Report, wherein were stated the reasons which led to the recent change in the constitution of the Society.

We proceed to lay before our readers an Abstract of the Seventh Report, which has just appeared.

After congratulating the Society on the improved state of its Funds, and the opening of the Episcopal Chapel at Bethnal Green, the Report notices

The Hebrew Translation of the New Testament.

The Gospel of St. Matthew was published more than a year ago. That of St. Mark is now published.—The first two half-sheets of St. Luke have been printed in a rough state, and sent to the literary inspectors. The

translation of the first two Gospels has been honoured with the approbation of some of the first Hebrew Scholars in the kingdom. Your Committee cannot but feel that the prospect which is afforded, of speedily being enabled to circulate the New Testament in pure Biblical Hebrew amongst the dispersed of Judah and Israel in every part of the world, will, if realized, be one of the most remarkable occurrences of the present times; and they earnestly hope that in the Divine Counsels it may be the appointed means of removing the veil which has so long covered the hearts of the ancient people of God.

Publications.

The Rev. Thomas Scott, of Aston Sandford, has undertaken to publish an answer to the manuscript put into the hands of the Society about three years ago, by Mr. Crooll, the Hebrew Teacher in the University of Cambridge, the purpose of which was to vindicate the Jews in rejecting our Lord Jesus Christ. Your Committee embrace this opportunity of returning their warmest thanks to the above venerable servant of God, for his pious labours in this cause; and they trust that it will please God to bless his work, and to make it the means of much spiritual good to the Jews. The Rev. John Oxlee has also distinguished himself by the series of papers on the Jewish Controversy, published in the Jewish Repository. These papers are remarkable for the deep and intimate knowledge of Hebrew Literature which they display.

Schools.

Since the last Annual Report, 7 Boys and 7 Girls have been admitted into the schools of the Society; making the total number since the formation of the Institution, 83 boys and 59 girls. There now remain under the charge of the Institution, 51 boys, and 40 girls: of which number 43 boys, and 32 girls, are in the schools in town, and the remainder, being too young for the schools, are boarded at the expense of the Society.

Jews baptized.

Since the last Annual Report, two adult Jews have been admitted to baptism.

The case of one of these adults is worthy of particular notice. He is a native of Germany. He states that for some years past he had always, though a Jew, had a desire to know something of the Christian Faith. This desire was excited by his finding that in the Jewish Synagogues the service is unintelligible. When he was fifteen years of age he was taken from his parents as a conscript in the French Armies, and served in Spain as a light-horseman: he was in several battles, and twice wounded. From Spain he was marched into France, and thence into Germany, where he remained five months with the grand army of Bonaparte. On being ordered to march for Russia, he deserted, with six others, and got into Denmark. He next went into Sweden, where he obtained a recommendation from a Jewish Gentleman to a Jew residing in Church Street, Spitalfields, nearly opposite to the Jews' Chapel. Having gone several times to hear Mr. Frey, he resolved to quit the Jews, and came to the London Society. After being under their patronage about a year, the last part of which he was in the Basket Manufactory, being daily solicited and importuned to leave the Society, he was at length tempted to do so, and went to Holland.—But there he found no peace: his conscience smote him day after day. He at length returned to this country, and applied to the Society again to receive him. He was re-admitted to the Basket Manufactory, and has since conducted himself in a manner worthy of his Christian Profession, and your Committee have every reason to believe that he is a true convert.

Jews' Chapel, Spitalfields.

The late arrangements, whereby the future management of the Society was placed in the hands of members of the Established Church, and the rules then adopted, which provide that public worship, in the future operations of the Society, shall be conducted according to the formularies and discipline of that church, have rendered it necessary for your Committee to discontinue the lectures at the above chapel by Mr. Frey.

Applications have been made for the ordination of Mr. Frey in the Church of England, which have failed of immediate success; the regulations of the Establishment not allowing the admission of a person who has so re-

cently officiated as a public preacher, without any other authority than that of a licence under the Act of Toleration.

The sphere of usefulness in which Mr. Frey may hereafter be called to act, with the greatest benefit to the cause of his Jewish Brethren, is a point which as yet the Committee do not feel themselves competent to determine; but they are of opinion that, under all the circumstances of his peculiar case, the prosecution of his studies with a view to ordination, and his presence in London for the purpose of assisting the operations of the Society, are highly expedient.

The improved condition of the Society at home, with the enlarged patronage within the Establishment which the late arrangements enable us to anticipate with confidence, and the increasing disposition of the Jews on the continent to inquire into the truth of Christianity, may, at no very distant period, mark out for him the path of obvious and positive duty: and in the mean time the suspension of his ministerial labours will, we are persuaded, lead, under the blessing of God, to their more efficient renewal, and prepare him for carrying forward a work, the commencement of which has been distinguished by a degree of success, which can be attributed only to the blessing of that Almighty Being who worketh all things according to the counsel of his own will.

Adverting again to the circumstance of the Jews' Chapel having, for the present, been shut up, your Committee are of opinion that important advantages will, in the mean time, result, from the whole of the converted Jews being collected in one place of worship.

The difficulties in which the Society was, until the present moment, known to be involved, may have inspired the unbelieving Jews with a hope that this Institution, like every former attempt which has been made to shake the prejudices of that people, will fall to the ground. But as it has already, in a great measure, emerged from its embarrassments, and is likely, with the Divine Blessing, to proceed in its course with increasing energy, we may confidently hope that the existence of so considerable a number of converted Jews, collected in one congregation, under the patronage of the Established Church, cannot fail powerfully to attract, and ultimately to command, the attention of the Jewish Nation.

It further affords to your Committee the greatest satisfaction to state, that, though they have for the present been disappointed in their views of obtaining ordination for Mr. Frey, yet there are several other adult Jews now in this country, of promising talents and piety, who are receiving instruction with a view to ordination. There are also three Jewish Youths educating for the same end under the patronage of the Society: if these youths should manifest decided tokens of piety, it may be hoped they will, with the Divine Blessing, become instruments of usefulness to the Jews. It may also be expected, that boys of promising piety and talents shall hereafter be selected from the school, to be educated for the same end. Upon the whole, therefore, your Committee humbly trust that you will be furnished, in due time, with instruments, not only to carry on the Jewish Mission, but greatly to enlarge it, and this as soon as your pecuniary means shall enable you to do so.

Foreign Occurrences.

Your Committee have to report, under this head, that the Rev. J. F. Nitschke, a Moravian Minister resident at Nisky in Upper Lusatia, having, under the direction of your Committee, undertaken a journey into Poland, to inquire into the state of the Jews, an account of his tour has been printed in the Jewish Repository. The information derived from this source is of an encouraging nature. It appears that in different parts of Germany, particularly the Prussian States, many of the Jews are casting off the yoke of their fathers' traditions; and though there is much reason to fear that in many instances they embrace deism, or scepticism, in the room of their ancient attachment to Judaism, yet this is not universally the case. At Breslau, in Silesia, within a few years, upwards of thirty Jews, and among them some families of great property, have by baptism been added to the Christian Church. At this city, Mr. Nitschke learnt that a baptised Jew was expected to preach in the Lutheran Church. He attended the service, and found a numerous auditory assembled, among whom were also several Jews. A young man entered the pulpit, who delivered a pleasing testimony, with convincing arguments, and with fervour of heart, from the Gospel for the day, Mark vii. 31—37, on the Divinity of Jesus,

and on his beneficent miracles, whereby he had evidently proved himself to be the Son of God. This interesting young man, who was a student at the University of Breslau, became the companion of Mr. Nitschke in his journey through Poland. His name as a Jew had been Abraham Wertheim; but, on the occasion of his baptism, he was named Julius Edward.

In confirmation of the statements of Mr. Nitschke, information has also reached your Committee, that many Jews have, within a few years, embraced the profession of Christianity in Bohemia. Indeed, the numerous applications which have been made to your Committee by Foreign Jews, to be received under the protection of the London Society, are corroborative of the fact, that a spirit of inquiry has arisen among that people. It is particularly among the German Jews that this spirit is most discernible. Since the last Anniversary Meeting, your Committee have been under the painful necessity, from the state of their finances, of refusing applications made to them for employment by about twenty foreign Jews.

Female Department.

In the First Annual Report, it was stated that four Jewesses had been admitted into the Female Asylum. During the last year thirteen persons have been admitted; of whom one has married, four have been placed out in service, four have returned to their homes, and four remain at present under the protection of the Society.

The Report then appeals, in the forcible words of the Ladies' Committee, to Females in particular, on behalf of a School-house for the Girls. Having urged various reasons in support of that measure, it proceeds to detail the chief

Obstacles to the future Progress of the Society.

The most serious of all the obstacles which oppose themselves to the efforts of this Institution, unquestionably is, the great difficulty of finding employment for the Jewish Converts, so as to enable them to earn an honest subsistence. As the nature of this obstacle is

not sufficiently understood by the Public, it is necessary for your Committee to enlarge upon it, in order that it may attract that degree of notice which its great and pressing importance demands.

By the ancient institutions of the Jews, every male, of whatever rank or property, was bound to learn some trade, or mechanical employment, to enable him to earn an honest subsistence, in whatever situation he might be placed. When the Jewish Polity was destroyed, and the Jews were scattered among the nations, this wholesome provision seems to have been entirely obliterated.—It was necessary, that the word of the Lord should be fully accomplished, that this people, once so highly elevated above all the nations of the earth, should, for their sins, and particularly their great crime of crucifying the Messiah, drink to the very dregs the cup of wretchedness and degradation. It was said to them by Moses, *Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.*—Being deprived of all civil immunities, by the laws of the different nations amongst whom they have dwelt; and being cut off from all domestic and social intercourse with these nations, both by the inveterate prejudices existing against them, and by their own religious observances; the Jews have, during their long captivity, been universally a people of dealers and pedlars: their habits, their occupations, and consequently their propensities and vices, have chiefly been those connected with buying and selling. The wealthy among them have been engaged in pursuits of foreign commerce, or banking and money-lending; but the poorer Jews gain their living by retailing small articles, or purchasing old clothes, and by practising all the arts of circumvention. Jews of the poorer classes who have families usually send out their children to shift for themselves when they reach the age of fourteen. A shilling or two being given them to begin with, they purchase some oranges, or other articles of small value, which they retail in the streets of the Metropolis; and thus earn a scanty and precarious subsistence; in seeking which they are early initiated into the arts of fraud by day, and the haunts of debauchery by night.—Those who can give their sons a little more capital

make them shopmen or clerks: few of them become artisans, or learn a business; or, if they do, it is chiefly exercised among the Jews. Thus there are Jew Bakers, Jew Tailors, &c.: there are also a few Jews who exercise the trades of pencil-makers, glass-cutters, and watch-makers.—It arises from the deplorable and wretched circumstances in which they are thus placed, that almost every Jew who applies to be instructed in the principles of Christianity must be provided for, either by receiving a weekly allowance or by being put to work; for the very fact of his attending a Christian Place of Worship exposes him to excommunication by the Synagogue, and he becomes an outcast from his own brethren. The prejudices against Jews are also so strong among Christians, and their distrust of them so great, that it is almost impossible to find employment for a Jew in any Christian Warehouse or Workshop. There have been instances in this Metropolis, of all the journeymen in a shop threatening to strike work if a Jew were admitted as a journeyman.

What then is to be done under such a combination of untoward circumstances? As reason and Scripture unite in pointing out the evil of permitting any to eat the bread of idleness, the only expedient seems to be, that of establishing some manufactory, or workshop, to give employment to Jews who profess a desire to embrace Christianity. But at the same time, as no religious society or its committee possesses the qualifications for conducting such an establishment, the Public cannot perhaps justly expect that the attempt shall be unattended with loss; and a certain degree of loss, if it be not ruinous, must be submitted to, for the sake of the advantages which accompany the plan.

After detailing the particulars of the Society's Printing-office and Basket Manufactory, the Report adds—

The above establishments are, however, not nearly large enough to receive all the youths from the Boys' School. There are, at present, six boys under the protection of the Society, of an age to be put out as apprentices. As it is designed to give apprentice fees with them, all that is required is, that pious Christian Masters should be found, who are willing to bring up these youths in

the nurture and admonition of the Lord. Your Committee, therefore, appeal to the Christian Public on this subject; and they boldly affirm, that justice to that people who are the descendants of Abraham, in whose Seed we have been blessed, and gratitude to that adorable Saviour who purchased us with his own blood, unite in requiring that this appeal shall not be made in vain.

It is impossible to foresee what happy consequences might result from the settlement of these youths under respectable Christian Masters. It would greatly encourage many Jews, who are secretly convinced of the truth of Christianity, but delay a public profession of it, from the influence of family motives, to come forward, and boldly give up their families to the Society. It would greatly strengthen the minds of your Committee, in the prosecution of their arduous duties. And to those individuals who may, from truly Christian Motives, receive only one of these youths, and watch over his spiritual state and moral conduct, the great Shepherd of the sheep will assuredly say in the last day, "Inasmuch as ye did it unto one of these my brethren, ye did it unto me."

After some remarks on the Finances of the Society, and a sketch of the extraordinary circumstances which distinguish the history of the Jews, it is added—

Your Committee conclude by fervently praying, that the God of Abraham may speedily fulfil all his promises to his ancient people, and that the songs of praise for their redemption, which are predicted in the following sublime and beautiful passage of the Prophet, may soon be heard in this highly favoured Christian Nation:—*Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold! I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.—Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his flock.* (Jer. xxxi, 7, 8, 10.)

Receipts and Expenditure of the Year.

Receipts on the General Account ...	L. 8791	17	8
The Expenditure	9456	18	0
<hr/>			
Receipts on the Building Account ...	L. 1130	16	8
The Expenditure	1464	17	10

UNITED BRETHREN.

Visit of Mr. Latrobe to South Africa.

The Rev. C. I. Latrobe, Secretary to the Brethren's Society for the Furtherance of the Gospel, has just sailed for the Cape of Good Hope, on a visit to their Settlements in that quarter.

Our readers have been apprised that the Brethren have, in South Africa, two flourishing Establishments—Gnadenthal and Gruenekloof.

Mr. Latrobe is accompanied by the following Missionaries—

Anton Martin August Clemens and his wife *Helena Amalia Elizabeth*.

Christian Thompson and his wife *Anna Helena*.

John George Frederic Stein.

John Lemmertz.

Foreign Intelligence.

INDIA.

CHURCH MISSIONARY SOCIETY.

Letter of Abdool Messee to Rev. Daniel Corrie.

SINCE Mr. Corrie's arrival in this country he has received a Letter, written in Hindoostanee, from Abdool Messee, and has favoured us with the following Translation of it. Its simplicity and piety, with the affectionate and humble attachment which it breathes to his Christian Guide and Friend, clothed in their Oriental Style, will deeply interest our readers.

To the Teacher of the true way of salvation to disconsolate and downcast sinners, and the Lover of such guilty souls as mine for God's sake.

May I, Abdool Messee, be offered up upon the Christian Doctrine, whose fruit is everlasting life! and may the Lord Jesus Christ preserve you as the Sacred Deposit of Him, the illustriously glorious One, who, though he was God, despised not to be made in the likeness of man! May He deliver you from all bodily troubles, and grant me to see your face and that of my benefactress* in peace! Amen! O Christ, the powerful and true One!

Thou dear Teacher of the Religion of the Lord Jesus Christ, through separation from you the strength of my loins is broken; and the crown, as it were, of Christian Instruction is fallen from all our heads. How long shall it be till God send us such another instructor? Alas! alas! the field of our heart, as it were, withereth; who, but the Holy Spirit, can refresh our fainting and worthless souls with Christian Doctrine? Through separation from you my state is, indeed, become forlorn. My sight

* Meaning Mrs. Corrie.

is even absorbed in your countenance. Your image is constantly moving before me whithersoever the pupil of my eye turneth. No European do I see in appearance like you, that, beholding him, I might be somewhat comforted. All Agra appears to me deserted. Pray write frequently to me, as your letters refresh my soul.

From Brother Nicholao I learnt all your state in Calcutta. May God preserve you, together with your beloved partner, in safety.

My Guide! I have often (since your departure) taken pen and ink in hand to write to you; but, so did this frail nature fail me, that nothing beside desires and sighs occurred to me: so I laid the pen and ink aside, and became insensible through grief. And, beside, I thought perhaps Brother Bowley has written an account of affairs here, and that is sufficient; or if I should write an account of the departure of Moonshee Fazil, who is gone away empty handed from the Established Christian Religion, and, your bodily health being unsettled, grief should render you a prey to sickness, it would not be well.

In such vain conjectures the time passed, till a letter of yours arrived in which you mention a misunderstanding having taken place between this worthless one and Brother Bowley. On reading that I sunk, as it were, in the river of shame; and such a sense of shame overwhelmed me as is known only to God and myself. [Here follow some particulars of that misunderstanding: after which Abdool adds] I was intending to write to you on the subject when I was seized with a pain in my loins, on account of which, for a month and a half, I was laid like a pigeon with its wing broken, and had no rest night nor day. At length, after bleeding and taking medicine, God was favourable to me: but I had not yet recovered strength, when my right arm and right foot became paralytic, and I could neither rise nor sit down by myself. Inayut Messée officiated in worship. Through God's goodness, Divine Service was not omitted. Somehow or other, I, unworthy, went through the service of God; and, through his blessing, I am now again better, though even now a little illness remains.

Thus far, through God's grace, except Moonshee Fazil, from any other no such error hath appeared that we should expel them. According to the custom when you

were present, those who then were with us continue to assemble for worship; and Kuneya, and Doulatea, with their families, continue to gain their livelihood by weaving, and remain firm in the Christian Religion.

Brother Roshun Khan, and Brother Behadur Messee, and Sister Yuteemun, and Sister Subhane, and Sister Ludoo, and all their Children, glory in the Lord Jesus Christ; with Sister Kureema the Blind, and the other sister Khyratun the Deaf, and my brother Mupoo the Leper, and his mother, and the sisters of the Padre Tolla, and our sister Anna, and Sister Miria, and the other Miria, and Hukloo's mother, and Umma, and Hyatee, and Brother Peter the Lame, and Francis's widow, and Fyz Ulla's mother, and James: these all, with thanksgiving, assemble daily for worship in the Hindoostanee Church.

Kadur Buksh, and Rustoom Messee, and Khyrut Messee, and Messee Buksh, and Philip, and Chunda, and Akbar, and the other Kadur Buksh whom Mr. E. left with me for education, and Inayut, and Nuwazish, and Futih Messee, and Khadim Messee*; these attend in the school from morning to evening, employed in reading and writing. In the morning, after worship, I and the Master hear them each read a chapter in the Holy Gospel. After that the Master sets all the boys their lessons in Persian, when they go to breakfast. After breakfast, till midday, they are employed in getting their Persian Lessons; when they go to writing Persian. In the afternoon, I, unworthy, inspect their writing, and hear them repeat their lessons; when they are dismissed: but I do not permit them to go out of the Kuttra.

In the Loparkee Mundee School there are seventeen children; some new and some old scholars. On Saturday they all come to the Kuttra, and I take account of their reading and writing during the week.

Pray be not uneasy about affairs here. If I live I shall see you again; and, if I die, you will find my grave in the Kuttra: and so long as, through God's grace, I see no error in any Brother and Sister, I will not forsake them; and will not desist, with God's help, from seeking their soul's welfare.

My Guide! on the week-days, as usual, the people assemble in Church; and Brother Aratoon Beg and his family, and Mircam Khanum, and Kuturna Khanum,

* These are all Youths.

and Mihirban Khanum, and all the Sisters who live retired, remember you, and pray that your coming again may be in safety.

The two sons of Messee Ata Khan, very amiable young men, are come on a visit from Gualier. As usual, several other Christian Brethren of the City visit us in the Kuttra, and greatly remember you. I do what I can for their spiritual improvement, and my heart longs after these people with great affection.

The Rev. Mr. Thomason has not yet visited us. Tonight a son was born in the house of Douletea. He brought the child to me that I should baptize it, and his conversation greatly rejoiced me. When a Clergyman arrives he shall baptize it.

Just as you sought to conciliate every one, so does Capt. ——— conciliate all the Poor; and all beholding his condescension are greatly delighted. Brother Gonsall, and Brother Frederic, and Brother Elliot, have obtained employment in John Baptiste's army. Aratoon Beg, and his father, continue to shew us great love; and Mr. Lyon, and Mr. Campbell, and Mr. Peacock, and Mr. Mackintosh continue to attend the Hindoostanee Church every Sunday, morning and evening.

Moonshee Fazil has entirely left off coming, and even visiting us, and has become a disciple of Molwee Ussufeed; but Molwee Futeh Ullah comes occasionally.

My Guide! I have written this in great pain. I have therefore written briefly of our affairs, that you might be at ease respecting this quarter. I am ashamed, before God and the Church, for having neglected so long to write. Forgive me this fault. From this new year I shall note down the events of every day, and send through Capt. ——— to the Rev. Mr. Robertson.

All the Brethren and Sisters, and all their Children, whose names are written above, entreat their respects and prayers to you. Accept my unworthy best respects, who, though separated in body, am present with you in spirit. Make my respects also to Mrs. Corrie. Inayut Messee, and Nuwazish Messee, and all the Children of the Hindoostanee Church, with their eyes full of tears, entreat their respects, and desire me to say that every time of worship they pray to see your face again in safety. Amen, O Christ! the powerful and true One! May the grace of the Lord Jesus Christ, and the love of

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God, and the communion of the Holy Ghost be with us
all evermore. Amen!

This letter of the unworthy sinner Abdool Messee
was written at Agra the 19th day of January, in the
year of Jesus and of Redemption 1815.

INDIA.

BAPTIST MISSION.

Having already given, in the Numbers for April,
May, and August, the early History of this Mission,
with lists of its Stations and Translations, a general
view of its present state, and the last Memoir of its
translations and editions, we proceed, as we propos-
ed, to lay before our readers

AN ACCOUNT OF EACH MISSIONARY STATION.

This account is extracted from a document re-
cently circulated by the Society, and is carried up
to June, 1814.

The Stations follow in the order in which they
were established, as may be seen by referring to the
list which we gave at p. 212 in our Number for April.
Some of them, as Sirdhana and Amboyna, are full
4000 miles distant from one another.

In our former reports of this Mission, we may
have recorded some things which will be found re-
peated here; but we thought it best, notwithstand-
ing, to give the narrative entire.

1. *Serampore and Calcutta.*

Missionaries, Drs. Carey and Marshman, Messrs. Ward, Lawson, Eustace
Carey, who has arrived, and Mr. Yates on his voyage, and several Native
Brethren, viz. Krishna, Sebukrama, Bhagvat, Neelo, Manika, Jehana,
and Cait'hano.

The Station at Serampore was established in 1799,

about six years after the arrival of Messrs. Thomas and Carey as Missionaries in India. Serampore is about fifteen miles north from Calcutta, on the western bank of the river Hoogly. The principle on which they agreed to act was, That no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the Mission. It is on this principle that Dr. Carey in the College, Dr. Marshman in the School, and Mr. Ward in the Printing-office, have each contributed considerably more than 1000*l.* a-year to the undertaking. The premises occupied for the Mission cost near 4000*l.* sterling, were purchased at three different times. and are vested in the Missionaries as Trustees for the Society. They contain dwelling-houses for the Missionaries, school-rooms, and a spacious hall for public worship; also a printing-office, in which ten presses are constantly employed; a type-foundry, in which are cast types for the greater part of the eastern languages: and a mill for making paper, which is expected to cost 10,000 rupees, or 1250*l.* sterling. The material for making paper grows in great abundance in the country. If success attend this undertaking, it will probably prove a great blessing to the whole country. At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The Missionaries, by their own Society, by the British and Foreign Bible Society,* by the liberality of the Christian Public in Britain and America, and by their own literary labours, have been enabled in different degrees, to translate the Scriptures, into twenty-seven languages, and to print them in nearly the same number, affording a prospect of the most important advantages to the immense population of Asia. A particular account of these translations will be given in the second part of this Brief View.

At the request of the inhabitants of Serampore, and with the concurrence of Government, they preach in the parish church; but accept of no pecuniary reward for their services.

* The Committee of this Society have liberally contributed in aid of translating and printing the Scriptures, at Serampore, 10,500*l.* since the year 1806, exclusive of 2000 reams of paper, to replace that which was destroyed by the fire at Serampore; value 2685*l.*

March, 1815.

At this station Dr. Marshman keeps a boarding-school for young gentlemen, and Mrs. Marshman another for young ladies: besides which, they conduct a charity-school upon the Lancasterian, or British System, for the children of the poor.

Soon after the Missionaries were settled at Serampore, Mr. Carey being appointed Professor of Sungskrit, Bengalee, and Mahratta in the College of Fort William, and his Colleagues having frequent occasion to be at Calcutta, they were invited to preach, there in a private house.

Since then a commodious place of worship has been erected at nearly 4000*l.* expense. Here a respectable Congregation attends, and a very considerable number of Hindoos, Mussulmans, Portuguese, Armenians, and Europeans have been added to the Church, and several native converts of good talents are employed in preaching from house to house, and in different parts of the city. From this branch of the Church many have been called to the ministry, and sent to other stations up the country. Here several of the native preachers, particularly Kreeshno and Sebukram have been very successful in preaching the Gospel, both among the natives and the European Soldiers in Fort William. Sixty Soldiers of the 42d regiment have lately been formed into a distinct church, with three pastors and four deacons, on account of their being often divided and detached on particular services.

Amongst the Hindoos who have been baptized, many are Bramins, and others of high cast. Early in the year 1813, several of this description, not many miles from Serampore, obtained the knowledge of the truth, and met for Christian Worship on the Lord's Day, before they had any intercourse with the Missionaries, simply by reading the Scriptures. These were soon afterwards baptized, and reported that by the same means as many as a hundred of their neighbours were convinced of the truth of the Christian Religion, and were kept back from professing it only by the fear of losing cast, and its consequences. Four others, Hindoos of high cast, were baptized, Nov. 30, 1813. In Calcutta and its vicinity seven native Brethren were employed in preaching, &c. They were supported by different friends of the Gospel there and in England. Sebukram preaches in twenty

different places; Bhagvat, at eleven; Neelo, in about ten private houses; Manika, at six others. These four preach regularly during the week at forty-seven different houses. In the Fort, where the Missionaries used to be prohibited from preaching, there are meetings every morning and evening, throughout the whole week, either for prayer, preaching, or religious conversation.

At Calcutta a school-house has been erected by the Missionaries, capable of containing 800 children, divided into two parts; one for boys and the other for girls; where they are taught to read the Scriptures in the Bengalee and English Languages, also writing and accounts, on what is now termed "The British System." The objects of the "BENEVOLENT INSTITUTION" are the children of the poor of various nations, including the children of Europeans by native women (a neglected and destitute class of society), of Armenians, Hindoos, Mussulmans, natives of Sumatra, Mosambique, and Abyssinia, and especially those of the Portuguese Catholics, thousands of whom were wandering about the streets in all manner of vice and wretchedness. Nearly 500 are already on the books of the school. Mr. Leonard, a pious and active man, superintends it. One of the monitors of this school voluntarily went with Mr. Thompson to Patna, and there established a school for native Christians; and another, the son of Mr. Leonard, accompanied Mr. Robinson to Java, where schools on a similar principle are opened. At Taldanga also, about ten miles west of Serampore, and at Vidyuvatee, a large village lying between them, schools have been opened.

N. B. These schools, and others at different missionary stations, are so conducted as to render a Christian Teacher unnecessary: a Heathen, for the sake of the salary, will superintend them, and must go through the process, or be detected. And as in all the schools the Scriptures are taught, Heathens thus become the instruments of instructing Heathen Children in the principles of Christianity.

2. *Dinagapore and Sadamah'l.*

Ignatius Fernandez.

Dinagapore is a city, estimated to contain 40,000 inhabitants, situated about 240 miles north of Calcutta, Being in the neighbourhood of Mudnabatty and Moy-

pauldiggy, the places where Messrs. Carey and Thomas first settled, they frequently visited it. In 1797 Mr. Ignatius Fernandez, of this city, embraced the Gospel and built a place of worship. He was afterwards baptized; and in January 1804, a church was formed, of which he was ordained pastor.

A school is established at this station which contains 43 children, and is on the increase.

At Sadamah'l, a few miles from Dinagepore, Mr. Fernandez has indigo works, at which several of the members being employed, they have Christian Worship there, and form a branch of the Dinagepore Church. Sixty-one Hindoos have embraced the Gospel at this station.

3. *Cutwa.*

Mr. William Carey, Kangalee, Muthoora, Vishnuva, Buluram, and Kanta,

Cutwa is a town on the western bank of the Hoogly, in the district of Burdwan, about 75 miles north of Calcutta.

This station was formed by Mr. Chamberlain, in 1804. Besides establishing a school, he laboured much in preaching the word in the neighbourhood, and with considerable success. Here Kangalee and Brindabund, two useful native preachers, were brought to believe in Christ. From this place Mr. Chamberlain made excursions to Berhampore, where he was useful among the soldiers; also to the neighbourhood of Lakra-koonda, in the district of Beerbhoom, 60 miles north-west of Cutwa, where a thriving branch of the Church, and several schools are now established, under the superintendence of Mr. W. Carey, aided by Kangalee and other native brethren, who read the Scriptures and preach to the natives. Mr. W. Carey has been advised by his brethren at Serampore to enlarge the number of schools. There are a few pious soldiers who have been baptized at Berhampore. The clergyman has given them a place to meet in for worship, and officiates there himself occasionally.

4. *Rangoon.*

Mr. Felix Carey and Mr. Judson:

Rangoon is the chief seaport of the Burman Empire, about 670 miles S. E. from Calcutta, containing 5000 houses. This city was in March 1814, a second time

since the establishment of the station in 1807, reduced to ashes!

N. B. The mission-house and printing-press were preserved from the flames.

Mr. Felix Carey has continued there from the beginning, and has lately been joined by Mr. Judson. Mr. F. Carey has made considerable progress in translating the Scriptures into the Burman Language, and has lately obtained permission of the Emperor to set up a press for printing them; but for this purpose he is required to remove to Ava the capital, which is about 500 miles east of Calcutta. Two stations will be thus established in Burmah, at the two extremities of the empire. This country borders on China. Mr. F. Carey also designs to translate the Scriptures into the Siamese and Pegue Languages.

5. *Jessore.*

William Thomas, Pramadas, Pran-Krishna, Suphul-rama, Panchanan, Manika-sha, and Nurottama.

Jessore is a district in the east of Bengal, about seventy miles E.N.E. from Calcutta, containing 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos. In 1807 a church was formed there, composed entirely of native converts, and in 1808 a station was established at Chowgacha. William Thomas, a young man, country-born*, who was baptized at Calcutta, and who on trial gave great satisfaction, superintends this church, which has four branches, each about thirty miles apart; at which branches the other native preachers are stationed.

6. *Goamalty.*

Ram Prusad.

Goamalty is situated near the ancient city of Gour, between Cutwa and Dinagapore, about 200 miles north of Calcutta.

At this station, after the death of Messrs. Grant and Creighton, Mr. Mardon was placed, in 1808, to superintend the Bengalee Schools which had been opened under their patronage. Here a church has been formed, which, with the schools, are superintended at present by the Hindoo Brother Ram Prusad. The people in these parts

* So those who are born in India of Hindoo Mothers are called.

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are very desirous of schools. In 1813 the station was removed to a town called English Bazar, not far from the former.

There are 127 children in the schools at this station.

7. *Digah.*

Messrs. Moore and Rowe, assisted by Brindabund.

Digah near Patna in Hindostan, is situated about 320 miles N. W. of Calcutta, on the south bank of the Ganges. It was established a station in 1809 by Mr. Moore.

At present Messrs. Moore and Rowe are engaged in a European School, and superintend three native schools, containing about a hundred children. Brindabund, a native Christian, has been very active in preaching and conversing with the people. The Society here possesses a valuable mission-house, and they have procured ground to erect a school-house. A rich native of Benares has agreed to give 300 rupees per month for the support of a school, for the reception of all classes. A striking proof of the beneficial operations of the Gospel upon the Heathens, even where conversion is not produced.

8. *Balasore.*

John Peter an Armenian, and Juggunat'ha.

Balasore in Orissa is about 120 miles S. W. of Calcutta, and in the vicinity of the temple of Jaggernaut. This station was established early in 1810, by Mr. John Peter, an Armenian.

The labours of Mr. Peter, and of his late assistant, Kreeschnoo-dass, have been very successful. An edition of the Scriptures in the Orissa Language has been distributed. Several persons engaged in the immediate service of the idol have accepted the New Testament. Before John Peter came to this place, even Portuguese worshipped the idol. A Braman of high cast, named Juggunat'ha, has lately thrown away his poitou, been baptized, and preaches the Gospel.

9. *Agra.*

Messrs. Peacock and M'Intosh.

Agra is a large city situated on the banks of the Jumna, nearly 800 miles N. W. of Calcutta, and 117 miles S. E.

of Delhi, the capital of the province of Agra, and of Hindoostan. The station was established in 1811 by Messrs. Chamberlain and Peacock*.

Several persons have been baptized, and a church formed. At present the station is occupied by Messrs. Peacock and McIntosh, who are diligently employed in a European School, which enables them to establish schools among the natives. One of these is supported by a Christian Lady. The language of this part of the country is called Hinduwee, diametrically different from Hindost'hanee.

10. *Nagpore.*

Mr. ———, and Rammohun.

Nagpore is in the Mahratta Country, 615 miles west of Calcutta. Its population has been estimated at 80,000 inhabitants. There is no Missionary sent by the Society to this station; but a gentleman, whose heart is much engaged in the work, has been long actively employed in circulating the Scriptures, and in other engagements of a missionary kind.

In 1812 he visited Serampore, and joined the church there. He expected to baptize several natives on his return. A school is established, and the Scriptures are read at the houses of many by the boys educated in it. The parents encourage their boys to learn, that they may obtain books; and many of their mothers occasionally attend at the schools to hear the Scriptures read. One boy reads the Testament to seven or eight people in his father's house; and some who have there heard the Scriptures have attended at the schools to hear them read. There were eighty-four belonging to the school. An attempt is making at Nagpore to translate the Scriptures into the Goandee: the inquirers here are daily increasing. Ram-mohun, a native preacher, is at this station.

11. *Columbo.*

Mr. Chater.

Columbo in Ceylon, about 1220 miles S. S. W. from Calcutta, established in 1812. This island is said to con-

* Guthrie says, "The province of Agra contains 40 large towns and 340 villages. Agra is the greatest city and its castle the largest fortification, in all the Indies." Its buildings, however, have for some time been in a ruinous state.

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tain 270,000 inhabitants, of whom 50,000 bear the Christian Name. A large edition of the New Testament in Cingalese has lately been printed for their use at Serampore, at the expense of the Calcutta Bible Society. Mr. and Mrs. Chater have established a boarding-school, and obtained a place of worship. He appears to be much esteemed, and to have a prospect of usefulness. He has already got access to the natives, one of whom he considers another "Cornelius," with whom he has had several conversations on the Gospel through an interpreter. Mr. Chater has made some proficiency in Cingalese. He is very desirous of some brother to assist in preaching the Gospel.

12. *Patna.*

Mr. Thompson.

Patna is a city of Hindostan Proper, the capital of Behar, 320 miles N. W. from Calcutta, on the south bank of the Ganges, said to contain 500,000 inhabitants*.

The station was established in 1812, by Mr. Thompson. He is country-born, and able to preach in three languages, English, Bengalee, and Hindosthane. He has a pleasing prospect of success, and appears, by the distribution of portions of the Scriptures, and Tracts in the Hindee, Persian, Bengalee, and Arabic Languages, to have produced considerable interest and inquiry. A school upon the British System has been established by Mr. Thompson, assisted by a lad from the Calcutta School. The aged father of a Mussulman who was presented with a copy of the Gospel, mentioned that upwards of twenty-five Persees Mussulmans attend to the reading of the Gospels by his son daily, in the school of a Mouluee, where the young man is placed, and where they meet for instruction.

13. *Bombay.*

Carapet Aratoon.

Bombay or Surat, situated on the western side of the great peninsula of India, at the distance of 1010 miles west of Calcutta. By the distribution of Tracts in Eng-

* A new station has been attempted at Dhacca during the last year. This is a district in the eastern quarter of Bengal, 180 miles from Calcutta. The number of inhabitants are estimated to exceed 150,000, of whom more than one half are Mahomedans.

lish and other Languages, there is a spirit of inquiry among all ranks—Armenians, English, Mussulmans, Hindoos, Parsees, and Portuguese. The Armenians in Bombay are numerous; the Parsees about 20,000; there are 1500 temples, and 11,000 houses of Mussulmans; 200,000 Hindoos, 15 houses of Jews; 20 houses of Europeans, besides the military officers; and 100 houses of Portuguese.

This station was formed by Carapeit Aratoon in 1812. He first stopped at Bombay, but afterwards went to Surat, where his wife was born, who of course understands the Guzeratee Language; in which a fount of types are preparing for printing the Scriptures. He himself can read the Mahratta Testament; so that the dialect spoken there will be easily acquired.

14. *Chittagong.*

Mr. Du Bruyn,

Chittagong lies in the eastern extremity of Bengal, on the borders of the immense forests of Teak Wood, which divide the British Dominions from the Burman Empire. It is about 230 miles east of Calcutta.

This station was formed in 1812 by Mr. Du Bruyn. The prospect is encouraging. The people are solicitous for the education of their children.

15. *Sirdhana.*

Mr. Chamberlain, and Purum-anunda.

Sirdhana is the capital of a small independent territory fifty miles north of Delhi and Hindoostan, beyond Agra, near the Punjab, or country of the Sieks. It is about 920 miles N. W. from Calcutta. At Sirdhana Mr. Chamberlain arrived in 1818, at the request of the Prime Minister of her Highness the Begum Sombre, by whom he has been favourably received. From this place Mr. C. says "a correspondence may be opened with the Punjab, Shreenugar, and Kashmeer, and that the Shikh Rajah has expressed a desire to have a teacher for his children." Five schools are already established for teaching Persian and Hindost'hanee. Mr. C. is much assisted by Purum-anunda, a converted Brahmin. They have been employed of late in preaching and circulating the Scriptures at Delhi: also at Hurdwar, where 100,000 pilgrims of

1815.] FOREIGN.—INDIA : BAPTIST MISSION. 565
different nations were assembled. A Shikh Rajah with 30,000 followers applied to him for the Scriptures.

16. *Java.*

Messrs. Robinson and Riley.

This station was formed by Mr. Robinson, who arrived at the island in 1813. His first residence was at Weltevreden; but he has since taken a house, and opened a school at Molenuket, within a mile of Batavia, and 2350 miles S.S.E. from Calcutta. Serious Soldiers have for a considerable time been resident in the island, and a church has lately been formed. A literary society, with the permission of Government, has ordered an edition of the Scriptures in the Malay Language, for the use of the Malay Christian Inhabitants, to be printed at Serampore, to which the Governor-General is said to have subscribed 10,000 rupees. Mr. Riley and a native preacher have lately joined him from Calcutta. A son of Mr. Leonard accompanied Mr. Robinson, and has established a school upon the British System at Java. Mr. R. is studying both the Malay and Javanese Languages. The Malays in general speak Portuguese, and Mr. R. has written to Calcutta for a Portuguese Brother to come and live amongst them.

17. *Pandua.*

Krishnoo.

Pandua lies at the north-east extremity of Bengal, 310 miles N.E. from Calcutta, and within a fortnight's journey on foot to China.

This station was formed in 1813, by Krishnoo, a zealous and indefatigable native preacher, who has baptized several persons. A school-house also is erected.

18. *Ava.*

Mr. Felix Carey.

Mr. Felix Carey has lately formed a new station at Ava, the capital of the empire, 500 miles east from Calcutta, where he is greatly favoured by the Emperor; by whose order a printing-press has been established there.

19. *Amboyna.*

Mr. Jabez Carey and Mr. Trowt.

Amboyna is about 3430 miles S.E. from Calcutta, and near the S.W. point of the Island of Ceram.

This station was formed by Mr. Jabez Carey, who left Calcutta for this island early in 1814. He was sent by the British Government at Bengal, in compliance with the desire of the Resident of Amboyna, formerly a student to Dr. Carey in the college of Fort William. Mr. Trowt is on his voyage to join Mr. Carey at this station. Orders are given by the Resident for an edition of 3000 copies of the Malay Bible, to be printed at Serampore for the use of the Malay Christians in the island, who are said to be 20,000, and to have neither ministers nor schoolmasters. The Resident, Mr. Martin, proposed the establishment of a central school at Fort Victoria, the capital, upon the plan of the British System, which Mr. Carey is to superintend*. He will have five or six islands under his care.

20. *Allahabad.*

Mr. N. Kerr, and Kureem.

This station was formed in 1814, by Mr. N. Kerr, and a native brother, Kureem. Allahabad is a large city of Hindostan, situated about half way between Patna and Agra, at the Fork, or junction of the Ganges and Jumna rivers, about 490 miles W.N.W. from Calcutta. At this city Mr. Kerr, who had lately returned from Rangoon, on account of its disagreeing with his health, arrived with his companion early in 1814. There is a large annual resort of pilgrims to this place; many of whom are drowned by suffering themselves to be conducted to the middle of the river, where they sink with pots of earth tied to their feet.

A number of Soldiers in the 22d regiment were the fruits of Mr. Chamberlain's ministry during his residence in the vicinity of Cutwa, who have since been organized into a church, and are at present stationed in the Isle of Bourbon. The brethren Forder, Blatch, and Joplin, who were appointed as elders, are said to conduct themselves with propriety.

It is a general practice with the Missionaries to distri-

* This island and that of Java being ceded to the Dutch, an application has been made by the Committee to the Governments, requesting their favour and protection for the Missionaries; which has been kindly attended to by his Britannic Majesty's Ministers, and by his Excellency the Dutch Ambassador in this country.

bute at their various stations, and in their vicinity, portions of the Scriptures and religious tracts in the vernacular languages. The effect in exciting an interest and inquiry after the knowledge of the Gospel is great; and many, particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any Missionary.

All the churches that have been formed, with the exception of Calcutta, have natives, or brethren born in the country, for their pastors. It is highly gratifying to observe, that all the parts of Divine Worship and of discipline have been performed by natives alone, without the presence or assistance of Europeans. There have been baptized at all the stations considerably more than five hundred persons, on a profession of "repentance towards God, and faith towards our Lord Jesus Christ." Some of these had been Bramins of the higher casts.

In all the native schools there are upwards of one thousand children. Heathen schoolmasters teach them to read the Scriptures without any hesitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people in the east?"

The number of persons employed by this mission, at the twenty stations before enumerated, including Europeans and natives, at the close of 1813, was forty-one; of these, twelve are Europeans, and thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England; some of whom have arrived. The Missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the example of the Lord Jesus, to preach to their countrymen.

WEST AFRICA.

CHURCH MISSIONARY SOCIETY.

General State of the Mission.

Major Appleton, late Acting Governor of Sierra Leone, is recently arrived from Africa, and has

given much information respecting the state of the Mission. Dispatches have also been received, which communicate intelligence from all the Settlements.

In SIERRA LEONE, Mr. Butscher was proceeding with temporary buildings on Leicester Mountain, till those of the "Christian Institution" itself could be erected. Plans for these last buildings, presented to the Committee by Mr. William Brooks, one of their number, had reached Sierra Leone, and were much approved. Mr. Butscher's youngest child had soon followed his mother to the grave.—Mr. and Mrs. Schulze reached Sierra Leone, in safety, on the 8th of August, having been about seven weeks on the voyage from Gravesend.

At YONGROO POMOH (or Little Yongroo, as this Settlement is hereafter to be called: see the following extracts from Mr. Nyländer's Letters:) the Gospel of St. Matthew and the Morning and Evening Service have been translated into Bullom, and have been received by the Committee. A new School-house has been erected, and the Natives were beginning to attend Worship.

The ruins of BASHIA were repairing. A solemn and affecting scene had been exhibited there, in the baptism of Ninety Children and one Adult, which was witnessed by many of the Natives: indeed, the Church could not contain the numbers who attended on the occasion. The Missionary Wilhelm, with Mr. Jellorrun Harrison, Mrs. Renner, and Mrs. Meisner, were Sponsors. "I had more hopes that day," says Mr. Harrison, "than I ever had, that God will shew mercy to these perishing countrymen of mine."

Mr. Wilhelm, on Mr. Harrison's taking charge of

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the Bashia School, had removed to CANOFFEE, and
was there devoting himself to preparation for the
exercise of his Ministry, to the translation of the
Scriptures into Susoo, and the compilation of ele-
mentary books.

Mr. and Mrs. Klein had removed from the
Dembia; and had fixed themselves in one of the
Isles de Loss, as a more promising station for the
GAMBIER Settlement. The Committee have not
yet sufficient documents before them to form an ac-
curate judgment on this subject.

Mr. and Mrs. Hughes had left Sierra Leone,
on account of the ill health of Mrs. Hughes, and
had settled at GOREE, where they have opened
Schools for children of both sexes, and are likely to
collect a large number.

A Dispatch, just received from his Excellency
Governor MacCarthy, who has succeeded Colonel
Maxwell at Sierra Leone, conveys to the Society the
strongest assurances of his Excellency's support to
its plans with respect to the "Christian Institu-
tion," and his decided approbation of the whole
design.

We shall lay the substance of these communica-
tions before our readers, more at large, next month.
In the mean time, they will be much gratified by the
following extracts of Letters from Mr. Nylander,
from Yongroo Pomoh.

Eagerness of the Mahometans for the Scripture.

In January last, a learned Foolah Man visited me, and
said he had heard of my name in the place where he
came from, and that I had given Mohammadu a large
book, containing the Tawraaty (the books of Moses,) and
Injeelu (the New Testament.) "Mohammadu," said
he, "reads it every day, and explains it to his scholars."

In the course of conversation, I found the Foolah Man pretty well acquainted with the New Testament. He asked me several questions about Christ, his doctrine, and Apostles. We read a few chapters of Genesis, conversed about the creation, compared the Koran with the Bible, and thus passed about three hours very pleasantly. He said, "Me see white man book good: pass Mādingo Man book. Me want to learn dis book. Suppose me go my country dis time. I tell my fader I go learn white man book: den me come back again, you and me play about dis book palaver;" that is, pass our time in pleasant conversation about the subjects of the Bible. I gave him the last Arabic Bible I possessed. Several other Mahometans have applied for Bibles, and I shall be very glad to get them from Brother Butscher.

Superstition of the Bulloms.

We have already given (see vol. II. pp. 469—471) an affecting account of the state of the Bulloms in respect of religion. Our readers will unite their prayers, we trust, with those of the faithful Missionary, that God would bless his labours.

I see and hear almost daily something of the superstitions of the Bulloms, and their cruel treatment of persons accused of witchcraft. No person is ill, nor does any one die, as they suppose, but by witchcraft. They say God is too good to trouble men: it is either the Devil himself who troubles them, or bad people whom he employs for that purpose. They offer some very trifling things to the Evil Spirit to keep him in good humour with them. How necessary is a Christian Mission among them! Though the adults are very loath to forsake their former ways of living, there is great reason to hope that their children, being instructed in the Christian Religion, may come to know God and Christ, and at last may convince their parents of better things. May God give grace to our undertakings, and crown our labours with success!

Bullom Traditions.

With respect to the Bulloms praying to God, as I formerly mentioned, I asked their king, why the people

lay down a brass pan with gold, horns, &c. He replied, "Bullom People old old too much, pass all people [far more ancient than any other nation]: when Bullom People go for make satakah [to pray in their fashion] dey wash demselves all over, and rub deir skin with oil: when Mandingo Man go for pray, he wash his hand and foot. But White Man say, 'Never mind for wash: I can pray to God at any time; suppose be day, suppose be night, me sabby pray [I know how to pray]: me wash, me no wash, all de same. Now, one time, God Almighty lay down in de road all same man have krawkraw and plenty sores [placed a man in the road covered with sores]: Bullom Man done wash himself; pass by dis way: he see de man lay down in de road: he say, 'Oh, I done wash myself: I can't lift up dis man, and dirty myself again.' he pass by. Mandingo Man come see de man lay down in de road: he say, 'Oh, I done wash my hand and foot: I can't take up dis man, and dirty myself again.' White Man come: he look dis man in de road: he say, 'Ah! poor man. I must help you: by and by, suppose I left you here, and pass by, t'other come behind me can give me bad name:' he take him up, and carry him to his house. Dat is the reason God give to White Man his book, and plenty other things; and because Bullom Man pass by, no take him up, God angry: he take away his book from Bullom People, and is gone away from us. When we lay down gold, rams' horns, &c. we beg God he must come back again to our country. Suppose we go to see our friends, our country fashion is to bring a fowl, or plantains, or rice: now when we go give God service we can't come bring nothing at all: dat is de reason we put down them thing before us, and beg God he must come back again."—"That is very good," said I, "that you pray God must come to you and your people: pray plenty: God will hear you, and do you good, and he certainly will come back again to his old old people, and give them his book again: but, when you pray, don't put down gold and horns, &c. for all these things belong to God already: he gave them to you for your use, and does not want them back again: leave all these things away, and then pray plenty, pray every day; God will hear you; and, in some measure, he has heard you already. Look! I come into your country, not to make trade: I buy things, it is true, but I don't sell them again: I buy

things, for myself and my children to eat, that is all; and, if you will believe me, God sent me into your country to answer your prayers. God tells us in his word in what way he will come back again to his old people; and, if you and your people will come to hear it, I will read and explain it to you. I am now trying to write God's book into the Bullom Language, and teach your children to read it: then your children can read it to you, and all will learn to serve God."—"I glad for dat," said the old man: "suppose your House done, plenty people must come here to pray on Sunday."

Yongroo Settlement to be called Yongroo Pomoh.

Give me leave to explain to you the name "Yongroo Pomoh." Yongroo is the name of the King's own town; and, when I first came over to Bullom, I resided at his place, and dated my letters to you from thence, which induced the Committee to call the Settlement, Yongroo. The Settlement is, however, at a little distance from Yongroo, adjoining to the place, or a part of the place, which the Sierra Leone Company occupied in former times, for which the rent is still paid to the Bullom King; yet the King granted me this place in particular, and the Governor of Sierra Leone gave me a grant of occupancy of that land also, which Government pays the rent for, "till it is wanted for his Majesty's service; and, for that purpose, claimed by any person or persons duly authorized to do the same on behalf of the Crown." I have made no use of the land (which is a square mile) thus granted me by Government: and, that hereafter I might not be troubled by any person or persons claiming Government Land, I called the King, Nensukoh, Nengbanah, and some other Headmen, together, and begged them to shew me the boundaries of my place, and to call it Yongroo, which cost me twenty-five shillings. But they said there could not be two Yongroos. They would consider my place as a Child of Old Yongroo, and call it *Yongroo Pomoh, Little Yongroo.*

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	Present Contrib.	Total.
Accrington (Lancashire)	L. 20 0 0	L. 46 10 0
Basingstoke, by Miss Ring:		
Penny Contributions	L. 14 15 0	
Annual Subscriptions..	5 5 0—20 0 0	
Clewer (Berks)	8 0 0	101 13 6½
Hereford, by Miss E. Bird:		
Half Year	23 14 0	
By Miss Freene.....	1 6 0	
Making, with Ship Fund, 11 13 0—	36 13 0	86 13 0
Huddersfield: Collected, after Sermons by Rev. Legh Richmond, M.A.		
Oct. 1. Huddersfield: (Rev. John Coates, M. A. Vicar) ..	52 7 6½	
Slaithwaite: (Rev. S. Walter, M.A. Curate).....	20 3 4	
Sunday School Children..	0 14 8	
Longwood: (Rev W. Robinson, B. A. Minister)	7 13 1½	
Oct. 2. Almondbury: (Rev. Walter Smith, B. A. Curate)...	18 6 0	
Oct. 3. Huddersfield	25 3 1	
Oct. 4. Kirkheaton: (Rev. J. Sunderland, B. D. Curate) ..	21 3 0	
Collected, after Sermons by Rev. G. Rickards:		
Oct. 4. Cumberworth: (Rev. W. Railton, Minister)	5 5 0	
Oct. 5. Hoyland: (Rev. — Bird, M.A. Rector)	3 2 8½	
Oct. 6. Dubcross: (Rev. Mr. Buckley, Minister)	9 15 9½	
Making, with Ship Fund 21l. 7s. 9d., the sum of 179l. 2s.; and, in all		546 19 3
Kennington	17 0 0	145 9 2
Lock Chapel	17 5 8	458 17 5
Northampton	25 0 0	114 8 2
Nottingham (with Ship Fund, 32l. 6d.)	44 10 0	224 12 8
Padiham and Altham, by Miss Adamson	22 0 0	60 8 0
Percy Chapel: Gentlemen's Committee (with Ship Fund) ..	29 1 10½	
Ladies' ditto, (with do.)	37 7 0—66 8 10½	633 17 0
Queen Square Chapel, by Rev. John Shepherd, M. A.	21 1 7	211 5 3½

	Present Con.			Total.		
Romsey	L. 12	14	0	L. 21	4	0
Southwark	50	0	0	802	11	1
Tamworth	32	13	0	270	15	6½

Wellington, Shropshire:

Collection, by Rev. J. H.

Stewart, M. A. L. 37 12 8

School Fund 5 5 0—42 17 8

COLLECTIONS AND BENEFACTIONS.

By Mr. John Booth, Warrington	L. 2	5	3	4	5	3
By Mr. Erck, Tavistock Episcopal Chapel	1	2	6	3	14	0
Amicable Society, by Mr. Cox: Fourth Annual Subscription	5	5	0	21	0	0
By Mrs. Flint, Cambridge Street	1	6	0	2	12	0
By Mrs. Fleet, Washbrook, from Subgrave, Northamptonshire	1	1	0			
"A Yorkshire Friend to the Church Missionary Society:" by Rev. Legh Richmond	85	13	0			
B. B.	10	0	0			
M—y, by Rev. T Sheppard, M.A.	1	0	0			
Children and Pupils of Rev. Dr. Johnson, Burton Crescent	2	0	0			
William Wheatley, Esq., Marshfield, near Settle (Ann.)	5	5	0			
Legacy of the late Joseph Rennard, Esq. of Hull	20	0	0			

Contributions to the School Fund.

Wellington (Shropshire) Association: for John King	5	5	0
"Llewellyn of Wales:" Half Year: for David, Morgan, Owen, Evan, Anne, Martha, Lucy, and Sarah Llewellyn	20	0	0
Five Young Persons at Bradford, Yorkshire: for Elizabeth Rand: Second Payment	5	0	0

Contributions to the Fund for the West-African Ship "William Wilberforce."

Bristol Contributions, printed before L. 949 16 6

From ditto: since received, as follows:—

Society of Religious Poor in Broms-

grove	L. 5	0	0
Mrs. Vernon Graham	11	0	0
Lewis Way, Esq.	10	0	0
Hon. Miss P. H. Hutchinson ..	1	0	0
Hon. Miss M. H. Hutchinson ..	1	0	0
Miss Smith, Stratford Cottage ..	1	13	6
Mrs. Wright	1	6	0
Rev. W. Lewes, Wrington	1	0	0
Rev. H. Cooper, Evesham	1	0	0
William Priddie, Esq., ditto	1	0	0

1815.] CONTRIBUTIONS TO CH. MISS. SOC. 575

	Present Cont.	Total.
Miss Priddie, Evesham	L.1 0 0	
Collected by ditto, ditto	4 0 0	
Collected by Miss H. Biddle, ditto	6 0 0	
Colonel Sandys	1 1 0	
A set of Missionary Reports	1 2 0	
Contributions by Miss Hensman:		
A "Ladies' Association at Clifton,		
in aid of the West African Ship" 25 0 0		
By Miss Allen, Youghall, Ireland	10 0 0	
By Rev. Benj. Scott, Redditch ..	5 0 0	
Mrs. Jackson, Bletsoe, Bedfordshire ..	1 0 0	
Mrs. Coleman, Church Stretton ..	1 0 0	
Mrs. Daly, Bath	1 0 0	
Mrs. Ledyard	1 1 0	
The Misses Warne	1 0 0	
Rev. H. Boole	1 1 0	
Mrs. Puget	10 0 0	
Mrs. Orde	2 0 0	
Small contributions	1 0 0	
Bristol Contributions ..	1055 17 0	
Contributions from other places: printed in the		
Number for July	383 5 6	
Ditto in the Number for August	172 2 0	
Ditto since received, as follows:—		
J. W. Jun.	1 0 0	
William Gray, Esq., York	5 5 0	
Mrs. Scott, York	2 2 0	
By Rev. John Davies, from Coventry ..	1 0 6	
Rev. Benjamin Maddock, Wimeswold, near		
Loughborough	20 0 0	
From Hayfield, near Buxton, by Rev. J. Crowther:		
Four Sisters	L.4 4 0	
A Friend	1 1 0	
C. J. Haigh	1 1 0—6 6 0	
A Friend, by Rev. T. Rogers, Wakefield	0 10 6	
Sir Andrew Lawder Dick, Bart. Fountain Hall,		
Haddington	2 2 0	
John Hopkins, Esq., Tooley Street	5 5 0	
Rev. John Buckworth, Dewsbury	2 2 0	
Rev. John Hill, Oxford	1 0 0	
William Hey, Esq., Leeds	5 5 0	
X. Y. Z.	0 10 6	
T. Bates, Esq., Halton Castle, Northumberland ..	5 0 0	
A Friend to the Mission	0 10 6	
From Norfolk and Norwich Association:		
Rev. H. J. Hare, M.A.	L.10 10 0	
Friend, by Rev. W. Mitchell ..	1 0 0—11 10 0	
Miss Browne, Ludlow	1 4 0	
Smaller contributions, by her ..	2 4 0—3 8 0	
Rev. H. Gipps, LL. B. Hereford	5 5 0	

			Present Con.		Total.	
A. A.			L.1	0	0	
Mr. Suttaby, Stationers' Court			1	0	0	
Collected by Miss E. Bird, Hereford :						
Mrs. Sparkes, Worcester	1	0	0			
Mrs. Roberts, King's Cople	1	0	0			
Mrs. Gomond, Hereford	1	1	0			
Mrs. Maddy, ditto	1	0	0			
Miss E. Bird, ditto	0	10	0			
Mr. Purchase, Townhope	0	10	0			
Mr. and Mrs. Benbow, Hereford	0	10	0			
Small sums	5	8	0			
By Miss Freene, paid to Miss Bird	0	14	0—11	13	0	
Percy Chapel Association :						
Miss Ann and Miss Hester Way	10	0	0			
Collected by S. Tinney	0	8	1—10	8	1	
Mrs. John Watson, Leith		1	0	0		
Mr. Nesham, Kennington		1	0	0		
Collected at Nottingham, by Mrs. Mills and Miss Maddock :						
Mrs. Morris	L.2	2	0			
Mrs. M. Wright ..	1	0	0			
Miss Wright	1	0	0			
Miss Whitehead ..	1	0	0			
Miss Maddock	1	0	0			
Mrs. J. Mills	1	0	0			
Mrs. Hazard	1	0	0			
Mr. B. Maddock ..	1	0	0			
Mrs. Elliott Gedling ..	1	0	0			
Mrs. Burnside	1	0	0			
Mrs. W. Burnside ..	1	0	0			
Mrs. Crowther	1	0	0			
Mrs. Storer	1	0	0			
Mrs. J. Haish	1	0	0			
Miss Dickenson's Sun-						
day-School Chil-						
dren	0	5	6			
Miss Maddock's do.	0	1	6			
Mrs. Hill	0	10	0			
Mrs. J. Kewney ..	0	10	6			
Mrs. Norris	0	10	0			
Mrs. Harrison	0	10	6			
Mrs. Sykes, Jun. ..	0	10	6			
Miss Holdsworth ..	0	10	0			
Miss Blunston	0	10	0			
Miss Leeson	0	6	0			
Small Donations ..	3	16	6			
Miss Sheldons	0	6	0			
Mrs. Dickenson ..	0	6	0			
Miss Richardson ..	0	5	6			
Mrs. Tollinton	0	5	6			
Mrs. Wildsmith ..	L.0	5	6			
Mrs. W. Melville ..	0	5	6			
Mrs. H.	0	5	6			
Mrs. Dale	0	5	6			
Miss Butlin	0	5	6			
Mrs. Townsend	0	5	6			
Mrs. Attenborrow ..	0	5	6			
Mrs. Kewney	0	5	6			
Mrs. Waller	0	5	6			
Miss Gibson	0	5	6			
Mrs. Kaye	0	5	6			
Mrs. Page	0	5	6			
Miss Youle	0	5	6			
Mrs. Stanford	0	5	6			
Mrs. Wortley	0	5	6			
Mrs. C. Swann	0	5	6			
Mrs. T. Wright ..	0	5	6			
Mrs. Skipwith	0	5	6			
Miss Dickenson ..	0	5	0			
Mrs. Marsh	0	5	0			
Mrs. Stretton	0	5	0			
Mrs. Cullen	0	5	0			
Mrs. W. Price	0	5	0			
Mrs. Butcher	0	5	0			
Mrs. Langley	0	5	0			
Miss Webster	0	5	0			
Mrs. Cattledge ..	0	5	0			
Mrs. Beardley ..	0	5	0			
Mrs. Cousins	0	5	0			
			L.32		0	6

Missionary Register.

No. 35. NOVEMBER, 1815.

No 11.
Vol. III.

NOTICE.

*A NEW SERIES OF THIS WORK TO BEGIN WITH THE
NEXT YEAR.*

WHEN the present Volume of our work is completed, our Readers will find it an inconvenient thickness for its small size, as it will contain upward of 700 pages. But we have occasion continually to regret, that even this extent of our matter will not enable us to embrace all the interesting intelligence respecting the progress of Truth and Righteousness upon the earth, which crowds in upon us from various quarters.

Our design was, to give the details of the Church Missionary Society, and all the leading transactions of similar Institutions. We have accomplished this object in a great degree; and our readers will do us the justice to allow that we have endeavoured to record the proceedings, and have triumphed in the success, of all the benevolent Institutions which come within the range of our work. Yet we have not been able, for want of room, to realize all the parts of our plan. Much important matter has been deferred, which, we are confident, would tend to the perfection of our design as to the benefit of our readers.

Anxious, therefore, to render our work an impartial and an adequate Register of the extended

efforts which are making for the evangelizing of the world, we shall bring all the articles of the present Volume to a close in the next Number; and, with the year 1816, shall begin a New Series, to be printed in demy 8vo. double columns, in the usual manner of monthly works. A much greater quantity of matter will be given; while the increased size of the page will offer a better opportunity of furnishing a series of Missionary Maps, on which we shall enter with all convenient speed.

The Committee of the Church Missionary Society will continue to give a copy of this work, as well as its Annual Reports, to all persons who shall collect on its behalf to the amount of 1s. per week: and the extent of the circulation which this work has now attained, will enable us to sell the improved series at the present price of 6d. per Number to purchasers.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

WE quoted, in our last, from the Fifteenth Report of the Society, an important statement respecting the design of the Society to complete the Persian, Arabic, and Hindoostanee Translations of the Scriptures, already in part effected by its Members and Friends.

We shall here print, with much pleasure, the Letter on this subject from a distinguished Scholar, to which we alluded in our last. It is addressed

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to the Secretary of the Society, and contains a powerful

*Appeal to the Younger Clergy, on the Subject of
the Oriental Versions.*

TO THE REV. JOSIAH PRATT.

Rev. Sir—

It has ever been with me a matter of regret, that a greater degree of zeal for promoting Translations of the Holy Scriptures does not manifest itself generally among our Clergy, and especially among the younger Members of that body. I know of no pursuit whatever, that can promise higher satisfaction or greater advantages: a pursuit that has the salvation of myriads for its object, and the sure approbation of the Almighty for its reward.

We exult, and are thankful, for the late glorious successes of our fellows in arms; and step forward joyfully with our mite to alleviate the sufferings of the afflicted: but do we manifest the same zeal, where the conflict is not so much to conquer, as to save? where the object of our warfare is to diminish the empire of Death, and to dispense life and light throughout the world?—Access has been given to us, by the prowess of our arms, or the enterprising spirit of our Merchants, to almost every shore; and the eager calls for the Scriptures, heard from every quarter of the world, loudly demand that they should be unsealed to the nations: and who have such means of unsealing them as the Clergy of Britain?

Does not the rapid progress of the Missionaries at Serampore, and of others, clearly prove that this great work is practicable? Two or three men, unknown to literary fame, have, in a few years, furnished India with a part of the Scriptures, in many of her Dialects: and the individual exertions of the revered Martyn, in a still smaller portion of time, have supplied two standard Versions of the New Testament, in the languages of very extensive regions: and others are following these examples. The practicability, therefore, of the design is unquestionable. The duty is, I think, equally plain.

Should it be asked, “Is there a necessity for such a work?” it may be answered, *Lift up your eyes, and look upon the fields; for they are white already to the harvest.*

The extraordinary spirit of inquiry in the East; the demand and eager perusal of the Scriptures where they are to be obtained; the manifest decay of Mahometanism; in short, the *shaking of the nations*, seems loudly to proclaim, that *the Lord of Hosts mustereth the host to the battle.*

The difficulty to be overcome, in the study of Languages necessary for such an undertaking, should not present itself as an obstacle to the soldier of Jesus Christ. He has enlisted under a Captain, who was surrounded with difficulties; and has entered on a post, to be maintained only by a continued warfare.

But the difficulty is not so great as is generally imagined. The time and patience usually bestowed on the first two Books of Euclid would furnish a learner with a sufficient stock of Arabic Grammar, to enable him to construe a Chapter in the Arabic New Testament, or a Surat of the Koran with the assistance of a translation. And this is, perhaps, one of the most difficult languages of the East; and is certainly the key to many of them. I do not mean to assert, that continued perseverance is not necessary in such a case: every one knows that the study of Languages peculiarly requires such perseverance. All I mean here to affirm is, that the elementary parts are less difficult than is generally supposed; and much easier than those of other pursuits, which may have less exalted objects in view.

Many, no doubt, suppose, from the encouraging accounts every day received from the East, that nothing remains to be done*.

This is erroneous. These are only happy beginnings. They are the seed-time of a harvest yet to be gathered: for, although the New Testament is already translated into most of the dialects of the East, the Old is completed in but few, though in progress in many.

* The whole continent of Africa, except Ethiopia and Egypt, has never seen the Scriptures in its native tongues. The Gospel of St. Matthew, translated by the Rev. G. R. Nylander into the Bullom Language, just received by the Church Missionary Society, and about to be printed by the British and Foreign Bible Society, is the first book of the Scriptures ever translated, except as above, into the native tongues of that continent. Equally destitute are the immense tracts of Tartary, of New Zealand, of the South Sea Islands, &c.

Besides, these Translations must stand in need of ample revision, which must be executed by Scholars no less persevering than the Translators themselves. This has been the case in all those versions which are now considered as nearest to perfection. What was the Vulgate before the days of St. Jerome, or our own Translation at the time of Wickliffe? And these, as we know, are still capable of improvement. And in these cases, the Translators had greater advantages than can be supposed to have existed in India.

The Arabic Translation of the Scriptures now in circulation *, largely partakes of such imperfections; and would be an ample field, worthy the exertion of the very best Hebrew, Greek, and Arabic Proficient; wherein many inaccuracies of diction might be corrected, and many Evangelical Truths, now obscured, or falsely translated, might be brought to light.

The Hindoostanee Translation of the New Testament made by Mr. Martyn, which has lately arrived from India, and which justifies the high opinion long entertained of

* The following are a few out of the very many errors that might be noticed in this translation:—Gen. xlix. 10: "The rod shall not fail from Judah, nor the precept from beneath his command, until He shall come, who is to himself, and to him shall the peoples be gathered."—Ib. 24: "Thence the Shepherd, the person of Israel."—Num. xxiii. 10: "And let my end be like theirs."—Num. xxiv. 27: "I shall see an affair, but it is not present now."—Isa. ix. 6: "And his name shall be called, the Angel of the great Counsel, Wonderful Counsellor of God, Potent Ruler, Leader of Salvation, Father of a Future Age; for I will cause salvation to descend on the heads, salvation and peace to them."—Isa. lii. 11: "From the fatigue of his soul, to cause light to appear unto him; and he shall strengthen him in understanding, to justify the just, and he shall do good to many."—Dan. ix. 26: "The anointing shall be eradicated." For: "The Messiah shall be cut off."—Rom. ii. 2: "For we know in truth, that the judgment is against those who do these things; for it is to God."—Rom. ii. 6: "The recompenser of every one like his works."—Ib. 26: "That he may be just, and the purifier of him who is already become of the faith of Jesus."—Rom. iv. 5: "And believes in him who purifies the Hypocrite."—1 Tim. i. 10: The word "Menstealers" is omitted, as has been before observed; but is retained in the version printed at Leyden by Erpenius. This version is, on many accounts, preferable to that printed in the London Polyglott, and is therefore, better adapted for circulation.

the talents of that Scholar, partakes in a slight degree of the failings inseparable from man. These, however, may easily be corrected. What was said by Michaelis of the Syriac Pesheeto, is true, in a great degree, when applied to this version by Mr. Martyn;—"that it discovers the hand of a master in rendering those passages in which the two idioms differ from each other. It has no marks of the stiffness of a translation, but is written with the ease and fluency of an original." The progress, however, which has taken place in the Hindoostanee Language, which, as Dr. Buchanan says, "is yet in its infancy as a written and grammatical tongue," and which progress is likely to continue for some time to come, will constantly suggest improvements in our versions of the Scriptures into it. Mr. Martyn was aware of this circumstance, as Dr. Buchanan further informs us in his Researches; and, on that account, was in no haste to print any part of his Translation.

We cannot but anticipate with the greatest pleasure, the appearance of Mr. Martyn's Persian Translation of the New Testament, which is now printing at Petersburg: the high character already given to this work, by one of the best writers of the East, the King of Persia himself, peculiarly recommends it to our regard.

And surely we may indulge the hope, that the example of the Translator, who is now in glory, may stimulate many to the same labour of love!—many, who, like him, have received Classical Education, and have matured their talents by Philosophical Inquiries. Let them follow him in the strength of the Lord, *conquering and to conquer*.

Surely these are considerations which should have weight with the pious and enlightened Clergy! Yet, should they be disregarded by them, the work is begun and will proceed: for it is in the hand of the Lord, and He will bring it to pass.

I am, Rev. Sir, &c.

CONTINENTAL MISSIONARY SOCIETIES.

We are happy to hear, through the Rev. Mr. Steinkopff, who is now on a visit to the Continent,

in furtherance of the objects of the British and Foreign Bible Society, that the Missionary Spirit, which had been depressed by the peculiar circumstances of late years, is reviving and widely diffusing itself.

The Tract which we noticed in our Number for July, "The Spirit of British Missions," has been sent to Mr. Steinkopff, who is taking measures to procure its translation and circulation on the Continent. The Church Missionary Society has placed, for this purpose, the sum of 50*l.* at his disposal. This Tract will foster the rising zeal, and direct it into proper channels of exertion, as it will give to Christians on the Continent a more adequate view than they have yet had of the variety, extent, and success of the efforts which are making both by the Church and by the other Denominations among us for the diffusion of the Gospel.

Netherland Missionary Society.

At Amsterdam, on the 5th of June, Mr. Steinkopff was present at a Monthly Missionary Prayer Meeting of the Netherland Missionary Society, where more than one thousand persons were assembled. A devout and energetic Sermon, by a venerable Clergyman of seventy years of age, from Acts x. 36, was heard in solemn silence and with fixed attention. The preacher mentioned the various British Missionary Societies with respect and affection. Many Dutch, German, and French Clergymen were present.

The Annual Meeting of the Netherland Society was held at Rotterdam, on the 18th of July; and was attended by pious Clergy and Laity from all parts of Holland. About two hundred Clergymen

are members of the Society, and from fifty to sixty usually attend the Annual Meetings.

The Society will now be enabled to resume the care of its Missions, which the Continental Tyranny has so long suspended.

Basle Missionary Seminary.

"A missionary spirit," Mr. Steinkopff writes to the Secretary of the Church Missionary Society, dated Basle, October 10th, "is awakened; a missionary seminary established, which is sanctioned by Government; and young men of the right spirit apply for admission. They are now collecting a fund. Many contribute freely. Even servants—widows—children, cheerfully present their mites."

This augurs well, and will probably lead to effectual support from the Church Missionary and other Societies. Able and zealous French Missionaries are greatly wanted. An ample and most interesting field is open to them at Senegal, and for many hundred miles on the line of that river, where the French Language is more or less understood. The Committee of the Church Missionary Society have long had their eye on that part of the African Coast. Governor Maxwell, on his arrival from Africa, engaged the Society to undertake a Mission on that river; with the advantages of which part of Africa, in point of health and other circumstances, he was well acquainted, having commanded the troops which conquered Senegal from the French, and resided there for a considerable period. A communication from Senegal, on this subject, addressed to Mr. William Allen, has been laid before the Committee; who, ever anxious for the good

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of Western Africa, will enter on the plan whenever
Providence may be pleased to provide suitable in-
struments.

Mr. and Mrs. Hughes, as we have already noticed,
are settled, as Schoolmaster and Schoolmistress, at
Goree; and it is hoped that this beginning may be
followed up, at no distant period, by Missionaries
and Schoolmasters, well qualified to pursue their
work with effect. Monsieur Martin, of Montauban,
who is now superintending the introduction of the
British System of Education into Paris, was ap-
prised, when in this country last year, of the wishes
of the Committee on this subject, and willingly
engaged his assistance in procuring it.

Possibly the Basle Seminary, in connection with
the Missionary Society established in that city, may
undertake a Mission to the Senegal. Every needful
assistance would be readily afforded from this coun-
try. And that place seems admirably calculated to
be the head-quarters of some French Missions. "I
scarcely know a town," says Mr. Steinkopff, in
addition to what has been already quoted, "so
eminently blessed with the light of the Gospel,
with numbers of pious people, and with a benevo-
lent spirit. Almost all the Clergy are of one and
the same mind!"

BAPTIST MISSIONARY SOCIETY.

General Meeting at Northampton.

A General Meeting of the Society was held at
Northampton, on the 11th of October.

The Society having been deprived of the services
of their late Secretary, the Rev. Andrew Fuller, by

the decease of that excellent man, the following Resolution was passed on this mournful subject:—

Resolved, That we deeply feel the loss which this Society has sustained, by the death of its late inestimable Secretary, the Rev. Andrew Fuller; and, by entering this Resolution on our records, we are desirous of expressing our high veneration for his memory, our respectful sympathy with his afflicted family and friends, and our gratitude to God for the many and eminent services which he was enabled to render to this Society, and to the general interests of religion.

The Rev. Dr. Ryland, of Bristol, and the Rev. James Hinton, of Oxford, were appointed to succeed Mr. Fuller.

Sermons were preached, by Mr. Page, of Bristol, from Matt. xii. 20, 21; by Mr. Roberts, of Bristol, from Mark xvi. 16; and by Mr. Kinghorn, of Norwich, from Isa. lv. 8, 9.

The next Annual Meeting will be held at Birmingham, on the third Wednesday in October, 1816.

Designation of a Missionary.

Mr. Lee Compeer, a Baptist Missionary, about to proceed, with his wife, to the West Indies, to instruct the slaves on the estate of a benevolent Planter, was publicly designated to his work, in London; when Dr. Ryland delivered a solemn and instructive Charge from 1 Cor. ix. 19, 22, 23.

LONDON MISSIONARY SOCIETY.

Auxiliary Societies.

The Society has this year availed itself of the assistance of many zealous Dissenting Ministers and others, in the establishment of new Auxiliary Socie-

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ties in various quarters, and in giving effect to the Anniversaries of those already formed. The Rev. Messrs. Campbell, John Clayton Jun., George Clayton, Collyer, Fletcher, Leifchild, and Waugh, of London; and the Rev. Messrs. Cooper of Dublin, Roby and Bradley of Manchester, Raffles of Liverpool, Fletcher of Blackburn, Slatterie of Chatham, Thorp of Bristol, James of Birmingham, with others, have rendered herein very effectual assistance to the Society. Mr. Campbell has detailed, in various places, with its usual interest, the narrative of his South-African Journey. New Auxiliary Societies have been formed at Glasgow, Leith, Lincoln, Stroud, and other places; and the Anniversaries have been well supported at Bristol; at Birmingham, for the counties of Warwick, Stafford, and Worcester; at Hull; at Chester; at Halifax, for the West Riding; at Liverpool, for the Lancashire Auxiliary; at Carmarthen, for the South Wales Auxiliary; and in other places. About 150 sermons were preached in Scotland, which produced, with Benefactions, upward of 3300*l.*; though the greater part of the collections were made on week evenings. Upward of 800*l.* was collected in South Wales; and, in the West Riding of Yorkshire, nearly 1500*l.*

Designation of Two Missionaries.

At the Anniversary of the Cheshire Auxiliary Society, August 8th, the Rev. Isaac Lowndes was designated as a Missionary to Malta and the Greek Islands: and at the Leeds Anniversary, October 5th, Mr. Knill was appointed a Missionary to the East Indies.

Productiveness of Juvenile Societies.

The contributions from societies of this description, from April 1, 1814, to April 1, 1815, amount to ONE THOUSAND POUNDS — more than a twentieth part of the whole receipts of the Society within the year!—and redeemed, in a great degree, from what would probably have been spent in useless trifles: while the young benefactors may have learnt, in the very act of saving that they might give, both more highly to esteem the Gospel themselves, and to exercise the purest benevolence toward those who are perishing for lack of knowledge.

Of this sum, about 400*l.* has been raised in London, and 600*l.* in the country: of this last portion the Bristol Juvenile Society contributed 200*l.* 10*s.* 5*d.*

Foreign Intelligence.

WEST AFRICA.

CHURCH MISSIONARY SOCIETY.

General State of the Mission.

ON many of the topics on which we briefly touched in our last, the sentiments expressed in the following Extract of a Letter will be read with great satisfaction by all the Friends of the Society. It is addressed by his Excellency Lieut.-Colonel Charles MacCarthy, Governor of Sierra Leone, to the Secretary of the Society.

*Letter from Governor MacCarthy, to the Rev.
Josiah Pratt.*

Rev. Sir—

Government House, Sierra Leone,
15th August, 1815.

I had the honour of receiving, at Senegal, on the 12th June only, your letters of the 25th and 26th November; and, having returned here on the 18th July last, I avail myself, with pleasure, of an opportunity now offering for Europe to answer their contents.

I shall be very happy to give every support in my power to forward the benevolent views of the Church Missionary Society.

Mr. Butscher has received all the boys which he has demanded; and the whole of the captured Negro Boys and Girls will be placed in his hands, as soon as he can erect a building for their accommodation.

An allotment of one thousand acres of land, in addition to the one hundred acres granted to the Society, has since been made. The whole will be duly transferred on the arrival of Mr. Buckle.

Mr. Butscher will have reported to the Committee, that, in consequence of extreme ill health, Mr. and Mrs. Hughes had removed to Goree. I saw them both at that place last month. They have opened a school for boys and girls; and, if they can meet with the support and approbation of the Society, I have no doubt but they will be very usefully employed. I have great satisfaction in stating, that, from the observations which I was enabled to make during my very short stay at Goree, and from the report of the Commandant of the Garrison and of the principal British and Native Merchants residing there, I have understood that both Mr. and Mrs. Hughes behaved with great propriety, and had evinced much zeal in forwarding the important object of their Mission.

I was honoured, on the 8th instant, with your letter of the 16th June. The Rev. J. H. Schulze and Mrs. S. arrived here safe, and I sincerely hope they will forward the plans of the Society.

I shall with great satisfaction, at a proper time, give into the hands of Mr. Renner, or any of your respectable members, such number of the boys or girls as they may take under their charge. I fear that, for a year or two, very little dependence can be placed, as to security, in

any establishment on the Rio Pongas; and, from the scarcity of Europeans, I cannot help regretting, that most of these valuable and zealous Missionaries should be placed among a set of people who do not yet know how to appreciate the benefits that are intended for them.

Here is an ample field for ten or twelve persons. They would have at their command every assistance that might be afforded by Government; and the good which they would do is incalculable. From want of such persons, the Settlements formed at the Hog Brook and Leicester Mountain are yet in their infancy; and, I fear, without any knowledge of Christianity.

I most sincerely rejoice to hear from you, that Government has acceded to the propositions of the Society; and shall, on my part, with the highest gratification, deliver into the hands of the Missionaries all the liberated children; being convinced that the plan now adopted will be attended with the most beneficial results. I shall not permit myself to regret that it was not acted on before; but, I assure you, that my most earnest exertions will be used to promote it.

I am persuaded that the trust which you have reposed in the hands of Mr. Butscher will be fulfilled with zeal and attention.

I have not received any instructions from Government on the subject of Rations, but that circumstance will not prevent my assistance; being, as I stated before, convinced that the education of these interesting children cannot be placed in better hands.

The rainy season has already begun, and, in all probability, will continue for two months longer; during which period very little can be done towards the buildings intended to be erected. I can only say, that all that zeal can do, will be done. The intention of the Society, of sending Schoolmasters and Schoolmistresses, deserves my warmest approbation. I would also strongly recommend implements of agriculture.

I think that the measure of establishing a regular intercourse by the means of a Vessel to be sent twice each year, under the controul of the Society, will be attended with considerable advantage. It will relieve the Society of very heavy expenses; and enable them to give, with limited means, a greater extent to their humane views.

I am persuaded that the plan adopted, of affixing the names of Benefactors to Liberated Children, will answer most fully your expectations. It will give to these children a prospect in view, and encourage their zeal in following a path of rectitude. I am also satisfied that their education will be better attended to under the care of the Society's Institution, than in any other place.

I have here to express once more my sincere approval of the views of the Society; and to assure you that I shall look as on the happiest moment of my life, that moment when I can see these children placed under its immediate protection.

I have the honour to be, Sir,
Your most obedient and faithful Servant,
(Signed) C. MACCARTHY.

Many have been the discouragements, as our readers well know, under which the Society has laboured, and still continues to labour, with respect to this Mission: yet we see in this readiness of Government to support its plans, and the high approbation expressed of them, much to induce us to adopt the views of Mr. Butscher.

Let us not be discouraged (he says) on account of our disappointments; but let us continue in well-doing to this dark part of the Globe; trusting that we shall not be disappointed at last, if we go on humbly and sincerely in our work, entirely depending on our Divine Master: who, even in the days of his humiliation, knew what was in men, and could, therefore, not be deceived, nor disappointed; yet he suffered a Judas near him, a Jewish Saphedrim to condemn him, a Pilate to deliver him to be crucified; all to accomplish the glorious work of Redemption! Let us, therefore, suffer too; that our work, which is the Lord's Work, may become glorious too.

Christian Institution of Sierra Leone.

We refer our readers for a statement of the plan and objects of this institution, to our Number for June. It will be seen, by the preceding letter of

Governor MacCarthy, that the design receives his entire approbation.

The Rev. William Garnon, an English Clergyman, having received from Government the appointment of Chaplain to the Colony, Mr. Butscher will be at liberty to devote his attention to the forwarding of the important establishment on Leicester Mountain. Mr. Garnon is anxious to co-operate with the Society in every practicable measure for promoting the good of the Colonists and Natives; and we earnestly hope and pray, that the liberality of his Majesty's Government in this and other appointments may be rewarded by the rapid advance of the colony and of the neighbouring tribes in truth and righteousness.

Leicester Mountain is a part of the range of hills which rises behind Freetown. It is about a mile and a half from the town, and is of considerable elevation. It is, on this account, more salubrious than the lower land; and will, doubtless, when cleared and cultivated, have the advantages which attach generally to the higher lands, so circumstanced, in our West-India Islands.

Mr. Butscher selected the spot which he judged most advantageously situated; and ordered 4000 feet of inch-boards to be sawn by the re-captured Negroes, and a shed to be built under which they might be well seasoned.

Mr. Butscher expresses the utmost readiness to devote himself to the furtherance of this plan. With respect to his present office of Chaplain he says,

I should prefer to reside either on Leicester Mountain, or among my good Kongo people. Though my salary would be smaller, yet, as a Missionary or Teacher, I could employ myself in cultivation between the school-hours, with the people under my care: and, gathering

the productions of the earth, our expenses of living would be greatly lessened; and a smaller salary would, consequently, suffice, when we had gathered in our first crop: whereas now I have to buy every thing for the many mouths under my care, which goes very deep into my salary.

Our God has again visited me this afternoon, (he writes, under date of July 21, 1815,) in taking my youngest child, Charles, to heaven. He has been lingering since his mother's death, notwithstanding all the care that could possibly be taken in rearing him. Sometimes I think that God is rather hard upon me, although I know I deserve hard treatment, but it appears to me he does not deal so severely with many. Does he take my wife and child to heaven, that I might have more leisure to erect the Society's Christian Establishment on Leicester Mountain? Has he no other ways? Yes, he has; I am sure of that. My dear Sir, pray, pray for me, that the God of heaven may lead me more and more into his sanctuary, where I may learn to understand his ways. I firmly believe that his ways are good, but I cannot understand them now. Oh! how often do I now wish to enjoy that presence of God which I felt in the Rio Pongas, in the year 1807, when I was sick for two months, no Brother to comfort or to pray for or with me, and hardly any body that could understand me—and having neither a door to my house, nor to my bed-room; the rats and lizards playing on my bed, the frogs jumping on the ground, and the leopard stealing my goat and sheep from near my bed-side: yet I could frequently feel myself happy in my God and Saviour, which I cannot now. Well may I cry out, "When wilt thou come unto me, when wilt thou comfort me, O my God! Oh for an humble resignation to thy Divine Will, and faith to lay hold on those promises which are laid down in thy word also for me! Grant me these, O my God, for I have them not just now. At present I do not consider myself thy Missionary, for I want a good Missionary for myself; and who can be a better one than thy Holy Spirit! Let Him; therefore, lead, guide, and comfort me, O Lord my God!"

Dear Sir, I would not have written so much about myself, but that my mind is full of grief and uneasiness: I trust, therefore, you will excuse me.

From a slave vessel lately brought into Sierra Leone, full of slaves, Mr. Butscher took eighteen fine boys, all about seven years of age, into the Society's protection, under his care. These raised his number to thirty-seven boys and six girls. Two boys and four girls he proposed to maintain, while Chaplain: thirty-seven are, therefore, supported by the Society.

By the blessing of God (says Mr. Butscher), I may be able to cut off the rough branches of these children, by the time a Settlement is erected on Leicester Mountain; in which case they may then become immediately useful. Six of those boys, Shepherd, Goode, Owen, Marriott, Howard, and Maxwell, whom I took under my care last year, are already sufficiently trained to become the Captains and Monitors of the rest. I have not named all that I have received. This, however, will be done soon, when I will then give some account of their characters and dispositions, and the progress which they may have made in learning.

The temporary buildings on Leicester Mountain have been retarded by the rains; but, at the date of the last letters, were proceeding with all practicable expedition. There are three houses in preparation: one for the boys and one for the girls; each of which will be 64 feet by 20, with piazzas in the front, and a small room attached to each house for the Schoolmaster and Schoolmistress. The third house was to be 30 feet by 15, with a piazza all round, for the Superintendent. Kitchens, and other necessary buildings, were to be proceeded with. The whole are probably finished by this time, and will serve the purpose of temporary accommodation, till the large establishment is erected.

State of the Slave Trade.

This inveterate and malignant adversary to African

Improvement is rapidly approaching, we trust, to its entire and final destruction. Mr. Jellorum Harrison, in a letter dated Bashia, June 28, 1815, expresses the best hopes, on this subject, respecting his oppressed countrymen.

We are very sorry (he says) at the grievous news of the French War. But we trust it will not be the means of reviving the inhuman wishes and feelings of the Slave-traders, in this so long distressed part of the world.

Give my best respects to Mr. Wilberforce, and assure him I take it upon me, in the name of all the slaves of my unfortunate country, to return both theirs and my own thanks and gratitude for the humane feelings which he has shewn toward our injured land. What a happy thing it is, to see the peaceable state that this country is now in!—quiet, and free from war and slave vessels!—no dragging of families from one another!—no innumerable slaves chained together, male and female!—and the enemies of humanity, the Slave-traders, gradually quitting the country! It has struck me forcibly, that, where the Gospel makes its appearance, there Satan's kingdom gradually diminishes. May God give grace and perseverance to his servants to carry on his work; and make them instruments in his hand of bringing it to perfection! And may God raise up some from among us, who will never forget the gratitude which we owe to that Blessed Shore, and evermore be thankful to our distinguished Benefactor!

Our readers will heartily join in these devout wishes of a Native African, who, after receiving at our hands the knowledge of the Gospel, is returned to assist in raising up the waste places of his country. They will pray that he may be humble, wise, diligent, and faithful; and that many of his countrymen may be prepared and called forth of God to be the enlighteners of their native shores.

General State of the Bullom Mission.

Excursions among the Natives (says Mr. Nylander) with the views which the Committee mention in their

"Instructions," are a very good means of improvement in their language, and of acquainting ourselves with the people to whom we wish to preach Christ and him crucified. I am very sorry that I have never been able to undertake any thing of this kind, though very desirous of seeing my Bullom Friends farther inland, and in Scarries, Portloco, Rokel, and other rivers. From several of these places there are children at my school; whose parents I never saw. They send their children, merely upon having heard of my good name in their country.

The number of our scholars of both sexes increasing, it became necessary to prepare for them separate houses, and to build a storehouse to keep the rice which we use for the season or the whole year. My house being but lightly covered, it leaked so much in the last rainy season, that I had scarcely a dry place in it. A number of books fell to pieces, and every thing that was glued gave way or loosened. I believe the great dampness of the house brought on me the severe illness which I had last year. Thinking to live a little more comfortable in the ensuing rains, I had the house new covered.

The leopards are so very troublesome here, that it is with difficulty we can keep a goat or a sheep; with which, however, we cannot well dispense. They carried away or killed in the yard, in two weeks' time, three sheep and two goats.

June 26th my good wife went over to Sierra Leone to attend the funeral of her sister, and took our youngest son with her. He was taken suddenly ill, and died, after a few days, aged ten months. I went over to bury him, and was overtaken with a heavy rain on my passage, which gave me such a severe cold that I was for ten days confined to my bed: otherwise, we have great reason to be thankful to our gracious God for the preservation of our health.

The arrangements in our settlement are as follow:— We rise at day light. About Seven all are to meet at Morning Prayer, in the Schoolhouse. At Ten the School begins; where Brother Sperrhacken teaches reading, writing, and ciphering, in English. At Two I teach Bullom; for which purpose I have selected eight boys and two girls. My scholars seem to have a great desire to learn to read their own language. At Six in the evening English School is held again, especially for those children that have been working through the day. At Eight,

Evening Prayer. On Lord's Days, Divine Service is held at Ten in the morning, at Two in the afternoon, and at Seven in the evening: in this we officiate by turns. It is very pleasing and encouraging, that, ever since the School-house was finished, we have always some Bulloms attending Divine Service. I hope they will continue so to do.

I bought a small bell for the use of the Settlement, but if the Committee would send us one of about eighteen inches in diameter, the sound of it would be heard in several neighbouring towns, and perhaps induce some of the inhabitants to attend Divine Service: at least it would give them notice what time it is Sunday, which they always say they do not know.

I embrace this present opportunity of sending some of our Bullom Curiosities. They are of little other value, than as they shew the pride of the people in wearing ornaments, since they have no other, made of seeds, beans, shells, &c. They represent also their ignorance and great superstition, in relying on gregrees made by other poor creatures who think themselves more enlightened: and they prove the ingenuity of the most ignorant African, and their capability of manufacturing things useful if they were but instructed.

March last I opened a Bullom School; but, having no help, I was obliged to postpone it, to have time enough to make two copies of the Gospel and Vocabulary: one of these I herewith transmit: the other I shall endeavour to read in the neighbouring towns. By the assistance of our gracious Redeemer I shall open the school again.

One of my Bullom scholars was taken ill on the 5th of June, speechless and senseless: he died on the 8th. He was the son of the King of Bullom. The people were going to ask him, after he was dead, according to their country fashion, who had killed him: but I was very glad, that, after long reasoning in opposition to their opinions, they believed me that no witch or gregree killed him; but that God, who gave him life at first, now called him home to be with him in a good and happy place. I assured his friends, that if they would begin to pray to God, they would once more meet him in that place, and rejoice with him for ever. As there was no witch-palaver (they said), and I believed that God had killed him, permission was given me to bury him in White Man's fashion. The King gave me a burying place, separate from their own.

St. Matthew's Gospel in Bullom.

I am very happy (says Mr. Nylander) that, after so many difficulties and such a length of time, I am now able to transmit a copy of the translation of St. Matthew's Gospel to you. I have taken all the pains possible to make it correct Bullom, and have observed as much grammatical regularity as lies in my power: but, notwithstanding all this, there may be many inaccuracies, which at present I cannot discover. It is such Bullom as is spoken and understood by every native.

This first book of the Word of God which has ever been translated into the native languages of the coast, has been placed by the Committee at the disposal of the British and Foreign Bible Society, who will print a small edition for the use of the Bullom School.

Morning and Evening Prayer in Bullom.

I beg leave to lay before you the translations of the Morning and Evening Prayers, as they are in the Common Prayer Book of the Church. I have kept as close to the original as the uncultivated Bullom Language would permit. I have omitted words and sentences that could not be expressed in Bullom, and introduced simpler ones; yet I hope I have not altered any thing material in the Prayer Book. As we have neither Lessons of the Old Testament nor Psalms, I shall make use of St. Matthew's Gospel, and hope soon to finish St. Mark's too. We shall soon perform Divine Service in the Bullom Tongue.

The Fifth Psalm by Dr. Watts, in Bullom.

Foy ko ēsho n hun tuieh
Lum me trank ko tukeh
Yah wum ramlin me ko ko moa
Ah lehly hallē moa.

Ko kick atook loa Krist kon kull
Hallē foh cheerah hē
Hallē trunky kē papah woa
Trum hē oh tehleng hē.

Foybatukeh mun moiky ke
No bang boaeahn u sem

Ko moa ëboll kē tunkah tre
 Challahn kē pēah moa.
 Kereh ah koh kē kill moa tre
 Nemmo umarr moa tre
 Yah cheh loa koh lokoh o lokoh
 Nu chum moa woa pēah.
 Nghah pomul moa yuck mē tēbeng
 Kē nāē keleng tre
 Nghah nāē mē ngho chol trooloong
 Nu cheh mbull ko ko mē.

*The Third Hymn of the Second Book of Dr. Watts,
 in Bullom.*

YEH la hē trang aniah ko kē
 Nu fui ēmam ē tre
 La cheh lum Foybatukeh
 Leh veal nga ko ko woa.
 Hē koh ehn ē atook pehreh
 Paman kē manleh trim
 Hē yoomoin pēar ko lileh tre
 Nu loi marr hē atook.
 Yeh la hē packil hallē yuck
 Dyall nga ko kē lotuck
 Dyall Jesus ko loa bineh kull
 Nu loi gbuss kelengtre.
 Lotook aniah woa leh rubah
 Notell hinter tre nga
 Loa woo ah tre nga boa rē foll
 Bull nga ubarr ubull.
 Ko loa u poh nu trank tukeh
 U trunky hē nah tre
 Atook kē Foy dyall hē nga kor
 Kē pall ē bomu tre.
 Nghah tonkakem lulan pehny
 Nu foh aniah nga mpoh
 Ngha poh aniah ko leh aloh
 Nu trank ko kē tukeh.

Bullom Vocabulary.

To the Gospel (Mr. Nyländer says) I have added a Vocabulary of about two thousand Bullom Words. I have omitted several words, which in the former Vocabulary were incorrect; and have added many real Bullom Words. In the Gospel some words are borrowed from the English, and some from the Susoo Language; words that are commonly used and understood by the Bulloms, for which there are none either in Timanee or Bullom; but they are very few. I believe there are no more than three Susoo Words in it, and English also very few, perhaps not exceeding a dozen.

We have printed the above Psalm and Hymn of Dr. Watts, as a specimen of the Bullom Tongue. The pieces which the indefatigable Missionary has already prepared; and those which are now in hand, will be the means, it may be hoped, with the Divine Blessing, of awakening attention among the Bulloms to their own tongue; and of conveying to them, while learning it, the knowledge of Christianity.

Encouraging Indications in the Bullom Mission.

Permit me, Rev. Sir, (Mr. Nyländer writes) to mention some instances which are very encouraging and gratifying to me; both with respect to the language, and the desire which the children shew to learn book, as they express it.

I gave one of the Bullom Grammars to a young man who had rendered me much service in the language. He read one of the Letters and one of the Fables, to some of his friends at the King's Town. They thought that this "could not live in the book." One of them marked the place, and came to me, desiring me to read what there was in the book in the place to which he pointed. "I believe," said he, "the man been tell me some lie:" and surprised, indeed, he was when he heard me read Bullom out of a book, and the same thing, too, which his friend had been reading to him.

Several others were present. They admired my book-manship very much, saying, "Never any White Man do this before." I have read several parts of the Gospel to persons who gave me as good a translation of it in English as I could expect from their knowledge of that language.

Another encouraging circumstance occurred to me when I was present at a festival, where several hundred people were collected together, admiring the Kolloh (Devil) dancing among them. Looking at these proceedings of the poor Bulloms, a little boy, of seven years of age, sat down at my feet. Touching my foot, he said, in Bullom, "Father, I want to go with you." I asked, "Why?"—"To learn book," said he. It was so striking to me!—as if the child had refused all the folly and noise which he saw and heard, and wished to retire with me to learn something better. I inquired for his parents, spoke to them and to the king, and took the child home with me.

Another boy, of about twelve years of age, was to be sent to the Susoo Country to learn Mandingo Book, as they say: but he refused it, saying he wished to learn White Man's Book. His relations insisting upon his becoming a Mahometan, he ran away; and came to me secretly, and begged me to teach him English Book. I spoke to the king, and to his relations, and the boy was permitted to stay with me.

Two girls often coming to our place, and seeing our female children dressed and always busy—sewing, ironing, cooking, &c.—one of them, too bashful to speak to me, watched an opportunity when my wife went to the brook with some girls to wash. She begged my wife to take her also into the school; as she wished to learn to sew, and wash, and cook, &c. The other girl asked her mother to speak to my wife, and her father to speak to me, that she also might be taken to school. Both the girls were admitted.

James Tucker, a respectable headman in the Sherbro', having heard of my settling at Yongroo, sent messengers to inquire if I would take his son to school: he would pay for his education: we agreed for 10*l.* per annum, which I have to draw from a respectable merchant in Sierra Leone. Thus our school is increased now to the number of 45.

On the Cultivation of Land in the Bullom Mission.

It has been the wish of the Society, that, wherever it may be found practicable, the cultivation of land should be attended to in all its Settlements; both for the healthy and useful employment of the elder children, and for the relief of its expenditure.

On this subject Mr. Nyländer thus writes to the Secretary:—

In yours of November last, you ask if we could not set some of the children to cultivate land. This, with respect to the free children who are brought to school by their parents, is not at present very practicable: perhaps, at some future time, it may be done. The people do not yet understand that it would be for the benefit of their children. They would think that their children were working for me, and that I was reaping great benefit from their labour.

One man plainly told me, that he did not bring his son hither to work, but to learn book. Another said, "You have been here now a long time. We have been watching you all this while, to see what you were going to do with our children: but we see you do them good: you do not make them work; you take much trouble to teach them. We now begin to think that the people who sent you hither must be good people, pass them which come to Sierra Leone before."

Last year I gave every boy a piece of ground, to cultivate it for his own comfort; and it pleased them much to have some ground-nuts, casada, corn, and akra, of their own. By such means they may be led on gradually to industry. This year I have not been able to attend to planting.

Land we may have, as much as we choose; and, if the Society would go to the expense of first clearing, and planting it with coffee, cotton, rice, &c. afterward the children could be led on to clear and cultivate the fields, and I believe the plantation would pay the first expenses again; and the natives may be excited to follow our example. At the new Settlement in Sierra Leone the children may easily be set to work. Being all re-captured slaves, they have neither gentleman nor bookman

in their heads. I have six boys of that description here; and it is certain they are very useful: they save a great deal of expense by the services which they render to the Settlement by their labour. They work by turns. If necessity require, they all six work through the day, and attend the night-school. Their employment is assisting to build, to make fences, and to plant yams, casada, corn, &c. Last year we planted rice also, and gathered twenty-fold. The girls that have been at the Settlement since it was established, are now very useful: some cook: some work: some wash: others sew, and nurse children: so that they cannot attend day-school: at night all attend school.

Of the seven little girls whom I brought from Sierra Leone in March last, I can say very little; and their doings at home, as well as at the school, are, as yet, very little more than play: however, they shew their inclinations—one to sew, another to wash, and so on: they all assist the elder girls. If we had not these captured children, both boys and girls, we should have to hire people to do the work, and thus increase the expenses of the Settlement considerably.

If we had an assistant who would take pleasure in gardening and planting with the children at leisure hours, it would be an amusement for the boys, and make them all active and useful.

Account of the Fire at Bashia.

We have already given, in our Number for May, a few particulars respecting the destruction of Bashia. The following details are given by Mr. Renner, in a letter dated Bashia, June 20, 1815.

The misfortune which God commanded to come upon our Settlement, has been stated to you in Brother Wilhelm's letter of January 28th. This has been the Lord's doing, though executed by our enemies, and it may seem marvellous in the sight of men. It is a stroke severely felt in my heart, and tending to much humility among us all—a stroke much to the discouraging of the Society, whose constant endeavour it is to build up the work of the Lord: but what grief to see that work almost pulled down on every side! Just is the Lord and righteous in

all his ways! The present sight of Bashia is pitiful, and the desolation thereof horrible. The gloom of my mind and the gloomy sight, permit me to say nothing more than to describe the simple fact of the fire, and the consequences thereof.

On Saturday, the 21st of January, about candle-light, the cry of "fire" was heard in the yard. I and my wife were in our room. She hastened me to see what was the matter; but I said, there could be nothing the matter, and no fire, since the kitchen had been pulled down for some time. However, when I came out into the back piazza, I saw our house on fire on the east side. At first sight, the opening which the fire had made was not larger than a yard in circumference. I soon perceived how rapidly the flame increased, and that there was no hope of extinguishing it. I therefore ordered the female children out of the house, without taking the least of their little property with them, for fear they might delay and come into danger. My wife, having been lame for some days and confined to the bed; tried to get on her legs, our oldest boys carrying her trunk before her, and got safe into the field. It was our first concern to save our beds; and the Grumettas succeeded in getting them into a safe place under the immediate care of my wife.

We had only one door by which to enter into the second story; and, the fire soon reaching it, there was no longer a passage to carry things down, and we were under the necessity of flinging over the piazza what came to our hands. The first was a chest of drawers, which fell to pieces; the articles scattered about and stolen by the natives. Another chest of drawers could not be moved, our heavy book-shelf standing upon it: the drawers went over and met the same fate. Trifling things were at last removed, and the more valuable either forgotten, or left to the flames by necessity. The confusion of my mind was such, that I had no power to judge at the moment what to do. My trunk, my valuable trunk, partly filled up by the generosity of the Society, and partly by my busy wife, was entirely forgotten. I recollect to have stood on it to hand down trifling things, but it came not into my mind to save it.

At last the danger was so great, that every one forsook me, and there was a loud cry that the roof was falling.

I hastened, therefore, down on a mangrove beam, and left perishable things to their fate. I was not long in the yard before the house tumbled in; and was now surrounded by the cries of the children, and my wife's lamentation, at a distance, sounding in my ears. The natives conducted me, rather by force, to a great distance from the fire. In general they behaved well, and did not steal any thing of consequence, but kept their distance: which was owing, I suppose, to the sharp reproof which they got by the last fire, when they rushed into the rooms, and carried our goods into the town, under pretence of taking care of them; but very few were so honest as to bring back the articles. The boys' and girls' Sunday clothes were all burnt; and I thought I had saved nothing but what was on my back, but there were a few old things in the wash, which came well to pass afterward. Brother Wilhelm's house caught fire by the mere heat when mine was burning, being so close.

After the sighing and crying had somewhat ceased with the fire, we were thinking how to dispose of ourselves during the night. My wife bedded herself on the ground, in the intended printing-room, adjoining the church: the girls, instead of lying on bedsteads, had, like myself, to rest themselves on the ground, most of them without mats, in the church. Brother Wilhelm occupied the girls' school-room. The boys, who slept before in Brother Wilhelm's house, had to sleep in the schoolhouse: but they got so bewildered by the fire, and, perhaps, were afraid to trust themselves to sleep in a house that was close to that where the fire was not yet extinguished, that they spent the night in the yard, with the Grumettas, who were watching the remaining flames.

Next day was Sabbath Day—but no Sabbath in Bashia! The children and myself had not the least outward appearance that it was the Lord's Day; the clothes left on our backs getting very dirty during the fire. Our minds also were so much confused, that we could not sing the Lord's Song; and, in truth, not a single book was saved in my house. No Bible—no Prayer-book—no hymn-book—no spelling-book, was to be seen. But the mercy of God is to be acknowledged by us in your kind supply of all these books, which has relieved our wants. I can by no means request the Society to restore

that excellent collection of books, gathered together for so many years, and now lost in the fire. But, perhaps, some generous friends may hand out a useful book from their libraries without injuring their own collection.

The influx of strangers was troublesome. Some came to pity—others, to laugh at us.

On Monday morning, at 4 o'clock, the cry was again, "Fire—Fire!" This I could hardly believe; but, jumping up, I saw the Schoolhouse on fire, notwithstanding a watch of about twenty people in the yard. This was almost worse than all the rest; not knowing now where to lodge the boys. But this was an evidence to me, that my house was wilfully set on fire, which I first was unwilling to believe, thinking that it might have happened by the carelessness of the children. It now seemed to be the intention of some enemy, that no roof should be left over our heads.

We had now to put the poor boys into the ruins of our house; fixing some palm leaves on the standing walls, to shade them from the sun in the day, and in the night from the dew. But what were we to do? No houses! no clothes! no money! no rice! of course I had no other chance but to go to Sierra Leone to ask the advice of our friends. Mr. Wenzel went with me. I steadily kept in mind to give up the Settlement, and move to Sierra Leone. I found no opposition from any party. But what made a great change in my mind was, that Mr. Wenzel declared, that, if I should give up Bashia, he must give up Canoffee.

On the Rebuilding of Bashia.

The loss of property, and the expense of rebuilding, cannot be a sufficient ground of abandoning our undertaking, where the Society is able and may be willing to restore such losses, if they only gain their object, even through multiplied difficulties. I humbly determined, therefore, not to leave the Settlement, but to build it again. Am I wrong? I thought, the blame cannot be so severe, as if this and other Settlements should be given up at once, and perhaps on my account. However, I thought, this shall be fairly determined in a meeting of those Missionaries that may be present at Sierra Leone. We, in consequence, held a meeting, at which were present the Brethren Butscher, Nylander, Wenzel, and myself.

But before I say any more of the subject, I must relate the manner in which I parted from my landlord, M. Backè. I let him know that I was going to Sierra Leone. He came immediately. I told him that I was going to see my friends, to hear what they had to say, whether I should build the Settlement again or not. His answer was striking, and I kept it always in view. He said, "Suppose a man has had a wife for many years, that man doth not like to part with her:" meaning, that I had lived so long with him, that he did not like to part with me. Again, he said, "Suppose a man has a wife, and she miscarries with her first child, will that man, therefore, give up his hope that his wife may bring him another child?" meaning that I must not give up the hope, as if no other houses could be built. These expressions shew that he did not wish me to quit the River, and that he is not rejoiced at the disaster. Had he really wished to get rid of us he would have been secretly glad that the fire happened, being, perhaps, afraid to send us out of the country lest he should incur the Governor's displeasure: for it is now taken for granted that the Governor of Sierra Leone has sent us hither. But not so. What he said was a pledge to me that he doth not wish us to leave the country.

The day before I left Bashia, however, I had a heart-piercing trial: and had not God preserved me, the savages would have cut me to pieces. The case was this. Our head Grumetta died in Fantimani's place. -Fantimani sent to inquire whether I would bury him; and, as he had been a faithful servant to us for seven years, I consented, and gave him a Christian Burial in our place, connected with some expense. Four weeks after, Fantimani's people came, on a Sunday Evening, at ten o'clock, and caught one of our Grumetta Women, in our own place, as the supposed witch that had killed the man, and began to give her the red-water to drink. I went to the spot, and, inquiring what was the matter, they came up to me, grinding their teeth, and lifting up their cutlasses as if to make an end of me at once. It was always my rule in such cases, never to be afraid, either before a multitude or before one or two: and I find it answers very well. It struck my mind when I first heard the alarm that they would defend their murderous design. I thought it advisable, therefore, to take my cutlass under my night-

gown; and happy it was that I did so, for, as soon as they were ready to give the stroke, my cutlass was raised to ward it off, which they did not expect, and they were indeed somewhat terrified at this unexpected sight. The poor woman was dragged to Kacara, naked as she was; and carried out of our place, before we came to the spot. There they gave her the red water through the night; but, happily, she threw up the whole.

These ungrateful people, who have been favoured continually with presents, have no more conscience than the leopard in the woods. Next day I spoke in a very strong tone to Fantimani before M. Backè, who would pretend that he knew nothing of it. You may believe me, that, at times, my patience almost forsakes me, and that, from the bottom of my heart, I wish sometimes to be away from such an ungrateful and at times savage people. I must almost apply to myself what the Mandingo man says: "I am a slave of God," and cannot accomplish my own will. However, my dear and much respected servant of the Lord, let us go by circumstances in this critical and yet important crisis of this Mission. We cannot fight against God, but we can fight for God, and oppose the kingdom of darkness with his aid. Let us go on a little longer in the work among the Susoos. Perseverance will justify us, turn out how it will.

At the Meeting above mentioned, held by the Missionaries in Freetown, it was resolved that the necessary buildings should be restored at Bashia; that Mr. Harrison should take charge of the School; and that Mr. Wilhelm should remove to Canoffee and devote himself to the study of the Susoo Language. Mr. Wilhelm had some objections to the rebuilding of Bashia, in which he seems to be supported by the sentiments of some other friends of the Society: "But, after all," he says, "as it has now been concluded to rebuild, I am quite reconciled, knowing that it is still in the power of God, and in his power alone, to cause his work to prosper; and that he sometimes manifests that power at the moment when

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every engine seems to be out of order, and when all those things which men are looking for to work together for good seem to be thrown into confusion."

Improvement of the Bashia Children.

Some of our youngsters (says Mr. Renner) have scribbled a few lines to you. They all play on one string, and you will pardon them in exhibiting but a few ideas, being not yet very skilful in the English Language, nor accustomed to express their thoughts in writing. I would not dictate to them, but told them that they should write what was in their hearts. Those that have written may be considered in some measure as Missionary Probationers. They read, in turn, the Church Service, every Sunday, in order to give them proper confidence in speaking publicly, and as an exercise for the organs to speak more fluently. After they have done reading, I usually discourse on the Gospel, appointed according to the method of our Church; and am as familiar as possible, putting now and then questions, in a manner similar to that which Dr. Buchanan mentions as practised by the German Missionaries in the East. The Afternoon is occupied in catechising the Children, with necessary observation, tending to edification.

Letters have been written by seven of the senior boys to the Secretary. We subjoin the following, as a specimen, for the satisfaction of our readers.

Rev. Sir—

Bashia, April 7, 1815.

I have taken the liberty to write to you these few lines. First, permit me to tell you that we are very glad that you have sent out the Missionaries to teach us poor African Children, in order that our hearts may turn from sin and wickedness; that we may learn the way of truth, and turn to God, and to follow the way of Jesus, and that we may turn to Christian love.

In learning, I can read any useful book, and, in ciphering, I am now in Bills of Parcels.

And now, Sir, I have to say a few words more to you, viz. that I should be very glad, if God please to prolong my life, and would thank God that it may be so, that when I grow up I may be made a Missionary, to teach my country people, learn them the way of God, and

the way of his Son Jesus Christ; to turn them from the devil and his angels, and also from the gregree; that they may not go to hell, but that it may please God to take us all into his heavenly kingdom, to dwell with Him and his Son Jesus Christ, who died to save us from hell.

I was born in Benna, one of the largest Susoo Towns, twenty miles from Bashia, and eight from Bramia. My father was headman there, and died in the year 1815.

Baptism at Bashia.

I send a list of the children (says Mr. Renner) which we lately baptized at Bashia. It was a very solema day. The number was ninety; with one adult. Our church was too small on this occasion. Not more than about fifty Susoos could be seated: the rest had to stand outside. Of course, in this assemblage of heathen not much confidence can be placed: however, it shews that they are more for us and our cause than against us.

M. Backè would have been present, but was sick. He sent his brother, however, and two of his sons. The service began by singing a Hymn. After this followed an introduction suitable to the solemnity. We began then with the chief doctrines of the Christian Profession, intermixing the whole with questions: the children answered, in general, satisfactorily.

The 1st question respected the Holy Scripture.

2d. Concerning God.

3d. Concerning the nature and condition of man before the Fall.

4th. Concerning the Redemption of man by Jesus Christ.

Christ is God, and was made man. Christ died for our sins: he ascended into heaven, and intercedes for us at the right hand of God.

5th. The Holy Ghost is God.

The common operations of the Spirit.—Father, Son, and Holy Ghost, are one God.

The blessings derived from the Gospel of Christ by the grace of the Holy Spirit.

6th. Concerning the duty of man to God—faith, repentance, hope and trust, love, obedience, submission, honour and worship in general, praise and thanksgiving, prayer.

7th. Concerning the duty of men toward one another. Peace and union—justice, in general—charity and forgiveness—candour in judging—truth and uprightness.

By this outline, you see that I was guided by the treatise "The Faith and Duty of a Christian." The heads of these doctrines I could touch but slightly, on account of time, though we were not in a hurry, and the natives behaved remarkably well, and were quiet all the time. After this was gone through, I read the usual service, appointed in the Prayer-book, for Baptism. Mr. Wilhelm and Mrs. Meisner, with my wife and Mr. Harrison, were Sponsors.

The children were called one by one, and, kneeling down before the table, were baptized in the name of the Father, and of the Son, and of the Holy Ghost.

After all was over, there was a sobbing heard among the girls: on inquiry, it was found that one poor girl was not baptized with the rest, her name having been overlooked in the list. Her tears were soon dried, and she was baptized in the same manner as the others.

My good sir, had you seen this little infant congregation, it would have rejoiced your heart. You would have said, "Oh! this sight is a balm on the wounds which the troubles of this Mission have caused me from time to time. My pleading for this nation, from the very first, may at last not prove in vain!"

The boys were dressed in new shirts and trowsers; and the girls in new clothes. Their appearance was neat, decent, and clean; and was much admired by the Natives.

After the conclusion of the service, all dined. The meat of a large bull lasted only for the day.

Of this solemnity Mr. Jellorum Harrison says—

Mr. Renner, on Sunday the 4th instant, baptized our boys and girls, and several other children which were brought on the occasion. I never was better pleased in my life-time, I may say, than to see so many of my countrymen brought so far as to be baptized; and was delighted to witness the great solemnity that attended the administration of the ordinance, and particularly when I saw a grown-up Native come forward for baptism. We had likewise the happiness of seeing our church so full, that

some were obliged to stand out of doors. Five or six of the Native Chiefs were present on the occasion. I had more hopes that day than I ever had, that God will shew mercy to these perishing countrymen of mine.

List of Children Baptized in Bashia.

JUNE 4, 1815.

Stephen Caulker	Robert Dogood
Jacob Renner	Walter Buchanan
George Lancaster	Micsael Dickson
Simeon Wilhelm	James Fist
Charles Richard	Charles Samo
Francis Walker	Samuel Holman
Henry Foster	William Fantimani
William Butscher	William Hudgingson
Josiah Pratt	Edward Murray
Frederic Watkins	James Banna Wilson
Tobias Smith	George Wilson
Thomas Morgan	Charles Wilson
Joseph Fernandez	Stephen Christian
Andrew Fernandez	Fantamani Renner
Emanuel Anthony	John Ambrose
Charles Cumings	Henry Bake
Dominick Cumings	Ambrose White
William Jeffrys	Richard Sangary
John Fantamani	
Jellorum Harrison	Jane Welsh
David Fantimani	Maria Botifear
Thomas Fantimani	Mary Antony
David Pearce	Sarah Lawrence
Peter Griggs	Silva Bryant
George Spearce	Clara Lawrence
John Rhodes	Sarah Peters
Thomas Lancaster	Sybelly Tobias
John Cooper	Sarah Walker.
Jeronimus Shepherd	Mary Small
Joseph Peddie	Jane Goode
Matthew Rayeor	Esther Tobias
Ambrose Bull	Catherina Shröder
Basil Owen Woodd	Nancy Kerry
William Marsh	Hannah Wood
James Pearce	Susanna Sanders
Henry Brunton	Mary Ann Catty

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Nancy Fraser
 Mary Botifear
 Dorothea Wilson
 Elizabeth Garratt
 Cresia Lawrence
 Joanna Lawrence
 Mary Ann Fraser
 Elena Fraser
 Jane Botifear
 Maria Cokleshell

Maria Neucl
 Catherina Garratt
 Margaret Bearing
 Elizabeth Fantimani
 Jane East
 Hannah Murray
 Mary Murray
 Mary Jeno
 Elizabeth Membi
 Nene Fantimani

BAPTIZED BEFORE.

Sebastian Pearce
 James Curtis
 John Ellis

Francis Catty (absent)
 Beggy Peters
 Elizabeth Frazer

In the last half year: 96 Christenings—1 Marriage—
 1 Burial.

Letter from Mrs. Renner to Mrs. Pratt.

Bashia, June 21, 1815.

My Dear Friend, Mrs. Pratt—

I have taken the liberty to address myself to you, which has not been the case for a long time; but I hope you will pardon this delay; for it was my wish that you should have a Letter from me long before this time. It was somewhat strange, that whenever there was an opportunity, I was either confined to my room by my usual infirmities or some business in the way to prevent it.

I am extremely obliged to you and the honourable Society for the late present, which pleased me and Mr. Renner very much. I have also to offer you my sincere thanks for the shawl which you sent me by Mrs. Butscher.

By this time you have heard of the misfortune that happened to us. It was a severe stroke, indeed, which I could hardly stand; but God has recovered and strengthened me in this fire of trial. At the time I had been confined a week to my bed by a lame knee, but was a little stronger the day the fire happened, so that I was able to walk down stairs, the boys carrying my trunk before me, and the other people bringing me the beds. All I had in two chests of drawers was either burnt or stolen by the natives. But I ought not to complain,

since still more was left me than ever our Saviour Jesus Christ possessed when upon earth: a room was still left for me to creep into, and a pillow to lay my head on, which he had not in his humiliation. Christ prayed for his enemies—and if our enemies have done this, let me also pray that God may forgive them, for, most likely, they did not know what they were doing.

As for "Christ Church," that has not yet taken that good name. At present it bears the name of "Sinners' Church," being occupied by young and old sinners. But we must act as we do in the private circle of a family: the sleeping room may also be the sanctuary of the Lord, for both man and wife. Thus we keep our regular Divine Services in a house, which, at the same time, affords rest in the night. But this will be altered in a fortnight's time, when we shall occupy the new houses, and leave the Church to its original purpose.

The messenger Death has made dreadful havock of late among our friends at Sierra Leone: Mr. and Mrs. Hartwig, Mrs. Batscher, Mr. Macmillan, and a great many more, called out of time into eternity; and it seems that the complaint in my breast is now and then calling to me,—“Be thou also ready, for thou knowest not when thy Lord cometh.” Vexation with the children, and much speaking to them, will always renew the complaint. But, Lord, “teach me to number my days, that I may apply my heart unto wisdom!”

As for my children, I am trimming and trimming, day after day, like a gardener his unpolished trees. It is a pity these African Children want so much reproof and correction. They are naturally stubborn, and inclined to hold up their native way and fashion as long as they can. They inherit a slavish disposition from their parents; and will do nothing willingly, except they are driven to it like a slave must be driven to his work. I think I would rather manage two hundred children born of Christian parents, than fifty born where the parents are heathen. However, I do middling well with them, and have the hope that I am not sowing seed altogether in vain.

Among many girls belonging to the place I had but one that went astray; the rest I kept in good order and out of vice, but all by a necessary severity. The school-girls I keep in a similar way, making them to sew, to

wash, and to iron. No idle persons can live with me; and those that are idle and lazy must suffer for it.

An African Girl hates the needle, because she never saw it used by the mother. Grumettas sew for men and women, and the child thinks it a very low business to handle the needle. But, like it or not, I make them to work.

Yours in sincerity,

(Signed)

ELIZABETH RENNER.

Reflections on the Offerings of Children.

The accounts from your native land, (says Mr. Renner) are truly pleasing; but nothing was so interesting to us, and nothing so pressed tears out of my eyes, as the pious and praiseworthy exertions of those godly Sunday School Teachers, who put up a box, with the inscription, "Remember poor African Children!" If we had told these good men to do so, and they had done it, they would have deserved praise: but, doing it of their own accord, our good wishes, blessings, and thanksgivings, are no reward to them: God has reserved a reward for them in heaven, for only he has inclined them to this act of benevolence, to gather a few mites from Children, for poor African Children. We bless these good men with our whole hearts; and love them, though we do not personally know one of them. God will shew them to us in heaven, and say, "These are the men who remembered your African Little Ones!"

On the Cultivation of Land on the Rio Pongas.

Mr. Renner represents the state of things, in this respect, as different among the Susoos, at present, from that which Mr. Nyländer has reported with reference to the Bulloms.

Your Settlements (he says,) in this quarter of Africa, will never come so far as to maintain themselves by cultivating the ground, until the country is civilized, and turned to Christianity. Then the whole might take another appearance. Good land is already divided among the Natives: that is, each town has four or five lugards (large fields) annexed to it. These belong to all the people in the town. Every one helps to cut the bush, gives his rice for seed, is bound with the rest to keep the plantation clear of weeds, and at last shares the produce with

all. You are a stranger, and cannot participate in this arrangement. If they see that you are starving, they will give you a piece of land to make your plantation; but such an one, that almost all labour is lost upon it: and the largest space of ground you might get may produce you about two tons of rice in the husk; the value of it may be fifteen pounds. This might do for a man and his wife, but not for enlarged settlements. The Mission to this quarter must be supported by the Society for many years to come.

INDIA.

CHURCH MISSIONARY SOCIETY.

Journals of Mr. W. Bowley, at Agra.

Our readers have been apprised that, on Mr. Corrie's leaving Agra, Mr. Bowley was associated with Abdool Messee in promoting the knowledge of the truth in and round Agra. His Journals, from August 1814, to January 1815, inclusive, have arrived. It will be seen, by the extracts which we shall give from them, that he has been usefully and successfully employed. These extracts will also afford the reader considerable insight into the state of manners and of the superstitions of the natives.

Abdool Messee's Journal for January 1815, will soon appear.

Sept. 7, 1814.—This afternoon, accompanied by some friends, I went to the River Side, where a few Hindoos were at their devotion before some ridiculous, clumsy-made stone idols. As soon as we entered on a conversation with them, about fifty people assembled, when we separated ourselves among them, and each conversed separately on the absurdity of worshipping things that had neither eyes to see, nor ears to hear. Many were constrained to acknowledge the justness of what we said, and pleaded custom; while others appeared as hard as a rock.

Sept. 12.—This evening accompanied some friends to

the River Side, and conversed with several. Some appear as if they had no soul to save, and all that we can say seems as if we were battering a rock with a ball. Who is sufficient for these things? None but He who is Almighty.

Sept. 16, 1814.—This morning Brother Abdool accompanied me to the village, near to a Christian Friend's, who invited him. On entering the area, we saw a Gooroo, or spiritual guide, lying down in the midst of about twenty of his disciples. He is a young man, just come from Bindrabund, a second Juggernaut, about thirty-six miles from Agra. This class of people make a circuit from village to village, and proselyte disciples, whom they visit in their route, and are sumptuously entertained by them during their stay, and on their departure take what the people can afford to give them. About eight or ten of this man's Cheylohs (slaves, or pupils), having their guitars and other instruments of music with them, sing and chant before him.

Brother Abdool began by asking them whom they worshipped. They answered, "The one true God." Abdool said, "We do the same." They spoke of the transmigration of souls. Abdool said, it was not true. The Gooroo then began to flatter him, by saying that he had heard of him, and that the transmigration happened to those only who believed in it, and to no other. Abdool then spoke to them on the origin of sin, and of the love of God in the redemption of man through the blood of his Son. The people listened with attention. One of the disciples said they were not in search of a new way to heaven, or of any new doctrine, and that he was satisfied with what he had; that his Gooroo had told him to remember the Deity, and that was sufficient. After much more conversation, the Cheylohs struck up a tune, and desired us to stop to hear. We staid a few minutes, and then left them.

Sep. 20.—Accompanied by a friend, I went to the River Side, and both were occupied separately in speaking to the people. These poor souls seem to think this subject too great for them, and that it only concerned learned men. I told them that they had souls to be saved as well as the learned; that they had to render an account as well as others; and would have their portion in heaven or hell immediately after death; and that each of their souls was worth a world. After, about half an hour's talk we left them. They then began to say, as the

natives in general do, that now the Sahibs have a religion as well as themselves, and are concerned for eternal things. From the conduct and walk of Nominal Christians, the Hindoos conclude that we have no religion. —About sunset went to the village in the vicinity of the Cantonments. About twenty assembled. The same spiritual guide mentioned before being in the midst of them, questioned him respecting the creation, and the origin of sin: he candidly acknowledged his ignorance of these things. On further conversation he plainly told me that he could not read at all. His disciples appeared to know more than he did; yet these poor creatures are so besotted as to adore him, yea, and think him more than a mere man. After hearing the statements, by their leave I read and expounded the First Chapter of Genesis, and spent an hour with them.

Sept. 21, 1814. — This afternoon spent about half an hour at the River Side in conversation: found even a Mahometan casting dough into the river (as a religious act) to feed the turtles, which are in great abundance here; and are quiet even to such a degree, that the people shove them off with the foot. Questioned him on the subject. He said he was doing good. Asked him if he did not think it would be doing better to bestow his food upon his fellow-creatures: he replied that he was feeding many here, whereas what he had to bestow would but satisfy one. I asked him if he thought that could do away sin: he replied, Alms would do it. Others that were present said that they did not think the Sahibs concerned themselves about these things.

(To be continued.)

WEST INDIES.

WESLEYAN METHODIST MISSIONS.

We refer our readers to the brief statement of these Missions which we gave in our Number for September. The following General View, and the History of each Station, are abstracted from Dr. Brown's History of the Propagation of Christianity. The account of the Present State of each Mission is derived from the last Annual Report of the Society.

General View of the Missions.

In Autumn 1786, the Rev. Dr. Coke, accompanied by three other Methodist Preachers, destined for Nova Scotia, sailed from England for that country; but, after being ten weeks at sea, the violence of the gales, a leak in the ship, and apprehension of the want of water, forced the Captain to change his course, and bear off for the West Indies. Having landed on the Island of Antigua, Dr. Coke and his companions resolved, that, instead of proceeding to the original place of their destination, they would attempt to begin a Mission on this and some of the neighbouring islands.

In comparing the numbers in the Methodist Societies in successive years, nothing is more striking, than the frequent and even sudden variations which have taken place in the amount of their members. It must, however, be remarked, that the Negroes in the Methodist Societies are not like the members of other churches: few of them comparatively have been baptised or admitted to the Lord's Supper; they have simply agreed to submit to the discipline of the Methodists, and professed a desire to flee from the wrath to come; so that, as these are the only qualifications which are necessary to constitute a member, it is no wonder that their number is liable to great variations. Besides, the Missionaries are, in general, not fixed, but ambulatory, in the same manner as their preachers are in this country. After remaining two or three years in one island, they remove to another, and are succeeded by a new brother; a circumstance which must have no small influence in producing this irregularity in the number of their members.

It is, perhaps, scarcely necessary to remark, that few of the Missionaries are men of what is usually termed liberal education. "Though we judge," say the Committee, "that human learning, if accompanied with piety and humility, is not only a desirable embellishment, but a very important advantage to Christian Missionaries, yet we by no means deem it indispensably necessary. We have found by experience, that men of sound judgment, of ready utterance, and of burning zeal for the glory of God and the salvation of men, well

acquainted with experimental religion; with the Holy Scriptures, and the great doctrines of Christianity, though destitute of classical learning, have been the instruments of converting thousands from the error of their ways, and of building up believers in their most holy faith. The aid of men thus qualified and thus honoured we dare not refuse, when immortal creatures are perishing 'for lack of knowledge.' But we endeavour to be very careful that all our Missionaries, if not men of general science, should at least understand that particular science which they are employed to teach, the Gospel of Christ Jesus."

"The leading doctrines taught by all our Missionaries are the following: The eternal existence of God, Father, Son, and Holy Spirit; the total ignorance, sinfulness, misery, and helplessness of man; the necessity of remission of sins, and of a complete renewal of the heart in knowledge, righteousness, and true holiness, after the image of Him that created us; the infinite mercy and grace of God, as the only source of man's redemption; and the atonement made by Jesus Christ for the sins of the whole world. They constantly affirm, that the mediatorial work of Christ is the sole meritorious cause of salvation; that whatever subordinate means may be employed, the Holy Spirit is the grand and proper agent of the work of grace in the heart; that repentance towards God, and faith towards our Lord Jesus Christ, are necessary to the sinner's actual participation of pardon and eternal life; and that believers must persevere in holiness to the end of their days, in order that their labour may not be in vain in the Lord."

As a proof of the general good conduct of the converts, it is not unworthy of notice, that when an office which requires trust and confidence becomes vacant, such as that of watchman, it is a usual practice with the planters and managers to inquire for a religious Negro to fill it. Indeed, in Antigua, Nevis, Tortola, and St. Vincent's, the proprietors of estates, and the other inhabitants, are so fully satisfied with the conduct of the Missionaries, and so sensible of the political as well as moral and religious advantages resulting from their labours, that they entirely support the Missions in these islands by their voluntary contributions.

History of the Antigua Mission.

In the year 1760, Nathaniel Gilbert, Esq. speaker of the House of Assembly in Antigua, began to make some attempts to promote the interests of religion on that island. His attempts were at first confined to a few persons, whom he collected together in his own house on the Lord's day; but afterwards proceeded to preach in public, not only to the White people, but to the Negro slaves. He persevered in his labours, amidst numerous indignities which were thrown upon him; and had at length the pleasure of uniting about two hundred of his hearers into a Christian Society, and continued to watch over them with all the affection and solicitude of a father. In the midst of these useful and disinterested labours, he was called to enter the eternal state, and his disconsolate flock were left as sheep without a shepherd.

From the death of Mr. Gilbert, nearly twenty years elapsed before one was found to supply his place. At length, however, Mr. John Baxter, a member of the Methodist connection in this country, embarked from Chatham for Antigua, to work as a shipwright in the service of Government; and, having on his arrival found religion at a very low ebb on the island, he embraced the opportunity of his leisure hours for preaching the Gospel to such as would hear him. Such of Mr. Gilbert's hearers as had survived the ravages of death, and remained faithful amidst abounding iniquity, soon flocked to him. In the space of five years, he collected together into a society about a thousand members; but unhappily, through a laxity of discipline, many were received into it, whose conduct but ill corresponded with their profession.

On Dr. Coke's arrival in December 1786, Mr. Baxter agreed to relinquish a lucrative situation which he held on the island, and to devote himself entirely to the work of the ministry, along with Mr. Warrenner, one of the preachers, who was originally destined for Nova Scotia. It was now, however, found necessary to discard many of the members, as unworthy of the profession which they made, a circumstance which considerably reduced the number of the Society. But the advantages which resulted from it, amply counterbalanced this inconvenience. It rescued the Gospel from disgrace, induced those who remained to walk with greater circumspection, and ultimately proved beneficial to the interests of religion. Since that period, the Methodist Society in Antigua has been subject to considerable variations. But amidst these changes, it has, in general, been more or less on the increase; so that though the branches have occasionally been blasted, the tree itself has been taking deeper root. The following table exhibits the number of members in the Methodist Societies in Antigua, for several years past.

Years.	Whites.	Blacks and Coloured.	Total.
1804	22	3516	3538
1807	—	—	2800*
1808	20	2809	2829
1809	19	2479	2498
1810	—	—	2645
1811	22	2385	2407
1812	23	2262	2285

Present State of the Antigua Mission.

In the last Annual Report of the Missions, it was observed, that "our flourishing society in this place, had experienced some of those evils which arise from discord; but that the wound had been healed, and that peace had again been established."

With heart-felt pleasure we now inform our friends, that peace and brotherly love continue to abound among our people. The society here, it seems, had been on the brink of ruin, by the irregular conduct of some professors, and a neglect of wholesome discipline; but the causes having been removed, the effects have ceased. At present there is a pleasing prospect of success. The congregations, in general, are large, and in St. John's and English Harbour, very respectable. On the whole, as our brethren observe, in the minutes of their District Meeting, "The cause of religion is much revived." The number is considerably increased. Last year we had 2402 members: we have now 2737. Three missionaries are employed on this station; and we have no doubt that our blessed Lord will make them instruments of much good, both to our societies, and to all who may hear them preach the Gospel of God our Saviour. And as many are flocking to hear the word, we trust every future account will furnish us with the pleasing intelligence of continued and increasing prosperity.

In Barbuda, a small island near Antigua, containing about 1500 inhabitants, the work of God is very promising. They have no regular pastor; but our missionaries have occasionally visited them. Mr. Wooley paid them a visit in December last, and found that they "had not forgot the assembling of themselves together, but had met weekly for the purpose of praying with, and for each other." During his stay among them, he catechised them on the essential points of the religion of Christ; preached the word; baptised twenty-two children, and sixteen adults; spoke individually to the members of society, and gave them tickets; gave notes of admittance to seventeen new members; and received fifty-seven probationers. They heard him with fixed attention, and discovered a readiness to receive the truth in the love thereof. The probationers professed a desire of salvation, and a determi-

* In the tables, where there is an asterisk, it indicates that it is only an approximation to the number.

nation to pursue "the one thing needful." A man, about fifty years of age, went to Mr. Wooley, and said, "Master, before you came to tell us this word, we scarce knew whether there was a God or not, but now I see the evil of my ways, and desire to put away my sin." The next day a woman called him to her hut, and when he entered, she burst into tears; wept abundantly under a sense of guilt, and expressed a longing desire to be a Christian indeed. He then pointed her to Christ as her only refuge. - A poor man, who had rebuilt his house, which had been blown down by a hurricane, wished to change the negroe custom of, what they call christening their houses with dancing and drunkenness, by the adoption of the pious exercise of prayer and praise. He requested Mr. Wooley to attend on the occasion, with which he cheerfully complied; and finding the house filled with people, and the outside surrounded, he delivered to them the word of life, and united with them in the praises of God.

History of the Dominica Mission.

As soon as Dr. Coke had settled the mission in Antigua, he sailed for Dominica, with the view of promoting the interests of religion in that island. In 1788, a Missionary was sent thither, and, in a short time, he collected about a hundred and fifty of the Negroes into a society; a circumstance which so encouraged and animated him in his work, that he laboured beyond his strength, and soon fell a victim to his excessive exertions. After his death a considerable time elapsed before his place could be supplied, and in the mean while, most of those of whom he had conceived good hopes, relapsed into their former practices. Some, however, remained stedfast to their Christian profession, and on the arrival of a new Missionary, a Society consisting of several hundred members was in a short time raised at Prince Rupert's Bay. But the low marshy situation of this place has proved highly injurious to the health of the Missionaries. Dominica, indeed, has, on the whole, been the most unhealthy island on which the Methodists have attempted to establish a Mission. The work, however, is at present rather in a prosperous state, especially considering that the greater part of the people were strongly attached to the Church of Rome, and laboured under violent prejudices against the Protestant Faith. Many of them, however, have now thrown off these shackles, even their attachment to France is now a less formidable impediment than it was at first. In no island, however, has the number of the Methodist members varied so much as in Dominica, as appears from the following Table.

Years.	Whites.	Blacks, &c.	Total.
1802	—	—	50
1803	—	—	900*

Years.	Whites.	Blacks, &c.	Total.
1804	3	1000	1003
1807	—	—	800 ^a
1808	2	801	803
1809	3	747	750 ^a
1810	—	—	90
1811	—	—	600
1812	—	—	755

Present State of the Dominica Mission.

Notwithstanding the awful visitation of Divine Providence, mentioned in our Report of last year, the work of God has prospered in Roseau; and, no doubt, would have prospered in other parts of this island, had our worthy Missionary been able to perform his duty. But, through affliction, he has not visited Prince Rupert's, and other country societies, so often as he could have wished, in consequence of which they have suffered considerably. This proves the necessity of sending labourers into the vineyard, to instruct and edify the church: for the most flourishing societies, deprived of their pastors, soon fall into decay; but, when carefully watched over, they grow and multiply. We have 710 members in this island, of whom 709 are blacks.

History of the St. Vincent's Mission.

In 1787, the Methodists visited the island of St. Vincent's, with the view of establishing a mission upon it; and on their arrival, they were treated with many flattering marks of respect by the inhabitants. They attempted soon after to begin a school among the native Caribs, and the legislature of the island gave an estate for the support of the institution; but the Catholic priests of Martinico infused suspicions into the minds of the poor people, that the Missionaries were spies employed by the King of England, and by this means raised their jealousy to such a pitch, that it was found necessary to withdraw from among them. Among the Negroes, however, the Methodists were more successful, and in a short time collected such numbers of them into their societies, as amply recompensed them for the failure of their labours among the Caribs.

The Legislative Assembly of St. Vincent's, which had, at first, patronised these Missions, passed, in 1793, a very rigorous Act against them; which Act was disallowed by his Majesty. No material impediment has been since thrown in the way of the Missions. Many, indeed, who were once the persecutors of the Missionaries, are now become their friends, and shew them a degree of kindness and hospitality scarcely equalled in any other island.

The members of the Methodist Societies in St. Vincent's, are pretty numerous; but as they are scattered over the various plantations on the island, they have no opportunity of attending Divine Worship except on the Lord's day, and even then many of them have it not in their power, in consequence of their great distance from town. The following table will shew the state of their numbers for several years past.

Years.	Whites.	Blacks, &c.	Total.
1803	6	2350	2356
1804	9	2160	2169
1806	11	2270	2281
1807	—	—	2374
1808	—	—	2374
1809	13	2361	2374
1810	—	—	2861
1811	12	1121	1133
1812	—	—	2370

Present State of the St. Vincent's Mission.

By consulting our annual minutes, it will appear that there has been an increase of members this year in St. Vincent's; and yet, we lament to say, "the work has not answered our expectation." The country societies, though blessed with valuable privileges, are in a bad state. We are at a loss how to account for this, as there is no opposition from the civil power, and as they abound with means of grace. One thing is certain, namely, that where pure religion does not prosper, there must be something wrong, either in the preachers or in the people. We hope the evil in this place will be discovered, and a proper remedy applied; and then, we are persuaded, we shall hear of Zion's prosperity, of her cords being lengthened, and her stakes strengthened. In the mean time, let us humbly and devoutly pray that the Lord would revive his work in the midst of the years, and that in wrath he would remember mercy. We have heard, with pleasure, that some of the children belonging to our Sunday School in this island, have committed eleven chapters of the New Testament to memory; and that in this, as well as other islands, several of them have been converted to God, and are become members of our society.

History of the St. Christopher's Mission.

In 1787, Dr. Coke, accompanied by Mr. Hammel, one of the Methodist preachers, visited St. Christopher's with the view of establishing a Mission upon the island; and on explaining their design they were received by the inhabitants with the most flattering tokens of approbation. Mr. Hammel remained on the island; a small society was almost immediately formed; and

since that period, multitudes, who had lived without God, without Christ, and without hope in the world, have been impressed with concern for their souls, and received as members by the Missionaries. Many allowances, however, must be made for slaves, whose situation in life depresses the growth of their mental powers, debases their understanding, and corrupts their heart. The Negroes, employed on the plantations have, in general, extremely scanty and confused ideas on almost every subject, and feel the utmost difficulty in expressing themselves with precision and perspicuity, concerning even the most ordinary circumstances. The testimony, therefore, which they bear for religion, must be sought for in the conduct of their life, rather than in the language of their lips. In the towns, however, particularly in Basseterre, the Negroes are more distinguished for the clearness of their ideas and the accuracy of their language. Among them, indeed, there have been several, who, by leading classes, and exhorting their countrymen, have rendered the Mission most essential service.

From the time when the Methodists first settled in this island, they have experienced almost an uninterrupted flow of external prosperity. Disturbances, indeed, from the lawless mob, have occasionally occurred; but as they were never supported by the government of the island, they existed only for a moment, and then expired.

The following table exhibits a view of the number of members in their societies for several years past.

Years.	Whites.	Blacks, &c.	Total.
1804	17	3000	3017
1806	34	2473	2507
1807	34	2325	2359
1808	28	2327	2355
1809	26	1925	1951
1810	—	—	2079
1811	31	2322	2353
1812	26	2093	2119

Present State of the St. Christopher's Mission.

The labours of our Missionaries, in this highly-favoured island, have been abundantly blessed since the publication of our last Report; so that the pleasing prospect which was then held out to our readers, has been fully realized. The number in our society at that time was very considerable; but it has been increased by the addition of 500 new members. This, in our opinion, is but the beginning of good days, as our chapels are crowded with attentive hearers, many of whom are diligently seeking salvation by Jesus Christ. Nor is this all the good news which we have to communicate; for while the Lord is working powerfully upon them,

who are without, he is carrying on his good work in the hearts of old professors. Under his sacred influence, they are using the appointed means, in good earnest, and are evidently making great progress in sound Christian experience. One of our Missionaries says, "This is a beautiful island. There are here three large congregations. Many have testified, in their last moments, that they died in the faith of Jesus." One instance of this kind, is worth all our missionary exertions; but, blessed be God, we have good reason to believe, that hundreds and thousands, who have been brought to Him by the instrumentality of our Missionaries, have died in the Lord.

History of the St. Eustatius Mission.

In 1787, Dr. Coke visited St. Eustatius, which was then in the hands of the Dutch, in the course of his voyage through the the West Indies. The government of the island, however, would not suffer him to preach: but yet he employed his time from morning to night, for about eighteen days, in instructing small companies of the Nègroes, from eight to twelve at a time, in the house of a free Black with whom he lodged. Having returned again the following year, he would have been thrown into prison, had it not been for a letter which had been obtained from Lord Dover to the Government of Holland, intelligence of which had just reached the island.

Dr. Coke having afterwards visited Saba, the Governor and Council of that island requested him to settle a minister among them. In compliance with their request, he appointed Mr. Brazier to remain among them; but the Governor of St. Eustatius, who possessed the supreme authority in all the Dutch possessions in that part of the West Indies, compelled the Government of Saba, though with much reluctance, to part with their preacher.

In the island of St. Eustatius itself, the Governor cruelly persecuted a certain slave who endeavoured to instruct his countrymen in the things which belonged to their everlasting peace; and at length the poor man was sold off the island to the captain of a Spanish ship. He likewise persecuted such as attended the meetings for Divine Worship. He pursued them by his black soldiers from corner to corner, to their own little huts, and even to the most secret recesses of the mountains, in order to put an end to their meetings for prayer; and at length, by torture, and every other method he could devise, he completely succeeded in suppressing them.

For about twenty years, the Methodists continued to make every effort in their power to establish a mission on this island, but, until of late, all their exertions were in vain. St. Eustatius having at length fallen into the hands of the British, two of the

Missionaries waited soon after on the English Governor, and obtained liberty from him to attempt the establishment of a Mission upon it. They now proceeded to preach the Gospel, and to collect together the remains of their former little flock which had long been scattered. They soon united a number of the Negroes into a Society; and in 1811, their members amounted to two hundred and forty-six. Besides preaching to the adults, the Missionary had upwards of a hundred children under his care, who made considerable progress in learning.

Present State of the St. Eustatius Mission.

Although there has been a decrease of number in this island since our last accounts were published; yet we have good reason to hope that the work of God, in the hearts of his people, has suffered no decay. The hard times which they have experienced has been the principal cause of the diminution of their numbers. Some of our members have been out of employment, and a few have been expelled for neglecting the means of grace. Our friends are about to make their chapel more commodious, by building new seats: and they hope, when that is done, the congregation and society will increase. No doubt, if we continue to labour diligently in the field of God, though appearances are against us, we shall see good days. The seed which we sow will take root, spring up, and produce a plentiful harvest. The number of our members in St. Eustatius are, Whites 5, Blacks 358, total 363. The children of our Sunday School are making rapid progress in divine knowledge. Some of them, it is said, have committed to memory 64 chapters of the New Testament, which, we trust, as good seed, will bring forth in them much fruit.

History of the Nevis Mission.

In 1788, Dr. Coke visited the island of Nevis, with the view of introducing the Gospel among the Negro slaves, and on his departure he left a Missionary to labour among them. Many of the most opulent planters at first opposed the design, from an apprehension that it would introduce a spirit of insubordination among the Negroes. Hence, for a considerable time, they would not permit the Methodists to have access to the slaves on their estates; and when some, at length, ventured to invite them, they observed the utmost caution in their manner of proceeding: and in some instances, the Missionaries, after they had preached a few times, were discarded, without being informed of any reason for such a singular mode of treatment. They were rarely, however, without employment: When dismissed from one plantation, they were solicited to visit others, and after a short season were treated in the same manner as they had been before.

But these clouds, which for a time darkened the horizon, began, at length, to dispel. By degrees the congregations became more numerous, more respectable, and more attentive. Many who hitherto had treated the Gospel with contempt, began to view it with veneration, and several of them appeared to feel its influence on their heart and life. A respectable society was formed in Charlestown, the capital of the island; and the success which attended their labours in that town, induced many of the planters to admit the Missionaries to their estates in the country.

Though Nevis is but a small island, being only about twenty-one miles in circumference, the Methodists have here two chapels, one in the town, the other in the country, both of which are attended by respectable and attentive congregations. Besides preaching in these places, the Missionaries visit such of the plantations as they can conveniently attend; but the invitations which they have of this kind are more numerous than they are able to comply with. Throughout the West Indies in general, the Sabbath is the common market-day; but in Nevis, many of the White people now shut up their stores and shops, and attend on Divine Worship; while the Negroes, who used to spend that sacred day in dancing, and drinking, and fighting, now come in crowds to the house of God, to hear his word, and sing his praise. The number of members in the Methodist Societies on this island has varied considerably at different periods. The following table will shew the amount of them for several years past.

Years.	Whites.	Blacks, &c.	Total.
1803	11	1200	1211
1804	14	1400	1414
1805	—	—	1350
1807	—	—	1450
1808	18	1358	1376
1809	13	1078	1091
1810	—	—	1021
1811	16	866	882
1812	—	—	882

Present State of the Nevis Mission.

Religion has prospered abundantly in Nevis, during the last year. On this subject, Mr. Morgan, one of the Missionaries, writes as follows: "I hope we are increasing in holiness and usefulness. Many, we trust, have been guided into the way of peace. Indeed, the societies in general are much quickened, and many are thirsting for a greater conformity to the will of God. We are looking, most earnestly, for a greater display of the Divine Glory. We know that, shortly, all flesh shall stretch out their hands unto God, and, through the great Atonement, shall receive the adoption of sons. We are thankful for what our eyes behold, and strive, in the strength

of our common Lord, to effect the ingathering of souls. Since my last, many of our friends here have departed this life, concerning whom we have reason to hope that they are now where the wicked cease to trouble, and where the servant is free from his master."

Another of our correspondents says, "The love of God fills my heart and inspires my tongue. His word of salvation is running here like fire among dry stubble; and those who have been long in chains, worse than iron, are daily coming unto Him who says to the oppressed, Go free."

But notwithstanding these pleasing reports, we have to observe, that the number in our society has decreased. On this subject Mr. Morgan makes the following observations: "From the pressure of the times many have left the society. Perhaps you are ready to ask, Why should the difficulty of the times thus operate? It is a principle on which the Negroes act in general, that when they are unable to contribute their mite towards the support of the work, they leave the society; and the scarcity of provisions being great, their little spare time, the Lord's day, is employed in planting and reaping their provision ground." This conduct, in our opinion, cannot be justified. No person should leave a religious society merely because he cannot contribute towards its support; much less should he profane the Sabbath to procure the bread that perisheth. We hope the poor Negroes will, in future, carefully guard against these evils, and put their trust in the Lord, who has promised to him who walketh righteously, that,—“bread shall be given him, his water shall be sure.”

History of the Tortola Mission.

In 1788, Dr. Coke, in his second voyage to the West Indies, visited Tortola, and was much delighted with the favourable disposition which the Negroes on this island manifested towards the Gospel. This, however, was probably only one of those fallacious appearances, by which persons engaged in the propagation of religion have often been deceived; for, at first, the progress of the Mission was slow. A society, however, was at length formed on the island, a chapel erected, and the number of hearers augmented. Afterwards, indeed, the Gospel spread among the inhabitants of several of the islets which are scattered up and down in its vicinity, and, like solitary rocks, lift their heads above the waves. To many of these the Missionaries have paid frequent visits in open boats, to the prejudice of their health, and often at the risk of their life, in order to preach the glad tidings of salvation to the few forgotten families who inhabit them. In the Virgin Islands, persons of almost every description are friendly to the interests of religion; and even those solitary individuals who are secretly inimical to its progress, are ashamed to avow their hostility.

The following table exhibits a view of the members of the Methodist Societies in Tortola and the other Virgin Islands for some years past.

Years.	Whites.	Blacks, &c.	Total.
1804	38	2070	2108
1806	38	2068	2106
1807	—	—	1800 ^a
1808	39	2134	2173
1809	52	2285	2337
1810	—	—	2298
1811	56	2120	2176

Present State of the Tortola Mission.

Many have been convinced of sin, and brought into the liberty of the children of God, in this island, in the course of the last twelve months. Our friends there inform us, that, "religion is greatly increased in the hearts of the members of the society; and the congregations are large, serious, and attentive." Our Missionaries, having carefully examined the state of inward religion among our people, bear witness to their growing prosperity in the things of God. They say, "We gave direction to the leaders, that when any of their people professed to have found favour with God, they should bring them to us, that we might examine them. This they did accordingly, and many gave a clear account of their acceptance with God." They mention the two following very interesting cases: "Thomas Oakely, a slave, resident in the island of St. John's, part of the Tortola circuit, stated, that for three months his mind had been very uneasy, so much so, that he had no pleasure in any thing, nor had he any spirit to work, thinking he was sick, (to use his own expression), until the covenant was read, the solemnity of which deepened his convictions so much that he was alarmed lest God should send him to hell. The night after, when in bed, he had a desire to pray. He got up and went to prayer, but all was dark to his mind. In the morning he went into the field a little way from his house, bowed before God, and while he was pouring out his complaints, and acknowledging his sins, divine light shone into his mind, comfort filled his heart, and he arose from his knees praising God, sensible that his sins were forgiven. From that time until he related this circumstance, which was some week, he had been happy in God, and had the strongest assurance, that, if he should be called away by death, Jesus would receive his spirit.

"Amboy Oakely, a slave, who resided in the same island, stated, That he had for a long time felt the weight of his sins, but one morning, when he was digging cane-holes, the weight became so great that he knew not how to bear it. In the evening, being the time to meet his class, he was resolved to go, but, said he,

'The weight of my sins was so great, that I thought it was like a bar of iron upon my shoulders; but as I entered the place where prayer was, the weight fell off, love and comfort came into my heart, and I thought if I had wings I would fly away. I told my leader. He encouraged me, and from that night I have been happy.' Our Missionary asked him if he loved God, and if he should die whether he thought he should go to heaven? 'O, yes, O, yes,' said he, and spoke with such an emphasis, and such divine power accompanied what he said, that the Missionary felt new life in his own soul, while tears of joy fell plentifully from their eyes.'

History of the Jamaica Mission.

In 1789, Dr. Coke visited this island with the view of establishing a Mission upon it, and shortly after, a Missionary arrived at Kingston, and was received with much kindness by a number of the inhabitants. They held their meetings for some time in a private house, but as it was small, and situated near the extremity of the town, they purchased a large building in a more central situation, the upper part of which they converted into a chapel capable of containing about twelve hundred people, while the lower part was employed as a lodging for the Missionaries. On the opening of the chapel, it was frequented by some of the Whites, as well as by the Negroes and People of Colour, but most of the former soon ceased to attend; and, indeed, a number of the White People became at length so riotous, that it was impossible, in the evening, to meet for the worship of God in peace, both the preacher and the hearers being often in danger not only of mischief, but even of their life. It was in vain to apply to the magistrates for justice, or even for protection.

A determined system of persecution ensued, which was counteracted and defeated by the benevolence of his Majesty's Government at home.

The Methodists were the persons chiefly aimed at by the Legislature of Jamaica in all the laws which they passed on the subject of religion; and it is obvious that their progress could scarcely fail to be impeded by such frequent acts of hostility. Many of their members, as might naturally be expected, drew back, while others were prevented by their masters from attending Divine Worship; but yet it appears, from the following table, that the numbers, on the whole, have rather increased than diminished.

Years.	Total.	Years.	Total.
1792	170	1807	1000
1794	280	1809	814
1797	400	1810	866
1804	635	1811	865
1806	832	1812	1217

Present State of the Jamaica Mission.

The work of God continues to prosper in this island, notwithstanding the opposition which it meets with from some persons who are high in authority.

Mr. Davies, one of our Missionaries, arrived at Kingston on the first of May, 1814, and found himself surrounded by a numerous and affectionate people; who rejoiced at the prospect of having the doors of the Lord's house once more opened for their reception, after having been shut, by a persecuting act of the Assembly, nearly seven years. The strong conviction which he felt that the Lord had called him to the work of a Missionary, in this part of the world, removed every doubt from his mind respecting the ultimate success of his endeavours to open the house of prayer.

Without delay he waited on the Mayor of Kingston, and other magistrates, and indeed on most of the members of the corporate body; many of whom received him with politeness, though very few at that time would promise him their support. One gentleman, however, kindly undertook to present a petition, which he had drawn up, to the corporate body. On the 9th of May, Mr. Davies waited on their Honours at the Court-house, where there were only three gentlemen who were decidedly against him; the rest were willing to have a fair discussion on his case. But as it was hinted that some terms in his petition were ambiguous, he was requested to present one in another form, which would be more full and explanatory. The 13th was observed, by our friends, as a day of fasting and prayer, to entreat the Lord to look upon the afflicted state of the church in Jamaica, and particularly in Kingston, where the ministry of the word had been so long suspended. On the 16th, Mr. Davies presented a petition, to which none of the gentlemen objected; and it was agreed that his documents should be transcribed into the journals of the court. On the 17th, he applied to the quarter sessions for permission to take and subscribe the usual oaths. There were five sitting magistrates at the sessions, three of whom favouring his designs, leave was granted. The intelligence of this gave joy to thousands who were hungering for the word of life, and anticipating that day when they should say to one another, "Let us go to the house of the Lord." The chapel in Kingston, being immediately put in repair, at a considerable expense, was once more opened for Divine Worship. This great blessing, however, was but for a moment. Mr. Davies has been suddenly called to an early reward; and, by this awful and mysterious providence, our chapel is once more shut up, no other person being licensed for this place by the Assembly; our dear people are again deprived of the public worship of God. But we must not despair. The hearts of all men are in the hands of the Lord; and while we use prudential means, and put our trust in him, we may

reasonably hope for ultimate success. We have three Missionaries and 1937 members in this Island. Mr. Davies observes, and it is with pleasure we record it, that Brother Wiggins, one of our Missionaries, had borne the burden and heat of the day, and had proved himself to be a faithful, disinterested Minister of Christ.

Beside these Missions in the West-India Islands, the Methodists have established others in St. Bartholomew's, Barbadoes, Grenada, Trinidad, and the Bahama Islands; but those of which we have given some details are of the greatest importance.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.	Present Contrib.			Total.		
St. Antholin's (with Ship Fund, 2 <i>l</i> . 1 <i>s</i> . 6 <i>d</i>)	L. 9	11	4½	L. 98	15	0
Ashby-de-la-Zouch: Two Quarters ..	24	2	6	107	16	1½
Baldon and Nuneham (Oxfordshire) ..	2	16	0			
Bedford and Bedfordshire ..	30	0	0	149	2	0
Cambridge Ladies (with Ship Fund, 3 <i>l</i> . 19 <i>s</i> . 6 <i>d</i> .) ..	21	2	6	349	13	4½
Coventry: by Rev. John Davies, M.A.						
Contributions and Subscriptions ..	32	8	9			
Ditto at Foleshill, by Mrs. Soden ..	3	15	6			
Ditto at Stratford ..	13	16	6—	50	0	0
Derby and Derbyshire:						
General Fund ..	118	13	0			
School ditto ..	6	7	0			
Ship ditto ..	5	0	0—	130	0	0
Dorchester ..	13	17	6	45	17	0
Huddersfield:						
Oct. 5. Collection at Holmfirth, by Rev. L. Richmond: (Rev. W. Keeling, Curate) ..	11	2	11			
Sunday School Children ..	0	6	9			
Annual Subscriptions ..	6	15	0—	18	4	8
Newland (with Ship Fund, 3 <i>l</i> . 3 <i>s</i> .) ..	26	6	6	563	3	11
				220	13	7

1815.] CONTRIBUTIONS TO CH. MISS. SOC. 635

	Present Contrib.			Total.		
Norfolk and Norwich	L.250	0	0	L.2101	2	0
Plymouth Dock	50	0	0	208	16	6
Portsea Juvenile: by Miss Hedding- ton: (omitted in June).....	11	13	6	59	5	6
Sudbury: by Rev.H.J.Wilkinson, M.A.	17	17	7½	99	9	5
Tamworth: (omitted in July)	27	0	6	297	16	0½
Walton-on-Trent: (omitted in July:)						
Contributions	13	12	0			
Sir. J.D.Broughton, Bart.	5	0	0			
Mr. Corbett	0	10	0			
Mr. Ross	0	10	0			
Mr. Goodall.....	0	5	0			
Mr. Redfearn	0	3	0—20	0	0	47 13 6

COLLECTIONS AND BENEFACTIONS.

By Mrs. Joseph Wilson, Clapham ..	12	10	6	99	0	1
By Mr.Tomlinson, Leadenhall Market	2	4	0	5	12	10
By Miss Peat, Doncaster	1	18	6	6	14	0
By Mr. Whyte, Tower	1	9	0	20	16	0
By A. S. Lillingstone, Esq., Lyme Re- gis (with Ship Fund, 2l. 5s. 4d.) ..	25	0	4			
Thomas Hankey, Esq., Fenchurch Street (with Ship Fund, 10l.)	25	0	0			
Right Hon. Lady Barham (annual) ..	5	5	0			
W. Dixon, Esq., by Rev. John Shep- pard, M. A., Blackheath	10	10	0			
Mrs. Richards, Dorchester	0	10	0			
James Evans, Esq. (annual)	10	10	0			
By Miss Foster, Exeter: One Quarter	0	16	3			
From Granchester, near Cambridge ..	4	8	1½			

CONGREGATIONAL COLLECTIONS.

Cambridge: Trinity Church: by Rev. Josiah Pratt, B.D. Two Sermons	81	1	3			
By Rev. Legh Richmond, M. A.:						
Sheffield Hospital Chapel	19	2	10			
Hayfield, near Derby.....	9	3	6			
Elland, near Halifax	17	0	0			

Contributions to the School Fund.

By Rev. H. J. Maddock:

Mrs Boden, Staveley	1	1	0			
Mr. Alsop, Burton	1	0	0			
Mrs. Blackwall	0	10	0			
Mrs. R. Blackwall, Wirksworth	1	0	0			
Miss M. Blackwall, ditto	0	10	6			
Miss E. Blackwall, ditto	0	10	6			
A Friend	0	10	0			
Ladies at Wirksworth	1	5	0 —	6	7	0

	Present Contrib.	Total.
By the Knaresborough Association:		
for <i>Peter Roe</i>	5 0 0	
<i>Andrew Chesap</i>	5 0 0	— 10 0 0
By the Suffolk and Ipswich Association:		
for <i>Emma Maria Gipps</i>	5 0 0	
<i>Brampton Gurdon Dillingham</i>	5 0 0	
<i>Benjamin King</i>	5 0 0	
<i>Joseph Julian</i>	5 0 0	— 20 0 0
From Portsea (including <i>Miss Gay</i> , Gosport, 1 <i>l.</i> ; and <i>Miss Carver</i> , Gosport, 1 <i>l.</i> 4 <i>s.</i>) for <i>William Stevens Dusautoy</i>		5 0 0
<i>Madame de Sabloulkoff</i> : for <i>Nicholas Alexander</i> ..	5 0 0	
Anonymous; for <i>Matilda</i> (Second Payment)	5 0 0	
Rev. <i>J. Aspland</i> , Cambridge: for <i>Elizabeth Jowett</i> ..	5 0 0	
St. Clement Danes Sunday School Association	3 16 0	
Anonymous: for <i>Thomas Scott</i>	5 5 0	

*Contributions to the Fund for the West-African Ship
"William Wilberforce."*

Bristol Contributions, printed before	L.1055	17	0		
Contributions by <i>Miss Hensman</i> :					
A "Ladies' Association at Clifton, in aid of the West African Ship" (in all 50 <i>l.</i>)	25	0	0		
<i>Mr. C. P. N. Wilton</i>	1	1	0	— 26	1 0
					— 1081 18 0
Contributions from other places:					
Huddersfield: First Remittance	21	7	9		
By Cambridge Ladies' Association:					
<i>Mrs. Green</i>	2	2	0		
<i>Mrs. Farish</i>	1	1	0		
Small sums	0	16	6	— 3	19 6
"First Fruits"	4	3	6		
Collected by <i>Mrs. Taylor</i> , Lyme	2	5	4		
<i>Thomas Hankey, Esq.</i> , Fenchurch Street	10	0	0		
Rev. <i>H. Clark</i> , Navenby, Lincolnshire	5	0	0		
<i>Misses Hale</i> , by Newland Association	3	3	0		
By <i>Mrs. Cooper</i> , Dorchester:					
<i>Mrs. Morton Pitt</i>	1	0	0		
Rev. <i>William Floyer</i>	1	0	0		
<i>Morgan Yeatman, Esq.</i>	1	0	0		
Small Donations	2	5	0	— 5	5 0
By <i>Miss Marshall</i> , through St. Antholin's Association ..	2	1	6		
<i>J. W. Warren, Esq.</i> , Powis Place	5	0	0		

Missionary Register.

No. 36.

DECEMBER, 1815.

No. 12.
Vol. III.

NOTICE

*Respecting Collectors of One Shilling per Week, on
Behalf of the Church Missionary Society.*

THE present Number of our work completing the series of three volumes, the Committee of the Church Missionary Society request their Friends to return to the Secretary, at the House of the Society, by the first opportunity, all odd Numbers which may be on hand, and which are not likely to be wanted; as they wish to make up as many complete sets as possible.

The third edition of the First Volume will probably be put to press, which will enable the Committee to continue to offer complete sets of the three volumes to all who shall begin to collect, on behalf of the Society, ONE SHILLING, or upward, per week; together with copies of all the future Numbers.

The Committee rejoice to witness the great increase of this body of benevolent persons. These useful and active friends of Missions diffuse an atmosphere of Christian Charity around them. They awaken attention to the miseries of a perishing world, and excite an interest in its salvation. By exertions of this nature chiefly, in aid of exhortations from the pulpit, and the influence of public meetings, there is good reason to hope that we shall speedily witness a steady support rendered to Missions, by

all ranks of society, wherever the love of God and man is a governing principle of the mind.

The Committee beg, therefore, to express their high regard for all who at present sustain the office of COLLECTORS, and to invite others to follow their example. The plan affords to even a solitary individual an opportunity and a motive for doing much good. Whoever forms the design of collecting or contributing 1s. per week, will, on writing to the Secretary, receive, so far as the stock on hand may allow it, a complete set of our work, with papers calculated to diffuse information and excite attention.

Each subsequent Number of our work may be purchased of the nearest bookseller, and the cost deducted from the sum collected, and the remainder remitted to the Society. This method will be more economical to the Society, than that of sending the Numbers monthly to each individual. But if five or six or more Collectors, of 1s. per week each, unite together in any place, the Committee will send the monthly Numbers in a small parcel. In this case it will be requisite for the parties to procure the permission of their bookseller in the country to have such a parcel sent with his monthly packet of Magazines, and to apprise the Secretary of the name of the bookseller's correspondent in London.

The Committee have it in contemplation to present the Collectors, perhaps once a quarter, with a few pages of striking Facts and Anecdotes, adapted to the level of the Labourer and Cottager, to be distributed among the Weekly Contributors. The Numbers of our work are designed rather for the use of the Collectors, than of those from whom they collect the contributions; and are intended to furnish in-

formation which may be selected and explained to the Weekly Contributors. This is done very successfully by many private individuals; and not a few Clergymen, who enter with due zeal into the cause of Missions, have adopted, with very great advantage to their ministry and to the edification of their parishioners, the practice of reading to parties of them, monthly or at other times, the most interesting parts of the Missionary Register, and of conversing familiarly with them on the extension of Christ's kingdom, accompanied by prayer for the success of the Gospel. The Cottager and the Labourer thus become, in the best sense, Citizens of the World. The very child pities his little African and Indian Brother, and stretches out his hand to relieve his necessities. Christian Charity elevates their minds, ennobles and expands their hearts, and raises them to a higher standard of being.

In order to the first establishment of this system of Collectors, the Committee have, for the last three years, very freely granted copies of the Society's publications whenever requested. As these publications, however, occasion a very considerable expense to the Society, they beg to remind our Readers that Governors and Members are entitled to copies of the Annual Report, but not to the Missionary Register, unless they are active and leading members of Associations; while Collectors of One Shilling per week are entitled to both Reports and Registers, as an acknowledgment to them, on the part of the Committee, for their assiduous exertions; and to enable them to diffuse that information, from time to time, among their Contributors, which is found requisite to the maintenance of a due interest in the objects of the Society.

Biography.

LIFE OF THE REV. JOHN ELIOT,
THE APOSTLE OF THE NORTH-AMERICAN INDIANS.

(Concluded from p. 180.)

WE regret that the pressure of other matter has so long delayed the narrative of the concluding days of this great Missionary.

His Translations.

We have seen Eliot's anxious wish to transfuse the Scriptures into the tongue of his Indians, and the great pains to which he submitted that he might accomplish his desire. Herein God blessed him beyond his hopes, as he lived to publish, in 1661, the New Testament in the Indian Tongue. It was dedicated to Charles II., and was followed, in about three years, by the Old Testament. This first edition consisted of two thousand copies, and was much sooner exhausted than could be expected. A second edition of the whole Bible followed in 1685, in the correction of which Eliot received great assistance from Mr. John Cotton, of Plymouth.

Behold, ye Americans (exclaims Dr. Mather), the greatest honour that ever you were partakers of! This Bible was printed here at our Cambridge; and it is the only Bible that was ever printed in all America, from the very foundation of the world. The whole translation he writ with but one pen; which pen, had it not been lost, would have certainly deserved a richer case than was bestowed upon that pen which Holland writ his translation of Plutarch with. The Bible being justly made the leader of all the rest, a little Indian Library quickly followed; for, besides Primers, and Grammars, and some other such composures, we quickly had "The Practice of Piety," in the Indian Tongue; and the Re-

verend Richard Baxter's "Call to the Unconverted." He also translated some of Mr. Shepherd's composures; and such Catechisms likewise as there was occasion for. It cannot but be hoped that some fish were to be made alive, since the waters of the Sanctuary thus came unto them.

The Fellow-Labourers of Eliot, with some Account of their Success.

The reader may form a judgment of the progress of the Gospel among the Indians, by the following extract of a Letter written by Dr. Increase Mather, Rector of the College of Cambridge, in New England, to Dr. John Leusden, Hebrew-Professor in the University of Utrecht. It is dated Boston, July 12, 1687.

After stating the entrance of Mr. Eliot on the great work of converting the Indians, above forty years before, and his administration of the Lord's Supper first to the Indian Church at Natick, he proceeds—

The Pastor of that Church now is an Indian: his name is Daniel. Besides this Church at Natick, among our inhabitants in the Massachusetts Colony, there are four Indian Assemblies, where the name of the True God and Jesus Christ is solemnly called upon. These Assemblies have some American Preachers. Mr. Eliot formerly used to preach to them once every fortnight; but now he is weakened with labours and old age, being in the eighty-fourth year of his age, and preacheth not to the Indians oftener than once in two months.

There is another Church, consisting only of converted Indians, about fifty miles from hence, in an Indian Town called Mashippaug: the first Pastor of that Church was an Englishman; who, being skilful in the American Language, preached the Gospel to them in their own tongue. This English Pastor is dead; and, instead of him, that Church has an Indian Preacher.

There are, besides that, five Assemblies of Indians

professing the Name of Christ, not far distant from Mashippaug, which have Indian Preachers. John Cotton, Pastor of the Church at Plymouth (son of my venerable father-in-law, John Cotton, formerly the famous Teacher of the Church at Boston), hath made very great progress in learning the Indian Tongue, and is very skilful in it: he preaches in their own language, to the last five mentioned Congregations, every week.

Moreover, of the inhabitants of Saconet, in Plymouth Colony, there is a great Congregation of those who, for distinction sake, are called Praying Indians, because they pray to God in Christ.

Not far from a promontory called Cape Cod, there are six Assemblies of Heathens, who are to be reckoned as Catechumens, amongst whom there are six Indian Preachers. Samuel Treat, Pastor of a Church at Eastham, preacheth to those Congregations in their own language.

There are likewise amongst the Islanders of Nantucket a Church, with a Pastor who was lately a Heathen, and several meetings of Catechumens, who are instructed by the converted Indians.

There is also another island, about seven leagues long, called Martha's Vineyard, where are two American Churches planted, which are more famous than the rest; over one of which there presides an ancient Indian as Pastor, called Hiacoomes. John Hiacoomes, son of the said Indian Pastor, also preacheth the Gospel to his countrymen. In another church in that place, John Tockinosh, a converted Indian, teaches. In these Churches, Ruling Elders of the Indians are joined to the Pastors. The Pastors were chosen by the people; and when they had fasted and prayed, Mr. Eliot and Mr. Cotton laid their hands on them, so that they were solemnly ordained.

All the Congregations of the converted Indians, both the Catechumens and those in Church-order, every Lord's-day meet together. The Pastor or Preacher always begins with prayer. When the Ruler of the Assembly has ended prayer, the whole Congregation of Indians praise God with singing. Some of them are excellent singers. After the Psalm, he that preaches reads a place of Scripture, one or more verses as he will, and expounds it, gathers doctrines from it, proves them by Scriptures and reasons, and infers uses from them after the manner

of the English, of whom they have been taught. Then another prayer to God, in the name of Christ, concludes the whole service. Thus do they meet together twice every Lord's-day. They observe no Holy-days but the Lord's-day, except upon some extraordinary occasion; and then they solemnly set apart whole days, either in giving thanks, or fasting and praying, with great fervour of mind.

Before the English came into these coasts, these barbarous nations were altogether ignorant of the True God. Hence it is, that, in their prayers and sermons, they use English words and terms. He, that calls upon the most holy Name of God, says Jehovah, or God, or Lord: and also they have learned and borrowed many other theological phrases from us.

In short, there are six Churches of baptized Indians in New England, and eighteen Assemblies of Catechumens, professing the Name of Christ. Of the Indians, there are four-and-twenty who are preachers of the Word of God; and, besides these, there are four English Ministers, who preach the Gospel in the Indian Tongue.

Of the Interest which Eliot took in the Success of his Fellow-Labourers.

Our Eliot was anxious to excite his brethren to take their share in the great work which occupied his own soul. Speaking, in 1648, of some of Cutshamaquin's subjects in Martha's Vineyard, he says,

I have entreated Mr. Mayhew (the young scholar, son of old Mr. Mayhew), who preacheth to the English, to teach them; and he doth take pains in their language, and teacheth them not without success, blessed be the Lord! And truly I think all the Ministers who live near them would do well to do the like. I have earnestly solicited many so to do; and I hope God will, in his time, bow their hearts thereunto.

Nor was he satisfied with rousing his brethren to assist him in the work: he laid himself out to procure for them such helps as were requisite for their meet discharge of their labour.

Mr. Mayhew (he says, when writing to a friend in authority), who putteth his hand unto this plough at Martha's Vineyard, being young and a beginner, hath extreme want of books. He needeth Commentaries and Common-places for the Body of Divinity, that so he may be well grounded and principled. Send him over such books as may be necessary for a young scholar. I will name none: he needs them all. I beseech you put *some* weight upon it, for I desire that he may be furnished in that kind; and other supplies will be needful for him.

Nor did he look with envy at the success with which God favoured these fellow-labourers.

The blessing of God (he says) doth hopefully and successfully appear in the labours of my brother Mayhew; insomuch that I hope his Indians also will be, after a while, ripe for this work of civilization and cohabitation, if once they see a successful pattern of it. The cloud increaseth, and God seemeth to be coming in among them. They are very desirous to have their children taught, and it is pity that this care of theirs should not be furthered by all means. I have entreated a woman living near where they dwell, to do that office for their children, and I pay her for it.

The Last Days and Death of Eliot.

Dr. Mather gives the following affecting account of the close of Eliot's life and labours.

By this time, I have doubtless made my readers loth to have me tell what now remains of this little history. Death at last snatched Eliot from us, and slighted all those lamentations of ours, *My father, my father, the chariots of Israel, and the horsemen thereof!*

When he began to draw near his end, he grew still more heavenly, more savoury, more divine. As the historian observes of Tiberius, that when his life and strength were going from him, his vice yet remained with him; on the contrary, the grace of this excellent man rather increased than abated, when every thing else was dying with him.

It is too usual with old men, that, when they are past work, they are least sensible of their inabilities and incapacities, and can scarce endure to see another suc-

ceeding them in any part of their office: but our Eliot was of a temper quite contrary; for, finding, many months before his expiration, that he had not strength enough to edify his Congregation with public prayers and sermons, he importuned his people with some impatience to call another Minister; professing himself unable to die with comfort, until he could see a good successor ordained, settled, and fixed among them. For this cause, he also cried mightily unto the Lord, that he would give such a gift unto Roxbury; and he sometimes called his whole town together, to join with him in a Fast for such a blessing.

As the return of their supplications, our Lord quickly bestowed upon them a person young in years, but old in discretion, gravity, and experience; and one whom the church of Roxbury hopes to find *a pastor after God's own heart*. It was Mr. Nehemiah Walter, who, being by the unanimous vote and choice of the Church there, become the Pastor of Roxbury, immediately found the venerable Eliot embracing and cherishing him with the tender affections of a father. The good old man, like old Aaron, as it were disrobed himself with an unspeakable satisfaction, when he beheld his garments put upon a son so dear unto him.

After this, he, for a year or two before his translation, could scarce be persuaded unto any public service, but humbly pleaded, what none but he would ever have said, "It would be a wrong to the souls of the people, for him to do any thing among them, when they were supplied so much to their advantage." If I mistake not, the last that ever he preached was on a Public Fast; when he fed his people with a very distinct and useful exposition upon the Eighty-Third Psalm; and concluded with an apology, begging his hearers to pardon the poorness, and meanness, and brokenness, (as he called it) of his meditations; but, added he, "my dear brother here will by and by mend all."

But, although he thus dismissed himself, as one so near to the age of ninety might well have done, from his public labours; yet he would not give over his endeavours, in a more private sphere, to *do good unto all*. He had always been an enemy to idleness. Any one that should look into the little Diary that he kept in his Almanacks, would see that there was with him "no day without a

line." And, now he grew old, he was desirous that his work should hold pace with his life. The less time he saw left, the less was he willing to lose. He imagined that he could now do nothing to any purpose in any service for God; and sometimes he would say, with an air peculiar to himself, "I wonder for what the Lord Jesus Christ lets me live: he knows that now I can do nothing for him!" And yet he could not forbear essaying to do something for his Lord: wherefore, thought he, "What shall I do?" And he then conceived, that, though the English could not be benefited by any gifts which he now fancied himself to have only the ruins of, yet who can tell but the Negroes might! He had long lamented, that the English used their Negroes but as their horses or oxen, and that so little care was taken about their souls. He looked upon it as a prodigy, that any wearing the name of Christians, should confine the souls of their miserable slaves to a destroying ignorance, merely for fear of thereby losing the benefit of their vassalage. But now he made a motion to the English, within two or three miles of him, that, at such a time and place, they would send their Negroes once a week to him: for he would then catechise them, and enlighten them to the utmost of his power in the things of their everlasting peace. However, he did not live to make much progress in this undertaking.

At length, when he was able to do little without doors, he tried then to do something within. And one thing was this. A young Boy in the neighbourhood had, in his infancy, fallen into a fire; so as to burn himself into a perfect blindness: but this Boy being now grown to some bigness, the good old man took him home to his house, with some intentions to make a scholar of him. He first informed him from the Scripture: in which the Boy so profited, that, in a little time, he could even repeat many whole chapters verbatim; and if any other in reading missed a word, he would mind them of it: yea, and an ordinary piece of Latin was become easy to the lad. But, having his own eyes closed by death, he could no longer help the poor child against the want of his.

Thus, as the aged Polycarp could say, "These eighty-six years have I served my Lord Jesus Christ: and he has been such a good Master to me all this while, that I will not now forsake him"—such a Polycarp was our

Eliot! He had been so many years engaged in the service of his dear Saviour, that he would not now give it over. It was his ambition, and his privilege, to *bring forth fruit in old age*: and what veneration the Church of Smyrna paid unto that Angel of theirs, we were, upon the like accounts, willing to give unto this Man of God.

While he was thus making his retreat out of this evil world, his discourses, from time to time, ran upon the coming of the Lord Jesus Christ. It was the theme which he still had recourse unto; and we were sure to have something of THIS, whatever other subject he were upon. On THIS he talked; of THIS he prayed; for THIS he longed: and, especially when any bad news arrived, his usual reflection thereupon would be, "Behold some of the clouds, in which we must look for the coming of the Son of Man!"

At last, his Lord, for whom he had been long wishing, "Lord, come; I have been a great while ready for thy coming!"—at last, his Lord came, and fetched him away into his joy.

He fell into some languishments, attended with a fever, which in a few days brought him into the pangs (may I say? or joys) of death; and while he lay in these, Mr. Walter coming to him, he said unto him, "Brother, thou art welcome to my very soul. Pray, retire to my study for me, and give me leave to be gone;" meaning that he should not, by petitions to Heaven for his life, detain him here. It was in these languishments, that, speaking about the work of the Gospel among the Indians, he did after this heavenly manner express himself: "There is a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant it may live when I am dead! It is a work which I have been doing much and long about. But what was the word I spoke last? I recal that word, 'my doings!' Alas, they have been poor and small and lean doings, and I will be the man that shall throw the first stone at them all."

One of his last words was, "Welcome, joy!" and he departed, calling upon the standers-by, "Pray, pray, pray!"

This was the peace, in the end, of this *perfect and upright man*. What shall we now say? Our Eliot himself used most affectionately to bewail the death of all useful

men; yet if one brought him the notice of such a thing with any despondencies, or said, "O Sir, such a one is dead, what shall we do?" he would answer. "Well, but God lives! Christ lives! the Saviour of New-England yet lives! and he will reign till all his enemies are made his footstool." This, and only this consideration have we to relieve us; and let it be accompanied with our addresses to the *God of the spirits of all flesh*, that there may be Timothies raised up in the room of our departed Pauls; and that when our Moseses are gone, the Spirit which was in those brave men may be put upon the surviving Elders of our Israel.

Conclusion.

Dr. Mather's closing wishes and prayers, after the slumber of so many years, are receiving their accomplishment. How remarkably do they bear on these days of exertion and promise!

I may (he says) not let this history come to an end, until I do, with some importunity, bespeak the endeavours of good men every where, to labour in that harvest which the blessed Eliot justly counted worthy of his utmost pains and cares. It was the confession of Themistocles, that the victories of Miltiades would not let him sleep in quietness: may those of our Eliot raise a like emulation in such as have now seen the life of this evangelical hero!

May the several Factories and Companies, whose concerns lie in Asia, Africa, or America, be persuaded, as Jacob once, and before him his grand-father Abraham, was, that they always owe unto God certain proportions of their possessions; but that they are under a very particular obligation to *communicate of our spiritual things* unto those heathen, by whose *carnal things* they are enriched. And may they therefore make it their study, to employ some able and pious ministers, for the instruction of those infidels with whom they have to deal, and honourably support such ministers in that employment.

May the poor Greeks, Armenians, Muscovites, and others, in the eastern countries, wearing the name of Christians, that have little preaching, and no printing, and few Bibles or good books, now at last be furnished

with Bibles, Orthodox Catechisms, and Practical Treatises by the Charity of England! And may our Presses provide good stores of good books for them, in their own tongues, to be scattered among them! Who knows what convulsions might be hastened upon the whole Mahometan World by such an extensive charity!

May sufficient numbers of great, wise, rich, learned, and godly men in the three kingdoms, procure well-composed societies, by whose united counsels the noble design of evangelizing the world may be more effectually carried on! And if some generous persons will of their own accord combine for such consultations, who can tell, but, like some other celebrated societies heretofore formed from such small beginnings, they may soon have that countenance of authority which may produce very glorious effects, and give opportunity to gather vast contributions from all well-disposed people, to assist and advance this progress of Christianity?

May many worthy men, who find their circumstances will allow of it, get the language of some nations that are not yet brought home to God; and wait upon the Divine Providence, for God's leading them to, and owning them in, their apostolical undertakings! When they remember what Rufinus relates concerning the conversion of the Iberians; and what Socrates, with other authors, relates concerning the conversion wrought by occasion of Frumentius and Edesius, in the Inner India, all as it were by accident, surely it will make them try what may be done by design for such things now in our days! Thus let them see, whether while we at home, in the midst of wearisome temptations, are angling with rods which now and then catch one soul for our Lord, they shall not be fishing with nets which will bring in many thousands of those concerning whom, with unspeakable joy, in the day of the Lord, they may say, *Behold, I, and the children which God has given me!* Let them see, whether, supposing they should prosper no farther than to preach the Gospel of the kingdom in all the world, for a witness unto all nations, yet the end which is then to come will not bring to them the more happy lot, wherein they shall stand that are found so doing.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

Committee at Cambridge.

ON occasion of the Secretary's visiting Cambridge, where he preached two Sermons, on Sunday, Nov. 12th, at Trinity Church, in behalf of the Society, a Committee was formed, for the purpose of diffusing information respecting the designs and proceedings of the Society; and more particularly concerning those parts of them, such as the Translation of the Scriptures and the Liturgy into Arabic, Persian, and Hindoostanee, in which members of the University of Cambridge have borne so distinguished a share.

Professor Farish is appointed Treasurer; and the Rev. W. Mandell, Fellow of Queen's College, and the Rev. James Scholefield, Fellow of Trinity College, Secretaries.

The University of Cambridge has been highly honoured in having supplied many Chaplains to the East-India Company, who have distinguished themselves, not only by the faithful and unremitting discharge of their immediate duty to the European Residents, but by the application of their talents and learning, with the spirit of pious and liberal benefactors, to the highest benefit of the Native Population. The names of Brown, Buchanan, Martyn, Corrie, Thompson, Thomason, Robertson, and others, will survive to posterity, as an honour to Britain and to the University which fostered them. The first Protestant Bishop of India, too, hails her as his Mother; and will, we doubt not, advance her repu-

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tation, by the exercise of his superior abilities and acquirements in behalf of India. The translation of the Scriptures and of the Liturgy, into Arabic, Persian, and Hindoostanee, is, in part, executed by her Sons; and will be completed chiefly by them, or under their inspection.

We doubt not but that these facts will stimulate the zeal of Members of the Sister University to take their share in the great work, for which their opportunities have not yet been so frequent: nor can we bring ourselves to believe that the Committee formed at Cambridge will in vain, from time to time, bring before the successions of pious Students at Cambridge the details of the labours and success of Members of their own body, and of others engaged in the highest exercise of charity which can be shewn by man to man.

*The First Anniversary of the Birmingham Church
Missionary Association*

Was held at the Shakespeare Room, on Tuesday, Nov. 21st, C. C. Adderley, Esq., in the unavoidable absence of the President, the Right Hon. Lord Calthorpe, being in the Chair.

The Chairman having opened the Meeting by a speech of great ability and effect, the Secretary of the Parent Society entered, at large, into the grounds on which the Society had chosen its various scenes of labour, and the principles on which its Missions were conducted, with the encouraging circumstances attending its exertions.

The Rev. Daniel Corrie, who had preached on the preceding Sunday two highly affecting Sermons, addressed the Meeting, in a narrative of facts which had fallen under his own observation in India, which

was distinguished by such simplicity, and accompanied by so warm a glow of Christian Feeling, that it appeared to his hearers to verify itself; and carried conviction to their hearts, on the two great points on which he chiefly dwelt—the **NECESSITY** and the **PRACTICABILITY** of the object for which they were assembled.

The testimony of Mr. Corrie, after a residence of some years in India, during which he has been the liberal Benefactor and affectionate Friend of the wretched Natives, cannot fail to animate all the Members of the Society in their great work. His discriminating mind and Christian Charity have qualified him, in an eminent degree, to appreciate justly, not only the *actual condition* of that vast portion of the Mahometan and Heathen World, among whom he has lived and laboured, but the *most efficient remedies* for the evils of their condition, and the *spirit and temper* in which those remedies should be applied.

The Birmingham Association remitted to the Parent Society, as the produce of its First Year, the sum of 535*l.* 6*s.*; and there is good reason to hope, that, when all the parts of the machine are brought into action, even a much larger sum will be annually supplied to the Fund.

The Secretary preached, in behalf of the Society, in various Churches in the vicinity of Birmingham—at St. John's and St. Peter's, Wolverhampton, on Sunday, Nov. 19th—at Darlaston, Wednesbury, and Rowley Regis, on the following Wednesday, Thursday, and Friday—and, at West Bromwich and Harborne, on Sunday, the 26th of November.

Second Anniversary of the Leicester and Leicestershire Church Missionary Association.

The Rev. Edward Burn, of Birmingham, having preached two able Sermons at St. Mary's and St. Martin's Churches, in Leicester, on Advent Sunday, the Annual Meeting was held at the Guildhall, on Wednesday, the 6th of December, Thomas Babington, Esq. M. P. for Leicester, and one of the Vice-Presidents, in the Chair.

We extract the following passage from the account of the Proceedings of the Day, as published in the papers, because it furnishes an excellent pattern for framing the Resolutions of Meetings of this nature. All the great parts of the Society's plans are thus brought distinctly before the Members of the Association, and their attention drawn to such details thereon as may make them familiar with the Society's designs and proceedings.

The Chairman having opened the business of the day, the Report of the Committee of the Association was read by the Secretary.

On the motion of the Rev. Josiah Pratt, B.D. Secretary to the Church Missionary Society, seconded by Matthew Babington, Esq., it was resolved, "That the Report now read be adopted as the Report of the Association, and be printed under the direction of the Committee."

Mr. Pratt entered into an enlarged view of the principles, proceedings, and prospects of the Church Missionary Society.

Mr. M. Babington expressed his cordial approbation of the proposed resolution, of the objects of the Society, and of meetings such as those in which he was then taking part.

On the motion of the Rev. Edward Burn, M. A. seconded by Mr. William Harrison, it was resolved, "That this Meeting congratulates the Church Missionary Society on the important augmentation which its funds have received within the last two years."

Mr. Burn enlarged upon the great duty of sending well-appointed Missions to the Heathen; upon the peculiar claims which the Church Missionary Society has upon the public, as purely a Church Institution; and upon the exalted station which our eminent Establishment ought to fill, in the work of evangelizing the Heathen.

On the motion of the Rev. Edward Vaughan, M. A. seconded by the Rev. R. W. Allix, M. A., it was resolved, "That this Meeting sincerely condole with the Church Missionary Society on the difficulties which it has been called to encounter in its West-African Mission; that it highly approves the vigorous exertions which the Society continues to make on that coast; and cordially wishes success to its Missionary Ship, its Education Fund, and its Christian Institution."

Mr. Vaughan commended these several parts of the Society's plans with respect to Africa, as being peculiarly adapted to remove or relieve the difficulties which are experienced in that Mission.

On the motion of the Rev. G. B. Mitchell, M. A. seconded by the Rev. John Kempthorne, B. D. it was resolved, "That this Meeting is impressed with lively gratitude for the success which has manifestly attended the Society's efforts in India, and for the prospects which are opening upon it in the Northern Provinces, in the Peninsula, and in Ceylon; and expresses an earnest hope that the Society will zealously prosecute its plans in the East, with respect to Readers, Missionaries, Schools, and Christian Institutions."

Mr. Mitchell dwelt particularly on the state of Ceylon, as mixing encouraging hopes of success with loud calls for help.

On the motion of the Rev. John Benson, M. A. seconded by the Rev. Robert Martin, M. A., it was resolved, "That this Meeting, animated by the lively and judicious statements of the Rev. Samuel Marsden, and assured of the talents, literary attainments, and piety of the Rev. William Jowett, is induced to expect the most favourable results from the arduous and enlightened plans of the Society with respect to New Zealand and Malta."

The Association has remitted to the Church Missionary Society, during its Second Year, including 56*l*, 0*s*. 5*d*. from a Branch Association at Ashby-de-

la-Zouch, the sum of 497l. 13s. 5d. About 90l., in addition, was collected after Sermons, including those on Sunday by Mr. Burn, and others, by the Secretary, at Foston, on Tuesday, and at St. Martin's, on Wednesday Evening.

The Chairman took occasion, on adjourning the Meeting, to call the attention of the Members of the Association to the fund opened for the maintenance and education of African Children; and spoke in terms of high commendation of the plan of giving them English Names, as likely, with the Divine Blessing, to operate powerfully on their minds. Several new contributions to that fund were, in consequence, obtained; and it cannot be doubted but that the benevolent Members of the Leicester and Leicestershire Association, when the probable benefits to little Africans of this part of the Society's plan come to be duly appreciated by them, will contribute to the support and education, in the *Christian Institution of the Society on LEICESTER MOUNTAIN in the Colony of Sierra Leone*, of many African Children.

JEWS' SOCIETY.

Prospectus of the "Jewish Expositor, and Friend of Israel," a New Monthly Publication.

The "Jewish Repository," of which three volumes are now completed, not having been found sufficiently popular to interest the various classes of readers whose attention it is desirable to awaken to the subject of the Jews, a new work will commence on the 1st day of January, 1816, entitled the "Jewish Expositor, and Friend of Israel."

The following Extract from the Prospectus will

sufficiently explain the plan, which has our most hearty good wishes :—

The Committee of the London Society for promoting Christianity amongst the Jews, have deemed it advisable that some alteration should be made in the monthly publication, hitherto called the Jewish Repository.

Much as this work has assisted to recommend the great cause for which the Society was instituted, much as it has tended to elucidate the important question at issue between Jews and Christians, and to call the attention of the learned to this most interesting subject, it is still to be lamented, that it has failed to recommend itself to the Christian Public in general, and to attract the notice of those various classes of the community by whom similar works are sought for, as means both of rational entertainment and religious information and instruction. Why a work of so much importance, especially in the present eventful æra of the Church, has not engaged more of the public attention and support, is not now the subject of inquiry: the fact, that it has not been so generally received as the Committee had reason to expect, is that which most demands their attention, inasmuch as it shews them the necessity of endeavouring, by a judicious alteration in the plan of the publication, to procure for it a wider circulation and a more general acceptance. The importance of an attempt of this kind, becomes the more apparent, as they attentively look at the several ways in which such a publication may be made useful. Whether they contemplate it with immediate reference to the Jews, and as intended, by every legitimate method of argument and persuasion, to influence the minds of that people in favour of Christianity; or as designed to engage the piety, learning, and talents of the Christian World, in this great cause, both by holding out to them an invitation, and affording them an opportunity, to contribute in promoting its progress; or, finally, as a channel through which those who already co-operate in the undertaking, may statedly receive information, both as to the actual result of their labours, and as to the prospect of future success: in whichever of these views they regard the work, the absolute necessity of deriving the materials for it from very diversified sources, and of adapting them to a variety of tastes and habits, is equally manifest. Little

more need be said, to prove the truth of what has just been stated. It is evident that in a work, such as is here contemplated, the inclinations of many classes of persons must be consulted; and that whilst the principal design should be, to point out to them all the chief objects and leading plans of the Institution, care should be taken to do this, as far as possible, in a style and manner suited to their respective dispositions and attainments. In fact, by this alone can the work be made either extensively useful or generally acceptable.

To the Jews it will not be useful, unless they shall find in it the specific differences between their own and the Christian Faith, distinctly laid before them; the source of their own peculiar opinions and prejudices, diligently but calmly investigated; and the foundation of the belief of Christians in Jesus of Nazareth, the Son of Mary, as the true Messiah promised to the fathers, clearly shewn. On the other hand, for the pious scholar and man of letters, it is indispensably necessary, that the work should contain argumentative and practical expositions of the Mosaic Institutions, of the ancient Prophecies, of the grand scheme of Redemption, of the harmony of the Old and New Testament, particularly in those points in which they are supposed by the Jews to be irreconcilably at variance; and finally, of the obvious analogies of the Ceremonial Law with the dispensation of the Gospel.

To this it may be added, that the generality of readers will expect that the work shall record the various facts connected with the History of the Jews, which may tend to throw light on their past and present condition, on the nature and manner of their employments, their mode of life, and the general state of morals and religion among them: and particularly, that it shall notice the views and expectations which they indulge respecting a future Messiah, and their promised return to the land of their forefathers: ascertaining the measure of attention with which they regard the operations of the several religious societies established in this country, and those of the London Society in particular. It will also be generally interesting, occasionally to introduce, from the authentic documents of this remarkable people, the lives of their illustrious Ancesters, their distinguished Leaders, their holy Prophets, in whom the Spirit of Christ did testify the sufferings of the Messiah and the glory which should follow; their ancient Bards, who sung the songs of Sion;

their inspired Apostles, who sealed their faith with their blood; as well as of any remarkable individuals who, in modern times, have professed themselves converts to the doctrine of Christ. It may also be reasonably required, that the work shall not be wanting in the occasional admission of such embellishments as are furnished by the sublime literature of Jewish Antiquity; or by those who, in more recent times, have most successfully explored that inexhaustible mine of poetic majesty and beauty.

The Committee are sensible, that in order to accomplish the object here proposed, it is necessary that the plan of the work should be as enlarged as the nature of it will admit. They have therefore determined to extend, and in some degree to alter, that on which it was originally laid out. The plan adopted, and intended to be brought into use at the commencement of the next year, is that which is given in the subjoined Syllabus, which has been framed so as to include, as far as possible, every subject connected with the question at issue between Jews and Christians.

Syllabus of Contents.

1. Opinions entertained by the Jews both ancient and modern, respecting the Messiah, as foretold in the Old Testament, compared with the Descriptions of the Messiah as revealed in the Gospel.

2. Rabbinical Traditions, examined by the Test of God's Commandments.

3. Examination of the Nature, Extent, and Value, of the Hopes which the Jews derive from their Opinions concerning the Messiah; with Accounts of Men who at various Times have assumed that Character.

4. Objections of Jews against Christianity fairly stated, and candidly discussed.

5. Elucidations of the Ceremonial Law, shewing its subserviency to the Gospel, and its Accomplishment in the Person of Jesus Christ.

6. The Nature, universal Obligation, and Perpetuity of the Moral Law.

7. Critical Illustrations of the Hebrew Scriptures in general, with occasional Commentaries.

8. The Authenticity of the New Testament proved by those Arguments used by the Jews to establish the Authority of the Old Testament.

9. Jewish Biography, comprising the History of Patriarchs, Princes, Prophets, and Apostles:—also Accounts of the various Sects of the Jews, ancient and modern.

10. Dissertations on the Prophecies respecting the future Conversion, Restoration, and Glory of the Jewish Nation.

11. Remarkable Events in the History of the Jews, from the Call of Abraham to the present Period.

12. General Accounts of the Jews, exhibiting their present Situation, Numbers, Education, Literature, Employments, Customs, and Ceremonies, in the various Countries throughout which they are dispersed.

13. Reviews of modern Publications connected with the Jews.

14. Accounts of former Attempts to convert the Jews to Christianity.

15. Co-operation of other Institutions for the general Diffusion of Christian Knowledge, with Notices of the Manner in which the numerous Religious Societies of the present Age are contemplated by the Jews.

16. Accounts of Jews converted to Christianity, and occasional Obituaries.

17. Sermons on Subjects relating to the Jews.

18. Proceedings of the London Society.

19. Addresses to Christians, in Behalf of the Jews.

20. Appropriate Poetry.

N. B. It is proposed that this Work shall be occasionally embellished with Maps and Prints, illustrative of Jewish History, Ceremonies, and Antiquities.

The Anniversary Meeting of the Leicester and Leicestershire Auxiliary Society

Was held at the Guildhall of Leicester, on Tuesday, October 24—Thomas Babington, Esq. M. P. in the Chair. Beside many Clergymen and Gentlemen of the Town and County, the Meeting was attended by the Rev. Messrs. Simeon, Clarkson, Grimshaw, Hawtrey, and Ruell. New zeal was awakened on behalf of the long-forgotten descendants of Abraham. Sermons were preached, on Tuesday Evening, at St. Mary's, by the Rev. Charles Simeon, M. A.

Fellow of King's College, Cambridge; and, on Thursday Evening, at St. Martin's, by the Rev. C. S. Hawtrej, M. A. one of the Secretaries of the Jews' Society; at which upward of 70*l.* was collected.

BAPTIST MISSIONS.

Auxiliary Societies.

The Baptist Missionary Society is pursuing the plan of most other similar Institutions, in soliciting public support by Meetings held for that purpose.

A *Welsh Baptist Auxiliary Society* was formed at Swansea, in July. Dr. Ryland, Mr. Hall, and others assisted. The Principality is divided into six districts. Nearly 300*l.* was contributed.

In the beginning of November, at Manchester, was established a *Yorkshire and Lancashire Assistant Baptist Missionary Society*, and nearly 200*l.* collected.

About the same time, at a Meeting held at Glasgow, a *Glasgow Auxiliary Society, in Aid of the Baptist Missions and Translations in India*, was formed, and contributions made to the amount of 300*l.*

These Meetings were well attended, and displayed much Christian Zeal.

We read, with regret, the First Resolution of the *Welsh Auxiliary Society* :—

Resolved, That it appears desirable to this Meeting, that every exertion should be made, throughout the Principality of Wales, to assist in the propagation of the Gospel in India, in Ireland, and in the darker places of our own country.

We have before had occasion to remark that Missionary Societies would find their advantage in keeping the case of the Heathen quite distinct from any other undertakings.

Foreign Intelligence.

INDIA.

CHURCH MISSIONARY SOCIETY.

*Journals of Mr. W. Bowley, at Agra, from August
1814, to January 1815.*

(Concluded from p. 618.)

SEPT. 25, 1814.—On returning from the Cantonments, I went to the River Side, it being near twelve o'clock. I sat down under a banyan tree, where many were performing their worship. Seeing the people in this state, I was much cast down; and, not deeming it expedient to speak to them, I drew a Translation of Dr. Watts's Catechism on the Old and New Testament out of my hat. On seeing the book in my hand, the people drew near, when one asked me to read: glad of the opportunity, I read and expounded to them for about an hour.

After Public Worship, accompanied by a friend, I went to the River Side, and talked with many who gathered round us. One candidly said that his countrymen were certainly not right: if they were, the English would not have possessed themselves of the country. He went so far as to say, that the Brahmins were blind leaders of the blind, and that whatever they did was for filthy lucre's sake, by directing the illiterate to consult and worship idols, wood and stone. I supported him, by saying that God had said in our Shasters, that the Heathens, not being willing to retain him in their memory, he gave them up to their own foolish lusts, but that he now commanded sinners every where to repent and be reconciled to him; that we being convinced of this were concerned for their immortal souls; that if any of them would come to our quarters we should take great delight in instructing them; that we sought not theirs (like the Brahmins), but theirs and their salvation. Of the crowd of hearers two appeared interested, asked for our quarters, and accompanied us, conversing as we came to our habitation.

Sept. 26.—Received a letter from a pious Military Gentleman at Hansi, applying for a Christian

Moonshee, to teach him to read Mr. Martyn's translation of the Gospels, being willing to devote his leisure hours to the instruction of the Heathen. Oh the infinite goodness and mercies of God! His ways are past finding out! While our friends and benefactors are consulting together in Europe for our good, God is raising up one here and one there in the very heart of the place where *Satan's seat is*. Oh that we were as wise in this important concern as the children of this world are in their generation: then what a glorious day might we not expect to see!

One of the two who promised yesterday to visit us came at noon. He appeared thoroughly convinced of the absurdity of the Hindoo Religion, and acknowledged the pious frauds practised by them. He told us that he himself was worshipped by a whole household, and maintained by them. We warned him of the dreadful consequences which would follow, if he did not renounce these deceitful ways. He asked what else he could do for his belly; and, to our grief, spake as if he thought little or nothing of these things.

Sept. 28, 1814.—This afternoon went to the River Side, and talked with a few who were busy feeding turtles. One, in particular, appeared convinced of the truth of what I said. Blessed be God, I seldom go among them, but one or more seem to approve of what they hear. Thus does God hold up my feeble soul, and renew my strength for such labour. May I have a constant eye to His sufficiency to *cause a worm to thresh a mountain!*

Sept. 29.—In the afternoon, accompanied by a friend, I went to the River Side, and talked with four persons. In the course of conversation, they said that they worshipped the Daotas (or Heathen Gods) only as a medium of access to the Supreme Being, as we (said they) worship Moses, Christ, &c. I told them we paid no adoration to Moses or the Prophets: but Christ we did worship, he being the Lord of the Prophets, and becoming man, in order to bear our sins in his own body, and to free sinners from the wrath of an offended God.

Sept. 30.—Went to the River Side, and entered into conversation with nine Devotees, each of them having only three inches of cloth to cover his nakedness, their bodies rubbed over with ashes and their eyes ready to start out of their heads. I put several questions to them,

to which they gave ridiculous answers. One asked me to deliver what I knew on the subject of the "one thing needful." Upward of twenty gathered round. I explained to them the contents of the first three chapters of Genesis. During the conversation I was much refreshed by the unexpected approach of a Christian Brother, Moonshes to a Gentleman at Coel. He sat beside me till I had done with them. The Moonshes reported that there is a great work at Coel. He is engaged daily in performing worship with the Drummers of the Sepoy Corps. A Mahometan Drummer has renounced Mahometanism, and joins in Christian Worship daily. Thus is the Lord preparing a way for those abler servants, who are training up for his work, by weak instruments such as we are. May all His labouring servants be taught to lean upon Him, who is mighty to the pulling down of the strong holds of Satan!

Oct. 1, 1814.—This afternoon I found at the River Side a few Devotees reading. Sat down beside them, and entered into conversation by asking them if there was any thing of Salvation in what they were reading. In a few moments upward of thirty persons assembled to hear what was going forward. I set forth to them the origin of Sin, the fall of Man, the deceits of Satan, the inability of man to recover himself from the miserable state of sin and wrath, and the infinite love of God in the gift of his dear Son.

Oct. 5. — This afternoon, accompanied by a friend I went to the River Side among the devotees. On entering into conversation, about fifty assembled round us. Of the multitude, many were for us: others opposed us with all their might; but, blessed be God, they could not gainsay our simple statements, neither could they answer our questions to the satisfaction of the people. One Mendicant came running up, and said, We daily committed sin by killing animals, trampling upon ants, &c. After setting forth God's infinite love in the redemption of rebellious sinners, we left them. Two of the crowd accompanied us to the Bungalow, and began to exclaim aloud against the absurdity of the Hindoo Religion, and appeared as if impressed with what they had heard. I told them, that we had the true Shaster of God, wherein every thing necessary to salvation was stated at large,

and that it would be our greatest delight to assist any of them in understanding it.

Oct. 7, 1814.—Being invited by a friend, accompanied by two others, I went to his village, about seven miles from Agra. Hard by it stands one of Satan's principal seats, with three idols; to one of which male buffaloes are sacrificed. It is the most horrid looking thing ever eyes beheld. It reminded me of the hungry, open-mouthed grave, having a cowl or shell in but one eye. An old Faqueer told us that he had now been there these fifty years, and that to this day he was but a beggar. Had much conversation with this aged priest on the origin of sin, &c. Finding him ready to yield, I drew out a translation of Scripture Extracts, in the country language, and read to him of the fall, &c., and then, from the New Testament, of the incarnation and birth of Christ, as foretold by the prophets. After hearing me speak to him affectionately for upward of two hours, while he appeared to pay the greatest attention, he expressed his determination to close up the place of worship altogether, and to receive Christ for his salvation. Conversed with four others at the same place, and all appeared to be struck with the weight and importance of the truth. God alone knoweth the secrets of their hearts. May He bless these feeble attempts for the glorifying of His Holy Name! The old man went so far as to tell me, in reply to my questions, that he would lock up the place, and give the keys to me; and that if the people came to worship, he would tell them that if Bhowanee (the principal deity of this place) was a God, let him open the door himself.

Oct. 9. *Lord's Day*.—After service I went, accompanied by a friend, to the River Side. The Mendicants begin to be afraid of their craft; and now oppose us, or obstinately keep silence. After answering several questions, I set forth before the people the infinite love of God in the gift of his Son. One poor man accompanied us home, and opened his mind to us respecting the deceitfulness of these people.

Oct. 10.—This afternoon I went to the same friend's as on the 7th. Thence went to the place of Hindoo Idolatry: finding some speak in a hardened manner, I stated the dreadful consequence that would follow if they continued to sin against light; and that God, in mercy to their

souls, had sent his Heavenly Shaster (the Bible) to them, to turn them from sin and satan unto God. A Brahmin, priest of the place, plainly told me, that he did this for his belly. I desired the people, about twelve or fourteen in number, to consider well what he had said, and not to suffer themselves to be deluded any longer. One well-dressed man stood and argued many points with me: finding he could establish no substantial grounds of salvation he appeared convinced, and asked, "Then pray is there any hope for a sinner, that you know of? Please to state it." He stood and heard me upward of an hour after the rest left me. I told him, that worshipping these dumb idols was an art and snare of the devil, to lead ignorant sinners headlong to hell. He plainly told me, that his conscience witnessed to the truth of what I said. I exhorted him to search, according to the light which God had granted him, to prove the Religions, and not to take it as a matter of course. He said he would do it, but that he feared his household would separate from him.

Oct. 12, 1814.—This afternoon went to the River Side among the Mendicants, with a translation of the Catechism. They appear to harden themselves. One plainly told me he would not hear my book. I told him, if he did not, others would, and for their sakes I read part of it. Another told me, that if we went so mildly about our work, we should soon be driven out of the country. This conduct soon roused their own countrymen against them, to vindicate the Government in their mild proceedings. They asserted, that the Almighty was pleased with the Government, and had given them the country. I, of course, improved this opportunity to the best purpose.

Oct. 14.—Accompanied by a friend, I went to the River Side. After roving about, seeking for an opportunity of speaking, and just on the point of returning low spirited, we met with an old Faqueer, about sixty-five years of age, with a book under his arm. He appeared like a pilgrim. He stood to talk with us in the highway, when a goodly multitude soon gathered round, and heard, and conversed with us "on the one thing needful" for about an hour. On parting, several asked where we lived, and promised to come and hear us again.

Oct. 16. *Lord's-day.* — Forenoon went to Canton-

ments—then returned to a Christian Friend's, who had assembled all his Work-people, about forty in number. I showed them the reason for their master's giving them the Sabbath; questioned them on sin, and the hope which they entertained of happiness. After answering them, I endeavoured to set forth, in as simple and clear a manner as possible, the creation, fall, and redemption of man by Jesus Christ; and exhorted them to talk over these things when at their work during the week.

Oct. 17, 1814.—Went out to the River Side; sat under a tree, and read a discourse on the Parables to four or five: then went to the same place of Idolatry as on the 10th; talked with about a dozen, after they had done with their Idols. No sooner did they see me, than I plainly perceived that they were abashed, and began to hide themselves behind the Idol Walls. When they came forth, I spoke to them of the folly of their ways. One said, "You have continued now for this month and a half to teach us, and none will attend to you." I told him, whether they attended or not, they would soon have to render an awful account to God: that if I neglected to warn them, their blood would be upon me. I asked them, if they saw a blind man going heedlessly toward a well, and they did not caution him, whether his blood would not be upon them, who had eyes to see. All appeared convinced, and began to speak more seriously. I set forth to them the love of God. The Brahmins were constrained to acknowledge that they came for gain, and asked what they could do, as their families would otherwise starve. I asked, if God had fed them whilst they continued in open sin and rebellion against him, was it to be doubted for a moment that he would much more feed them, if they were reconciled to him?

During this period, the person mentioned on the 10th came: but, blessed be God, with this difference, the last time he came to bow before Idols, but this time to hear the Gospel. He attended to what passed with great delight, and accompanied me to a friend's, saying that he had much desired to come to my place, but that he had many fears to encounter; that he had asked the advice of one or two of the Brahmins on the subject, and that they frightened him, by saying the first thing that would be done to him was, that we would put our

food into his mouth; that we would take away his caste; and that his family would separate from him. Thus, and in a thousand like ways, does the arch-fiend endeavour to entangle his victims; but, blessed be God, when our Great Captain puts His Omnipotent Hand to the work, Satan will be cast out.

Oct. 23, 1814. *Lord's-day*.—Went to the friend's mentioned last Sabbath. All his Work-people were assembled. I asked whether any of them remembered what I taught them last Sabbath. They said, they did not suppose I should question them of what they had heard, or they would have remembered it; and said they would endeavour to let me know next Sabbath, if I would repeat the same. I spent about an hour with them. Of the fifty who were present, ten or twelve appeared very attentive, seemed to digest what they heard, and asked many questions.

Went to the River Side with two friends. Found a Hindoo feeding turtles, and a Beggar standing by, begging for the grain that he was throwing to them. Finding him refuse, I went up to intercede for the Beggar, with some confidence of prevailing, but to no purpose.—He said, that what he had brought was the turtles' due. I talked with him, and others standing by, till they were constrained to give man the preference of all other creatures, and were ready to blame the Brahmins who taught them the contrary.

Oct. 24.—Talked with a Pundit, who had read the Gospel of St. Matthew: he acknowledged it to be very good, and that it could not fail in obtaining happiness for those who adhered to it, but he did not appear to have any concern for himself. The person mentioned on the 17th came, and told me that he had constantly thought of what he had heard on the "one thing needful." He had met with opposition in trying to read the Oordoo Gospel. He was told, that it would turn his heart, and make him worship the God of the Christians, of whom his forefathers knew nothing. He answered, that there was but one God, and that if he only handled poison, it would not affect him. Read and expounded to him the second and third chapters of St. Matthew. He assured me that his faith was decidedly in Christ; and spake so much like Peter in his natural warmth,

that I cautioned him not to trust to himself, but to look to God for the teaching of his Spirit. After this, I went to the Place of Idolatry, and found twelve or fourteen engaged in it. They appeared affected at what was said. On taking leave, two asked me of my place, and promised to come.

Oct. 25, 1814.—Evening, went to the village in Cantonments. About half-a-dozen came together—had much conversation to undeceive these poor bigotted souls—read and expounded the Resurrection of Lazarus to them. They told me, that they were not in search of novelty, nor of new doctrines; that they were perfectly satisfied with their present doctrine; and that they would adhere to it, whether it led to Heaven or Hell. These things, of course, made me tremble for them, and I had thoughts of not going among them again. An old man told me to hear his book likewise. I desired him to select some account of the origin and of the forgiveness of sin, and then I would hear him.

Oct. 26.—A Brahmin came. After putting several questions to him, and shewing him the weakness of his statements respecting sin, I explained the fall and redemption of man. He appeared attentive and affected; and said, that, according to my advice, he would take the matter into his serious consideration. In the evening went with a friend to the River Side—came across a person just lighting a candle, and going to worship Idols—entered into conversation with him on the subject—in a few moments about thirty others assembled round us, and heard us gladly for about three quarters of an hour. One or two only tried to oppose us.

Oct. 27.—Went to the River Side, and talked to a few. They said they were Brahmins, and one asserted that they were greater and better than others: if not, the Deity would not have worshipped them, and shewed an example to the other Hindoos. I expressed awe and horror at his blasphemy, and asked how the Creator could bow before the creature!—a Holy God before a corrupt lump of earth! He said that the Shaster said so, but that he was not learned. I exhorted him to consider seriously, and to prove all things, lest he should find himself deceived at last; and that, according to our Shaster, it was blasphemy to speak as he had done. I

spoke to him on sin, and on forgiveness: he told me secretly, that there was not one in five hundred among them that could answer us on these questions.

Oct. 28, 1814.—Had an opportunity at a friend's, of speaking to the richest native in this place—conversed with him on the one important point. He took good care to have about fifty words for one. He said that all religions were only as single trees taken out of the Garden of the Bede (Hindoostanee Scriptures), &c. Well may our Lord say, *How hardly shall they that have riches enter into the kingdom of Heaven!*

Oct. 29.—Went among the people—met a Faqueer. On entering into conversation with him, found him as if he were really beside himself. He answered me haughtily, and asked me if I knew who he was. I replied, “A sinner, of course, like myself.” He said he was no sinner, but that he was an Ao-sar (Incarnation of the Deity). I endeavoured to undeceive the people, who paid great honour to him, by telling them that the man did not appear in his senses. He raged in such a manner, that his very countrymen expressed their displeasure at his conduct, and told him that pride did not become a Faqueer. Many heard me for about half an hour.

Oct. 30, *Lord's-day*.—Forenoon went to **Cantonments**—had Hindoostanee Worship with the Women and Boys. Then went to our Christian Friend's. Found about sixty of his labourers and some strangers assembled, in a room, in his Bungalow. Asked them if any remembered what I said the last Sabbath. One began to repeat the account of the Creation, the Fall by the device of Satan in the Serpent, and the Redemption of the Sinner by the Son of God; in all which I had to help him with a word here and there—then read and expounded the narrative of the Birth of Christ, and part of the first chapter of St. John: the most appeared very attentive: then I treated on the duty of servants, &c. After I had done, one man in particular got up and said, that by what he had heard of the Son of God, he felt himself so comforted and happy, as if he had already entered Bykoout (or Heaven): he really appeared in such transports, that he could not restrain himself. Another said, that he was nearly thirty years of age, and had never heard before such wonderful words. Many promised to come to my quarters.

Afternoon. Public Worship. Beside Christian Friends and their Servants, no strangers attended. Brother Abdool performed the service.

After this, accompanied by two friends, I went to the River Side, and met the same Faqueer as yesterday. He went on in a similar strain, till his own countrymen again accused him of pride. I told the crowd plainly, that I was greatly grieved at their hearkening to such a person, whom they themselves were constrained to blame; and then we left the old man. A few accompanied us, when part of the third chapter of St. John's Gospel, and part of a discourse on the Unprofitable Servant, was read and expounded to them.

Nov. 2, 1814.—A Brahmin from Bindrabund came. Got him to read the first chapter of St. John's Gospel. He appeared affected at Christ's being called "*The Lamb of God*," and offering himself a sacrifice for us. On taking leave, he said he would trouble me often.

Nov. 6.—Our Christian Friend had all his workmen, about sixty in number, together. Read and spoke to them on our Lord's Temptation, and his victory over Satan. Now the *troubled sea began to cast forth mire and dirt*. One asked me, "And who made Satan?" &c. I enlarged on idolatry. One, in particular, appeared affected. After the people were dismissed, he stayed behind to tell me that he thought of nothing else but what he had heard from me before.

Nov. 11.—Went to the River Side; and, speaking to two Devotees, a goodly crowd gathered round, with some Musselmen. One told me, that the people I was speaking to could not answer me. The Musselmen, four in number, asked of my place, and accompanied me, and read the first three chapters of St. Matthew's Gospel, till it got quite dark. They promised to come again.

Nov. 12.—The Musselman People of yesterday came according to promise, and read to the viiith chapter of St. Matthew. After some arguments, I got them to read a translation of a discourse on the Unprofitable Servant, with Mr. Martyn's unanswerable arguments. They were glad to take a copy of the Four Gospels, in the Qordoo Language. I then went to the River Side, and spoke to a few.—Evening went to a friend's, and had worship with him.

Nov. 13. *Lord's-day*.—About ten went to Can-

tonments. Found the Drummers and their Wives assembled, about 20 in number. Performed Divine Service both in English and Hindoostanee—read and expounded on the Prodigal Son. They engaged me to go again among them in the evening. After this went to our Christian Friend's, who had his Work-people, about 50 in number, assembled. I expounded to them the above portion of Scripture.—Divine Service at the Church in the afternoon: few beside the Christians assembled. I concluded the Service with expounding Genesis, chapter iii. to 16th verse. After this went to Cantonments—read and expounded, both in English and Hindoostanee, the liiid chapter of Isalah. It is in contemplation to build a Place of Worship for the Christians of the Battalion—a promising sign! May all this be but the beginning of a glorious work to the praise of God!

Nov. 16, 1814.—Had much argument with a Pundit, at my house. He appears agitated in spirit; and, seeking rest, findeth none. He daily reads a chapter of the Gospel with me. May this lead him to the truth that shall make him free!

Nov. 19.—Three native strangers were present at family worship. To-day one of the Musselmen who had heard and read and took away the Four Gospels, came and solicited me for a Persian Copy. He was glad to take one of Sebastiani's translation, and one of Sabat's, for his Friends. These are Native Officers, who are come round with the Court of Circuit Judge.—Evening went to the River Side; and, on my way back, at dusk, found about twelve Travellers returning from Bindrabund. Entered into conversation with them; and, finding a good opportunity, drew out a discourse on "the Rich Man and Lazarus." A goodly multitude soon gathered round. It got so dark, that I could no longer see to read, when they invited me to share in a light burning before some Images. I embraced the opportunity, and sat down with my back against the temple. The crowd of Sepoys and others sat round, and heard me to the close.

Nov. 20. *Lord's-day*.—Forenoon went to Cantonments, and had Divine Service, English and Hindoostanee, with the Drummers, &c.—about 30 present—read and expounded part of Ezekiel xxxiii. After this went to our Friend's—read and spake on the above portion of Scripture, to about thirty-five workmen—returned at two

o'clock.—Divine Service at the Kuttra: a goodly number of Christians attended. Abdool performed the Service.—Evening went to Cantonments again—find more strangers attend with the Drummers. Performed English and Hindoostanee Worship with them.

Nov. 21, 1814.—Evening went to a place of Idolatry—found the people had a Pundit prepared for me. Finding he had not the least glimpse of concern for his soul, I avoided arguing with him as much as possible. He spoke like one who believed there was neither God, nor Heaven, nor Hell. I, of course, cautioned the Worshipers against his dangerous principles—drew out my little pocket-book; and, by their leave, read and expounded a discourse on the “Rich Man and Lazarus.” All appeared convicted; and the Pundit, in particular, appeared as one who had been thunderstruck, and did not open his mouth after. May this tend to the glory of God, and the good of these souls, for Christ’s sake! Amen.

Nov. 22. — My Pundit, having previously read the Gospels, commenced reading the Acts. He has read so much of the Scriptures, that his mind is unsettled; and, being a learned man, he is seeking rest by turning over his own books; and has, at last, collected his creed, which he brought to me. It states, that the way to happiness was to know God to be the Spirit which is in each of us; that he is from everlasting to everlasting: that, as to man, he was a mortal being, existing only till death; that the Spirit in him was the Deity himself, and to know him thus was to be one and all with him, as a drop of water put into the ocean. May the Lord, through daily reading and hearing of the Scriptures, convince him that he has a separate soul to be saved!—Evening went to a Christian Friend’s: about twenty-five domestic servants and villagers were assembled to hear the Word. Read and enlarged upon the, “Rich Man and Lazarus.” The people appeared attentive.

Nov. 26. — Went to the River Side, and entered into conversation with one. He said that Heaven and Hell were upon Earth. To convince him to the contrary, I drew the discourse out of my hat on “the Rich Man and Lazarus,” and read and expounded it to about ten who gathered round. During this time, Brother Abdool came, and was a witness to all that passed. A few appeared very attentive, and one accompanied us to see my place.

Nov. 28, 1814.—Two Mahometans, who had heard the Word before, came. I read and explained the first and second chapters of St. Matthew. They were glad to receive the Scripture Extracts in Persian, and Copies of St. Matthew's Gospel, and of the Epistle to the Romans. They told me they were going off to Gualier to-morrow, and that they should see me again in three weeks' time.

Nov. 29.—Went to a Christian Friend's. About thirty Natives were gathered together to hear the Word. Read and expounded to them on the Creation, Fall, and Redemption of Man. A few of the villagers asked me to let them have some books, such as I had just read, for their children; and promised to send them to school.

Dec. 3.—At noon, at the River Side, read the discourse on "the Rich Man and Lazarus," in order to prove a future state of Rewards and Punishments. The Brahmins suspect their craft in danger, and seem to be more hardened. Evening, in compliance with an invitation, went to a Christian Friend's (he being a person of authority, having servants, &c. under him)—assembled fifteen Heathens of both castes—spoke to them on the Creation of Man, the entrance of Sin, and the gracious promise of a Saviour. May this new door opened to-day tend to the glory of God in Christ Jesus! Amen.

Dec. 5.—Went to the River Side, and spoke to two or three with little satisfaction. They are full of their fabulous tales, but not a word of Death, Judgment, Heaven, or Hell; and I find enough to do to introduce these subjects.—This being the first Monday of the month, we began to hold a meeting at my residence, for prayer for the spread of the Gospel. Two of my friends and about ten others assembled. May God hear our supplications, according to his promise! Amen. Brother Abdool, being indisposed, could not attend.

Dec. 6.—Evening, went to a Christian Friend's, where about ten servants and twenty-five villagers assembled to hear the Word. Read and spoke on the Incarnation of our Lord and Saviour, from the first chapter of St. Matthew's Gospel. They appeared much taken up with our Lord's name "Jesus," signifying a Saviour, on which words I chiefly dwelt. Oh may the quickening Spirit stir up these souls to fly from the wrath to come, that they may close with this only Saviour of Sinners! Amen.

Dec. 7.—A respectable Hindoo came, with whom

I conversed on the "one thing needful." I learnt from his conversation, that he supposed there was Salvation in every Religion. I endeavoured to convince him of the contrary. He asked me what was the right way; and how Salvation was to be obtained, if not by works? I replied, that he must be convinced, first, that there was no Salvation in any other religion, or any statement of mine would not be much regarded; and, as he cared not for a Physician, when he thought himself in good health, but when sick; in like manner he must first prove the Religions, and if he found he had no resting place in the Hindoo Religion, then, perhaps, what I could say would be acceptable: however, after this, I stated Salvation by Christ alone. He appeared much taken up with it; and asked me if he might not profess this faith in Christ *within himself*, and be saved; but as to exposing such a thing, it would only bring disgrace and abuse upon him. After much conversation, he left me, promising to come and read with me.

Dec. 11, 1814.—At ten went to the Cantonments:—about twenty Christians being assembled, read and spoke to them on the fifth chapter of St. John's Gospel in both languages: concluded the prayers with a hymn. After this, went to our friend's, who had about fifty workmen and others assembled. Read and spoke to them on the "Flood."—Afternoon, Brother Abdool not being well, I officiated in the Native Church—about one hundred and fifty assembled. Read and expounded part of the twelfth chapter of St. Luke, and concluded by reading and expounding the History of the Flood, from the sixth and seventh chapters of Genesis. Evening, went again to the Sepoy Lines—about thirty assembled. Read and expounded, in both languages, a portion of the sixth chapter of St. John's Gospel: concluded with a Hindoostanee Hymn and Prayer.

Dec. 13.—Evening, went to a Christian Friend's. Of his Servants and of Villagers, about twenty-five were assembled. Read and spoke to them on the first chapter of St. John's Gospel. All appeared very attentive, and expressed admiration at the love of God. Spoke to all rely on Christ being *the Way, the Truth, and the Life*. They appeared overjoyous, and spoke to me freely afterwards, and said they had heard many Sungskrit and

other religious books, but not one to be compared to the Gospel, and expressed a desire to learn to read.

Dec. 18, 1814. *Lord's-day*.—After eleven, had Divine Service with the Christians in the Cantonments. Read and expounded the seventh chapter of St. John's Gospel, in both languages: concluded with Hindoostanee Prayer. After this, went to our Friend's, where were assembled upwards of sixty workmen and others, many of whom are not employed by him. Read and expounded a discourse on "the Good Samaritan." At four, went to the Native Church—then again went to the Cantonments, and had prayers with the Drummers, &c. Read and expounded to them, about thirty in number, part of the eighth chapter of St. John, in both languages.—One of this Society is called away. May God be with him, and carry on that work which, I trust, is begun in him: he has lately supplied himself with a Bible, &c. for his use at the Camp.

Dec. 19.—Distributed some choice Tracts among the Drummers. A Brahmin was glad to get a translation of St. Matthew's Gospel. This Evening, on going towards an Idol Temple, was met by three Hindoos, who promised last week to take me to a village where many assemble to hear the Hindoo Scriptures. I accompanied them to the place, and sat by the side of the Preacher, while he read and expounded the Shasters in the Bakha Language. In the course of an hour, I interrupted him two or three times, by putting questions to him on ridiculous things which he related. One was respecting one of their incarnate Deities (Khrisna) with his 16,000 Wives: another respecting the Goddess, the river Jumna, which he endeavoured to defend; but, blessed be God, not to the satisfaction of his hearers: after which he proceeded for a few minutes longer. On hearing the guns fire for eight o'clock, I thought it high time to say something more to the purpose; and began by asking him, what benefit the crowd, of about sixty or eighty, could derive from all that he had read and said, for it all appeared more like novel tales than any thing religious, and consequently tended to do more harm than good. The Pundit was then kind enough to close up his Shaster, and prepared himself to withstand me. I told him, in all that had dropped from him that night, I had not observed a word of Salvation; and asked him

how the people were to obtain it. He replied, it would do them good to hear of the transactions of their Deities. I questioned him on the origin of Man, of Sin, Death, &c. He gave a most ridiculous account of the Creation, and said that prayers and good works were the appointed means whereby a sinner might escape the temporal (for he acknowledged not eternal) punishment of Hell; and said, that, after the period limited, the sinner would be re-created into some animal. He was, however, so closely questioned, that he was constrained to acknowledge that he could not answer what was asked. Then the Pundit himself, as well as many of the anxious crowd, requested me to state how man was formed, how sin entered into the world, and what was the remedy which God had appointed. I did not immediately comply, till I had stirred up their anxiety: then I related the Creation of Man, and that God had made him holy, just, and good; and, instead of making God the author of sin, as the Hindoos do, I spoke to them at large on the origin and fall of Satan, his tempting our first Parent, and sowing the seed of all manner of wickedness in him; and from hence proved all, without exception, to be under the wrath and displeasure of God, and heirs of hell. After speaking on these subjects upward of an hour, I left him to consider of them till next Monday, when I promised, God willing, to speak to them on the Salvation of God. They all appeared highly pleased, and not willing I should depart. We separated upon good terms. May God work mightily in these poor deluded Souls! and may the Lord Jesus cast the strong man out from whence he has so long reigned, and establish his own kingdom there! Amen.

Dec. 20, 1814.—This evening went to a Christian Friend's—about twenty Natives were assembled. Last week having read of the Birth and Divinity of Christ, to-night I read and expounded part of his Sermon on the Mount. On questioning them, afterward, on the mode of obtaining Salvation, they said many things, except the right thing, although they have heard it so simply and repeatedly stated to them. Nature has every thing at hand; but the Salvation of God, how apt are we to forget it! O thou Divine Counsellor, do thou impress this one main point on every heart!

Dec. 24.—At noon went out—found a Faqueer, by

an Idol Temple, reading a book. After some conversation, he accompanied me to my residence, where he began to read, and to explain to me what he read. I interrupted him, by asking how he could, for a moment, suppose what he was then reading to be true: viz. "If we but pay adoration to a Gooroo only for an hour, it is of more avail for the salvation of our souls, than if we worship God for sixteen years!" Finding he could not well answer me, this set him on thinking, although he proceeded to read on till I left him; when he told my Pundit, that I had put him to a stand, and that it was a thing that never struck him before. I had given him a Tract to read: he returned in the evening with the Tract, and told my Pundit that there was too much of death in it: and that he himself was going on pilgrimage to Baldao, near Bindrabund. He promised to come again, with his Father.

Dec. 26, 1814. *Monday*.—In the evening went to the village as on last Monday. The Pundit was engaged in reading and expounding as usual. They appeared much pleased on seeing me. After returning the usual compliments, I sat down near the Pundit. Several times I put questions to him, arising out of what he read, until eight o'clock, when he was kind enough to close his book, and requested me to fulfil my promise, in stating how mankind was to be saved, as I had last week established his fall and ruin. The Pundit remembered what he had heard, and repeated a great part of it to me. I discoursed on the curse—the first promise of a Saviour—the institution of sacrifices—the dependence of the Patriarchs and Prophets upon this Saviour—and their writing of Him till the fulness of time was come, when he was born of the Virgin, according to the Prophecy of Isaiah—and read and expounded the second chapter of St. Luke to the 20th verse. The Pundit seemed desirous to hear of the life and doctrine of this Saviour. Finding that it was past ten o'clock, I exhorted them to think upon what was said; and, God willing, I would read to them on a future day of Christ's Preaching, Doctrine, Miracles, &c.

Jan. 2, 1815. *Monday*.—This being the first Monday of the month, more than twenty friends assembled to implore the Divine Blessing on Missionary Exertions.

Jan. 4.—A Native, who had about a month and a

half ago read a few chapters of St. John's Gospel, returned, and expressed a desire to attend me daily to read a portion of the Scriptures. He read the first two chapters of St. John, and a Bakha Tract, which my Pundit had just completed. The Tract being in rhyme, he seemed to like it well.

Jan. 5, 1815.—Instead of Monday last, this evening went to the village. Found the Pundit not disposed to read, although he had a few chapters of the Gospel in the Brij Bakha put into his hands: urgency of business, he said, compelled him to take leave. I accompanied him to the town, and endeavoured to remove any prejudice which he might have imbibed. We parted good friends, and he promised to read any part of the Gospels next Monday.

Jan. 6.—Spoke to one who had been in the habit of hearing the Scriptures. He said he dared not say a word against them, for that his conscience witnessed to their being holy, just, and good; and that they generally leave an impression which continues for two or three days; but, on opening his mind to the learned of the Mahometan Religion, he finds himself somewhat satisfied that they are not altogether wrong. The point on which he dwelt was, that, surely among so many clever men of his profession, it was not possible for the whole of them to be deceived.

Jan. 7.—Accompanied a friend to a place where upward of seventy Devotees of the Vishnu Tribe have, for these few days, taken up their lodging. Most of them were naked, except a slip of net-work, about three inches broad, about them, with a thick rope; some with rattans twisted together; and others (and these are the only people of the kind whom I ever observed in this country) had a frame of wood-work, just sufficient to measure round their waist, to keep up the net-work. Many of them had their backs and bellies scorched with the fire which they constantly use to keep off the cold. We saw several couples asleep, with a fire of logs of wood between them. Their bodies were rubbed over with ashes, and their faces whitened as with chunam. We spent two hours in conversation with them. Some of them gave us a patient hearing; but, in general, they were not inclined to talk. We thought of that glorious day, when the Sun of righteousness shall arise with heal-

ing in his wings, to undeceive the deluded of Hindoostan, It is truly grievous to see how parties of men and women prostrate themselves before these people, and say that the Gods are in them!

Jan. 8, 1815. *Lord's Day*. — The Drummers opened their new place of Worship. About twenty-five assembled at noon, and as many in the evening. The Service was adapted for the occasion. This place will in future be the School-room of the Battalion, for as many of the Drummers and Children as choose to read.

Jan. 9. *Monday*. — Early this morning went with a Christian Friend to the Jogees mentioned on the 7th. Cautioned them of the danger of their souls; and set forth that God was love, rather than an austere master, as they represented him. Spent an hour and a half with them. Many were attentive, whilst others seemed not to care for these things. To-day a Faqueer took away the Ten Commandments in the Brij Bakha Language, put into verse by a Pundit: he likewise took a copy of the Acts and Romans, in the Nagree Characters. Another Hindoo gladly accepted a similar present. After this I went to the village adjoining the town. On seeing me, the Pundit closed up his Shasters, and patiently heard me read and expound the fifth and sixth chapters of St. Matthew's Gospel: they all confessed they had nothing to say against it. During this time the Thannadar of the place kindly invited me over to his residence. I spent about an hour with him, in conversation on the "one thing needful," and read a portion of St. Matthew, chap. xii. on the Godhead of Christ, proved from the Psalms, &c. On taking leave, he was kind enough to appoint two of his men to escort me safely to the city. I thanked him; but after getting out of his gate, I dismissed them with my compliments, stating that I trusted my Guardian was ever present.

Jan. 10.—At a Christian Friend's I read to some Natives on the Miracles of our Lord. A few of them come from an adjoining village, and appear much delighted that the Son of God should take on himself our nature to satisfy Divine Vengeance for our sins. They are much disposed to talk on the subjects which they hear. May it tend to the conversion of their souls!

Jan. 11. — Went with a Christian Friend to the Jogees, upward of seventy present. Conversated with the

chief part of them, but especially with their leader; although he denied his rank—I know not for what reason, unless that he suspected we were for exposing his craft. Many of his Disciples gathered round to hear us, but he soon left us upon a pretence that he had occasion to go out. These people are adored by the learned as well as the illiterate of the Hindoos, and are like stalled horses, provided with all things to superfluity by the rich Natives in the city. I fear they will not be willing to decamp soon, whilst they are thus supplied, and many others will doubtless be tempted to follow the same craft. Oh may that glorious day arrive when the gates of hell and these bonds of Satan shall give way! On our way back, we found a miserable looking creature, surrounded by a crowd of people, who think this class of men inspired, and consequently resort to them in their adversities. We endeavoured to shew them their folly, but few seemed to regard us.

Jan. 13, 1815.—Spent about two hours in speaking to the Faqueers and others, especially to those who were sick.

Jan. 16. *Monday*.—With a Christian Friend spent about two hours with the Faqueers. An old woman, supposed to be not far from her latter end, was brought before these deceivers, in order to secure her salvation. After first presenting a few pice, she bowed down before them, and was permitted to touch the leader's feet, while he pronounced her blessed. We could not be silent, but spake especially to the aged matron and her followers, on the insufficiency of any man whatever to redeem a soul; but that God, of his infinite mercy, had laid help upon one mighty to save to the uttermost all those who come to God through him. They seemed attentive. In returning, came across a person who had some seers of otta, &c. mixed and made up into balls, to be given to the cows, or thrown into the river: this, he said, would atone for his father, who had died but a few days ago. I endeavoured to impress on him a sense of the guilt which he himself incurred by making an ill use of God's bounty, while hundreds of his fellow-creatures were starving for food; and urged him to leave the dead man alone, and to prepare for his own salvation. Spent the evening at the same place as on last Monday, in conversation with the Thannadar, on our Lord's Divinity and his power to save.

The sinfulness of man, and his insufficiency to save himself or to redeem his brother.

Jan. 17, 1815.—This forenoon a Faqueer, who heard us yesterday, came to my place to argue. Though he pretended that he had read the Shasters, I found to day that he knew not even the letters; and yet he began to cry down all learning, saying that books only tended to bewilder people, and that to know God within us was the only way to happiness. He was so self-conceited as to his own righteousness, that he did not remain long after a few questions were put to him on the infinite justice of God. This evening commenced reading on the sufferings of Christ, to the villagers and others, who assemble on a Tuesday Evening.

Jan. 18.—For these several days past, the Faqueers have been preparing great feasts, and will hardly condescend to answer us. In spite of all that can be said or done, they still think us their bitterest enemies. These people do not even appear sincere in what they profess. I spoke to several boys, who have been drawn into these snares, but to little purpose: they even seem to have lost the natural affection implanted in us.

Jan. 20.—This afternoon, for the first time, we had a favourable opportunity and great encouragement to speak to the Devotees. Seeing us constantly visit them, they began to entertain a better opinion of us than before, and asked about our religion and our hopes. We embraced the opportunity, and spoke to them on the fall of man, and the redemption of sinners by Jesus Christ alone. My Christian Friend had a separate concourse of those who came to adore these people. May the heavenly seed sown this day be raised to the glory of God our Saviour!

Jan. 26.—Being out with a Christian Friend, we spoke to a few, who answered unreasonably, till a Brahmin drew up, and approved of what he heard, saying it carried conviction with it, and that a mere repetition of the name of God would not avail to do away sin, which the others contended for. He heard us with great attention, and asked if we would make him a present of a book, if he accompanied us: upon promising it, he came and heard more of the Gospel. His heart appeared captivated, and wholly taken up with what he heard, on the 1st of St. John, &c. He begged for a copy: having

but a few chapters to spare, and he being about to depart home to his country, I let him have them. My friend observed that he never beheld such anxiety in any native before, for the man had nothing to urge except his doubts on our killing cattle; and whatever was said, he took it for granted to be the truth.

Jan. 30, 1815. *Monday*.—Went over to the Assembly. The Pundit not being present, was requested to sit down. On their bringing me a light, I read to them the fourth chapter of St. John's Gospel (Hindee Translation) none appeared displeased; but, contrariwise, escorted me out of the suburbs: and one asked me if I would partake of a meal, if he prepared one: I thanked him, and said, I did not wish to put them to any expense or trouble, and that if they would continue to give me a hearing that would be my meal, and my only delight. They promised to do so.

Jan. 31.—Evening, read and spoke to about twenty on the sufferings and death of Christ, from St. Matthew, xxviii. chapter. These people appear to take much delight in hearing of the love of God in the gift of his Son, and do not seem so much as to suspect their craft in danger. May the Holy Spirit enlighten them, by His gracious influence, through Christ our Lord! Amen.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

IN our Lists for October and November, we reported various Collections by the Rev. Legh Richmond, and add others in the present Number. Mr. Richmond travelled in the North, during the Autumn, in behalf of the Church Missionary and Jews' Societies, 1300 miles. He was received with great hospitality, and obtained liberal contributions; though the munificent Collections for the Waterloo

1815.] CONTRIBUTIONS TO CH. MISS. SOC. 583

Sufferers have somewhat diminished the Contributions of the year to other charitable objects.

ASSOCIATIONS.	Present Contrib.			Total.		
Ashby-de-la-Zouch (being a Collection at Packington Church, by Rev. Legh Richmond, M. A.: Rev. R. W. Lloyd, M. A. Curate) ..						
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
Belchamp and Yeldham, Essex	27	0	0	134	16	1½
Blackfriars	12	12	0	37	12	6
Broughton, near Kettering	25	9	4	256	14	10
Broughton, near Kettering	8	18	6	33	10	6
Chatteris	11	19	1	110	17	8
Church Lawford:						
General Fund	L.48	2	5½			
Miss S. C. Marriott ..	5	5	0			
Ship Fund	5	7	0			
	<hr/>			58	14	6½
				132	0	6½
Clerkenwell (being Contributions from Pentonville):						
H. L.	L.4	11	0			
Miss Harwood	2	3	0			
Mrs. Winter	3	6	0			
	<hr/>			10	0	0
Clewer	12	6	0	243	3	6
				113	19	6½
Derby and Derbyshire (being a Collection, by Rev. Guy Bryan, South Normanton)						
	3	0	0	133	0	0
Glasbury, Breconshire	20	0	0	192	14	11½
HIBERNIAN AUXILIARY SOCIETY ..						
St. John's, Horsleydown	300	0	0	1417	17	2
St. John's, Horsleydown	7	3	5	39	5	9
Kendal (with Ship Fund, 8 <i>l.</i> 8 <i>s.</i>)	67	17	6	219	7	2
Knaresborough (including Pannal, 8 <i>l.</i> 0 <i>s.</i> and Ship Fund, 3 <i>l.</i> 10 <i>s.</i>) ..	79	16	6	277	5	10
Leeds (see School Fund)	20	0	0	883	6	4
Leicester and Leicestershire:						
General Fund	202	7	0			
School ditto	5	0	0			
Ship ditto	14	6	0	221	13	0
Nottingham (with Ship Fund, 2 <i>l.</i> 12 <i>s.</i>) ..	37	18	0	833	10	2
Nottingham (with Ship Fund, 2 <i>l.</i> 12 <i>s.</i>) ..	37	18	0	262	10	8
Rotherham: Contributions by Rev. Legh Richmond, M. A.						
	25	0	0			
Making, with former Collections, by the Rev. M. M. Preston and the Rev. Legh Richmond						
				81	12	2

	Present Contrib.			Total		
Tottington, Lancashire: by Rev. Tho. Wade:						
Contributions, &c. omitted in						
March	L. 5	0	0			
Collection by Rev. L.				L.	s.	d.
Richmond	18	5	7			
Ship Fund.....	1	0	0	24	5	7
				43	18	7
Weedon Lois, Northamptonshire:						
Contributions	7	14	11½			
Sixteen Sunday School						
Children	1	14	6			
Collection	9	10	6½	19	0	0
Wells, Somersetshire: by the Rev.						
W. L. Glour, M.A. (with School						
Fund, 54.)			27	0	0	
COLLECTIONS AND BENEFACTIONS.						
By Rev. W. T. Staines, Rochester....	5	17	0			
By Rev. John Hill, Oxford	11	0	0	35	4	0
Major Bradford, Montague Square ..	10	10	0			
By Mr. Whyte, Tower	1	12	0	22	8	0
By Mr. Smith and Mrs. Croft, Hoxton	3	7	0	17	2	10
By Miss Chambers, Hackney: Tenth						
Quarter	3	3	0	32	12	9
George Milner, Esq. Comberton, near						
Cambridge	10	10	0			
By Misses Lloyd, Caerwys, Flintshire	3	10	0			
By Rev. R. Howard, from Swainton .	4	0	0			
Mr. William Burnett and Friends....	1	8	0			
Lady Congreve, Charlton	10	10	0			
Penny Associations at Uffington and						
Battlefield, near Shrewsbury: by						
Rev. E. Williams	3	1	0			
Thomas Rawlings, Esq. Padston (ann.)	5	5	0			
By Mrs. Warren Paget, Atherstone ..	1	0	0			
Mrs. Richards, Dorchester.....	1	0	0			
By Miss Green, Stebbing: Half Year	2	2	6			
CONGREGATIONAL COLLECTIONS.						
Welford, Northamptonshire: by Rev. Legh Rich-						
mond, M. A. (Rev. Mr. Ferriby, Vicar).....				14		
Wolverhampton: by Rev. Josiah Pratt, B. D.						
St. Peter's Church: (Rev. Thomas Walker, Pre-						
bendary Rev. Alex. B. Haden, M.A. Lecturer)						
Sr. John's Church: (Rev. J. Reed, Minister.)				32	16	10
Wolvey: by Rev. W. Nunn: (Rev. W. M. Holle-						
sear, Vicar)				13	5	7

Contributions to the School Fund.

Hull and East Riding Association: from Mrs. Bryan Taylor, of Bridlington:	L.	s.	d.
for Ann Wilberforce	5	0	0
Leicester and Leicestershire Association:			
for Catherine Margaret Allix (Second Payment)	5	0	0
Four Ladies at Scarborough:			
for Sarah Hartwig and Mary Belcomb: (Second Half Year)	5	0	0
Wells Association:			
for Isaac Cooke	5	0	0
By the Rev. Legh Richmond:			
Friends at Leeds: (First Year)			
for Miles Atkinson	5	0	0
Miles Jackson	5	0	0
Robert Cholmeley	5	0	0
William Hey	5	0	0
Five Sisters in Yorkshire: (Second Year:)			
for Legh Maudock Richmond	5	0	0
Mr. John Mann, Bradford: (Second Year:)			
for John Munn	5	0	0
Mr. Richard Fawcett, Bradford: (Second Year:)			
for Richard Fawcett	5	0	0

*Contributions to the Fund for the West-African Ship
"William Wilberforce."*

Bristol Contributions, printed before L. 1081 18 0							
By Miss Hensman:							
A "Ladies Association at Clifton, in Aid of the West-African Ship" (in all 100/.)	50	0	0	1131	18	0	
Contributions from other places:							
Printed in former Numbers	753	16	8				
Ditto since received, as follows:—							
By Mrs. Mills, Nottingham:							
Mrs. Morton	0	6	0				
Mrs. Jarman	0	10	0				
Miss Jarman	0	10	0				
Miss A. Green	0	10	6				
Mrs. Skipwith	0	11	0				
A few Friends	0	4	6—	2	12	0	
Mr. W. Burnett and Friends	0	8	0				
By the Kendal Association:							
Christopher Wilson, Esq.	5	5	0				
Rev. William Whitelock	2	2	0				
Mrs. T. H. Maude	1	1	0—	8	8	0	

	<i>L</i>	<i>s.</i>	<i>d.</i>
By the Leicester and Leicestershire Association	14	6	0
By the Church Lawford Association:			
Hon. and Rev. Henry D. Erskine	L.5	0	0
Sundry Contributions	0	7	0
		5	7 0
By the Knaresborough Association:			
By Miss Paley, from			
Mr. Manby	L.1	0	0
A Friend	1	1	0
Sundry Donations	1	9	0
		3	10 0
Friend, by Rev. Thomas Wade, Tottington	1	0	0
By the Stoke-upon-Trent Association:			
Rev. T. Yeoman, M. A. Curate	L.0	10	0
Several Inhabitants	2	7	0
A few Friends, at a Meeting for			
Prayer	1	1	0
Ditto ditto, at Lower Lane ..	1	2	0
		5	0 0

ERRATA.

VOL. I.

- P. 3, l. 13, 14, 15. for "two worthy Clergymen of Gloucester, Mr. Raikes and Mr. Stock," read "by Mr. Raikes of Gloucester, assisted by the Rev. Mr. Stock, of that city."

VOL. III.

- P. 24, l. 29, (in some copies) for "eleven," read "clever."
 p. 229, l. 8, for "delibertions," read "deliberations."
 p. 239, l. 9, for "coincides," read "coincide."
 p. 251, l. 21, for "Sixth Anniversary," read "Seventh Anniversary."
 p. 273, l. 20, for "M. Chatee," read "M. Backe."
 p. 274, l. 30. ditto ditto.
 p. 336, l. 6, for "Hyman," read "Henman."
 p. 336, l. 8, for "James Rumsey," read "Thomas Clarkson:" Mr. Rumsey having subsequently signified his wish to have the name of Clarkson, ever dear to Africa, substituted for his own.
 p. 393, l. 8, for "Hull and East Riding 330*l.* 19*s.* 4*d.*" read "Hull and East Riding 296*l.* 11*s.* 3*d.*"—Scarborough Collection of 34*l.* 8*s.* 1*d.* belonging to the North Riding.
 p. 395, l. 11, for "a great," read "great."
 p. 468, l. 27, for "Jerome Paria," read "Jerome Pana."
 p. 473, l. 9, for "case," read "care."
 p. 478, l. 30, for "Marsden's," read "Marsden."
 p. 493, last line, after "them" a comma is wanting.

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